\$3,00 PER YEAR IN ADVANCE.]

Cruth 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 8 1870.

VOL. IX.-NO. 3

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,—634 Race St., Philadelphia, Pa.

Continued from last week.

Addresses in reference to the Childrens Propressive Lyceum were made by A. A. Wheelock, Hannah Brown, Sophronia E. Warren, Cephas B. Lynn, Mr Shaeffer, J. G. Wait, Moses Hull and others, a report of which will be made in

The President called Dorus M. Fox to the Chair, On motion the association proceeded to the election of officers. Dr. James K. Bailey, A. A. Wheelock and Sophronia E. Warren were appointed tellers.

Hannah F. M. Brown and Jonathan G. Wait were nominated.

The tellers reported that Hannah Brown had received a majority of the vote cast. On motion, the vote was made unanimous.

Mrs Brown Said: Mr President and friends, again allow me to thank you and bless you for your faith in me, and for your confidence. I know that in your large charity, you will not expect of me what you have expected of these, my brothers. They have been educated for this; they have had large experience. I am simply a woman with a woman disadvantage, but I have dedicated hands and heart and head to this grand work of litting the world of humanity nearer to heaven. All that I am sha'l be freely consecrated to the work and effice to which you have so generously elected me,

For Secretary, Henry T. Child, M. D. of Philadelphia, was nominated, and there being no other nomination, on motion, George A. Bacon was directed to east the ballot of the association, and he was elected.

For Tressurer, Levi Weaver, of Baltimore, was nominated, and there being no other nom ination, on motion, George A. Bacon was directed to east the ballot of the association, and he was elected.

For Trustee in place of George A. Bacon of Massachusetts, Mr Bacon was the one nominated and on motion, Cephas B. Lynn was directed to cast the ballot for George A. Bacon, and he was

For Trustee in the place of Hannah F. M. Brown, John R. Ribinson, of Illinois, Agnes Cooke, of Indiana, Mrs. J. S. Fuller, of Ill., were

put in nomination. The question was raised whether the parties from Illinois, were eligible, the President and one member of the Board being from that

The Chair decided that this provision in the Constitution, "That not more than two memhers of the Board should be from one state," ap-

plied only to the Trustees. An appeal was made from the decision, by Dr. James K. Bailey, and the Chair was sustained.

The tellers reported that Agnes Cooke, of Indians, had a maj rity of the votes polled, and she was declared duly elected Trustee for three

Adjourned.

EVENING SESSION.

Invocation by Addie L. Ballou, as follows: Our Father and our Mother God, we come to Thee again in inspiration and aspiration, that our sou's may blend in holy purpose; that our thoughts may be uplified with high and lofty emotions, asking divine assistance of those whose white feet stand upon the pearly shores of the border land. We desire that something shall go forth from this meeting,—something that has been accomplished more fully than in the years gone by; something that shall say to the world, we do not come up here in vain; something that shall characterize the movements of this body, as worthy of American Spiritualists—worthy of men and women of the Nineteenth Century. We have undertaken a great work, which lies out before us. We know that with divine assistance, with the powers that are our counsellors, our guides, we may achieve a great and mighty work.

We thank you, dear guardian friends, for the harmony which has prevailed here. We know that we have many weaknesses, many mis-givings and faults, and need the mantle of char-

ity, each and every one, thrown about us.
We would deal with humanity, with the human angels of to day, as we would with the divine angels who have passed or, who come to us with mercy and love toward all, with censure toward none. With justice to our cause, with a due sense of justice to ourselves -willing to investigate all things—thus we assume the name of our philosophy and sail under the banner which we have unfurled, under the banner which we have unfurled, united in spirit, with one greef purpose to bless and benefit humanity, in whitever way we may be enabled by our best Missis gone before us,—fathers, mothers, angels, brothers and sisters, and the little ones of the household, whose presence lights up our pathway.

We know that these who in days past and make blessed the world, are not lost to us; we feel impired with justice and love and charity thrand all. We feel their presence and influ-

toward all. We feel their presence and influence with us as a benediction.

Nottie Pease then gave an address.

MORNING SESSION-THIRD DAY.

Conference, report of which will be given

Resolved, That we recommend the general On motion of Ellen M. Child, a Committee was appointed to prepare an essay on the subect of Equal Rights. The Chair appointed

Ellen M. Child, Addie L. Ballou, Hannah Brown, Agnes Cooke, and on motion, John-athan G. Wait, the President was added to the Committee.

The names of Isaac B. Sandusky and James D'namore were add d to the list of delegates

The following letter was read, and directed to be placed in the minut.s. Delphia, Ind., Sept. 20, 1870.
PRES'T AMERICAN ASSICIATION OF SPIRITUALISTS CONVENED IN RICHMOND, IND—

DEAR SIR :- Mrs. Frances M. Beck, a delegate from this state to the Convention of Spirualists now in session in Richmond, is lying dangerously ill sines last Saturday, and is dis-appointed at not being able to attend. She had made preparations to go, but was taken sick on Saturday last. She is with you in soul and spirit in the good work, and says: " May a host of angels be present to bless your labors, and if the time has arrived, enable you to organize for united action, practically, without creed or dogma.

Fraternally, &2., FRANCES M. BECK.

The following Report was read and accepted. Tue Treasurer reports that he has received through the Szerelary, \$155 22. and he has paid out on

Orler No. 35 " " 36 " " 67 \$57 00 50 00 54 40 161.40 leaving a balance due him of..................6.18.

161 40. LEVI WEAVER,

On motion of Geo. A. Bacon, it was

Resolved, That the thanks of this Convention are most cordially extended to our retiring President, Hon. J. G. Wait, for the uniformly courtsous and impartial r has discharged the duties of his office, Oa motion of H. T. Child, it was

Resolved, That a Committee be appointed to take into consideration the propriety of calling a World's Spiritual Convention, to meet at Lon-

don, New York or Paris, at an early day.
Dr. Caild said: "I offer this resolution from a conviction that good would result from i', as well as from a feeling of respect to our Brother Peebles, who is absent on account of sickness, and who had suggested it in his interesting letter read yesterday, and I hope he will be made Chairman of this Committee."

The Chair appointed James M. Peebles, Henry T. Child, M. D., Hannah F. M. Brown, Col. Fox and Mary F. Hunt.

The Committee on Resolutions presented the following, which, with some amendments, were unanimously adopted.

Whereas, The primary lesson of Nature teaches the inherency of organization, and wheras our common experience demonstrates the necessity of combination and association for practical purposes, therefore,-

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

Whereas, The phenomena of Modern Spirit-

ualism within the last twenty two years, of a

physical and mental character, have brought

thousands from atheism, infidelity and all forms

of religion to a knowledge of immortality, in the place of entire disbelief, or blind faith in the same, therefore, Resolved, That the phenomena of Spiritualism presents the doctrine of immortality as a matter

of scientific demonstration. Resolved, That a new religion may be elaborated from the facts revealed through modern

Mediumship. Resolved, That it is the duty of Spiritualists to assist all Me lia in their culture and training. Resolved. That we recommend Societies to the extent of their ability, to employ speakers for a longer period than one month, as is now the usual practice, believing that their settlement

speakers and people. Resolved, That the movement which has been partially put into execution for incorporating "God and Jesus Christ" in our National and State Constitutions, is entirely contrary to the genius of our institutions, and it is urged that all lovers of free institutions shall

for a longer time among the people, is better for

resistevery attempt for it adoption. Resolved, That the compulsory reading of the Bible in our common schools is in direct opposition to the spirit of freedom, as it infringes upon the rights of a large number of the supporters of them, forcing upon the children a re-ligious teaching which the parent disapproves,

Resolved, That the condition of Peace is the ul-

timate of the practical operations of the principles of Spiritualism; and regarding the acceptance of human life-sits high test of civilisation, we deprecate the prevalence of those relics of barbarism, Capital Punishment and War; that in the name of universal Justice and Humanity, we urge with all possible emphasis, upon the attention of all the nations of the earth, and the settlement of their disputes by diplomacy and arbitration before a Congress of Nations.

Resolved, That we recognize in the Children's Progresive Lyceum an indispensable agency in the development of children into a manhood and womanhood of spiritual freedom.

adoption of the Lyceum Guide, believing it to be a valuable acquisition to the Lyceum movement, and we also urge the necessity of cor-

dially supporting the "LYCEUM BANNER."

Resolved, That the evils of tight dressing and the fashionable toibles are to be deprecated, and that as Spiritualists, we enter our protest against the ewil, as being destructive to physical life as well as to spiritual growth.

Resolved. That we recommend to the women and girls of our Progressive Lyceums, some simple and uniform costume, that shall give them the free use of all their mucces and limbs in the gymnastic exercises of the Lyc:um.

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

Resolved, That the salvation of the world depends in a great degree upon the conditions sur-rounding each one at birth, and that on'y those who are harmoniously muted, are fitted to be-

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

Resolved, That we call upon all women to labor for their support, believing that a life of dependence is one of degradation.

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

Resolved, That the thanks of this association being due, are hereby heartily extended to the Children's Progressive Lyceum, the Spiritualists, and to the citizens of Richmond, Ind., for their generous hosp'tality in entraining speakers and delegates free.

Resolved. That the thanks of the American Association of Spiritual s's, be extended to the Pennsylvania R R.; the Pittsburrh, Cincinnatti and St. Louis Railway; "Pan Hondle Route," and the Baltimore and Ohio R. R., for the generous reduction of fares on their roads; that we recommend Spiri ualists to patronize said

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

their respective duties. Resolved, That the thanks of this association. be heartily extended to Mr. Harris and the choir, for their mu-ical contributions to the

AFFERNOON SESSION.

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

Whereas, The American Association of Spiritualists, has been challenged by R.v. Geo. C. Haddock, to a discussion of Spiritualism, there-

Resolved, That while we, as a body, can not accept a challenge from any person who may offer it, we would be willing to meet any one responsible religious body.

who comes forward as the representative of any The Committee on Amendmen's to the Constitution, reported a substitute for article IV., which was unanimously adopted, and the Con-stitution as amended, is as follows:

Preamble and Constitution of the American Association of Spiritualists.

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

Articles of Association.

ABTICLE I .- Name.

This Association shall be known as the AMERICAN ASSOCIATION OF SPIRITUALISTS."

ARTICLE II.-Objects.

SECTI N 1. Its objects shall be to co-operate with State and local organizations, in the promulgation of the Spiritual Philosophy and its teachings; aid in the organization of local and State societies; Children's Progressive Lyceums; encourage the establishment of a liberal system of education for persons of both sexes. on terms of perfect equality; and also the estab-lishment of an American University on a plan similar to the arcient Alexandrian University. And further, that the Trustees may have power to furnish aid to the destitute, employment and homes to the poor and friendless, free instruc-

tion to the ignorant, and intentives to reforma-tion for the victors and degraded.

Sinc. R. Any University which may be estab-lished by this Association shall be under the control of a Boad of Regents, consisting of nine members, to be chosen in classes of three each, whose terms of office shall be three years: and who shall be elected by the Association in the same manner, as is provided herein for the election of the Boad of Trustees.

ARTICLE III.—Membership.

Any person may become a member by signing the Articles of Association, or causing the same to be done, and paying any sum not less than one dollar, which amount shall be paid annually thereafter, and any member may withdraw at any time, without being required to give reasons therefor. The payment of the sum of fifty dollars in one year, shall constitute a person a life member of the Association. ARTICLE IV. - Officers.

SEC. 1. The officers of the Association, shall be a President, Secretary, Treasurer, and six Trustees, who shall constitute the executive

Trustees, who shall constitute the executive Board of the Association; not more than two of whom shall reside in any one State, Territory, Province, or the District of Columbia.

SEC. 2. Said officers shall be elected by ballot. The President, Secretary and Treasurer, shall be elected annually, and serve until their successors are elected. The term of officer for successors are elected. The term of office for the Trustees, shall be for three years in classes of two each—two of whom shall be elected an-

n sally. SEC 3 The President of any State, Territorial, District of Clambia, or Provincial Association, shall be Ex Officio Vice President of this Association, on payment of the membership fee provided for in the Constitution, but not

members of the executive Board. SEC. 4. The Treesurer shall give bonds in such amounts as the executive Board shall order. The duties of the officers shall be such as usually pertains to officers of 1 ke character, in regularly organized bodies, and their term of offic; shall commence at the close of the Convention, at which they are elected.

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 transac tion of business, at such places as they may de termine from time to time. Tarce members shall continue a quorum for the transaction of business, provided that their action shall be submited to the members of the Board not present, and if a majority of the Board approve thereof, the same shall become valid, and provided further that no business shall be undertaken by the Trustees involving the expenditure of money, unless the Association has pre-1-the purpose thereof to

gitimate. SEC 2. The actual traveling expenses of the Trustees in attending the business meetings of the Board, may be paid from the funds of the

ARTICLE VI.-The Daties of Trustees.

SEC. 1. The Trustees are hereby constituted a Missionary Board, and it shall be their duty to emrly as many missionaries as the funds in the treasury will permit; to assign them to fields of labor, and require from them written monthly reports of all collections, all societies organized, with the names of officers, and such other duties as a majority of the B ard may deem necessary to effect the objects of the Association, as provided for in Article II.

ANNUAL REPORTS.

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

ARTICLE VIL-Annual Conventions.

SEC. 1. All Business Conventions of this Association shall be conducted by the Board of Trustees and Delegates from the several State, Territorial and Provincial Organizations of active ex stence.

REPRESENTATION.

SEC 2 Each active State or Territorial Organization of Spiritualists, within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty membars of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such Sate 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 shall be entitled to

two delegates. Sec. 3. Each active local Society, and each Progressive Lyceum of any state, territory or province, which has no General Association, shall be entitled to one delegate for each fractional fifty.

ARTICLE VIII.-Amendments.

Sec: 1. This Consitution may be amended at any annual meeting of the association, by a vote of two thirds of all the members present: provided, that Article III. as to membership shall never be amended so as to prescribe any articles of faith or belief as a test of membership.

ARTICLE IX.-Annual Meetings.

The annual Meetings of this Association will be held, commencing the Tensday in September, in each and every year, at such pla--Teusday in ces as the Trustees may appoint.

The Committee to prepare an * Essay on Equal Rights" presented the following, which was adopted, and directed to be placed on the

TO THE AMERICAN ASSOCIATION OF SPIRIT-UALISTS-FRIENDS:-In consideration of the great underlying principles embodied in the teachings of the Harmonial Philosophy relative to causation and result, through the investiga-tion of which, we have become aware that the present disastrous conditions of society, among which are ignorance, destitution and crime, and

other attendant distresses, are but the results of past conditions over which we had no control, but which we have power to alleviate in future, and which we deem a sacred trust and duty placed in our hands by the angel world, to do all in our power to advance the best interests of society. We desire, therefore, to press upon your consideration a few facts, the existence of which are barriers to our successful and speedy progress and development, and a disgrace to a republic brastful of its freedom and just dispensation of its laws,

We refer you to the inequality of the sexes, while we hold in grateful remembrance the efforts that Spiritualists have ever made for the advancement of woman and the qualization of her rights by placing her baside man on the rostrum and elsewhere, there are still other and more weighty questions evolving the destiny of generations, and involving the future interests of Home, Society and the Republic, as well as the conditions of mili ms in another total of evistance. state of existence.

The empire of woman is the moulding and training of the human mind. While men are the rulers of nations, let us not forget that womthe rulers of nations, let us not forget that wom-au is the mother of man and the shaping of his destiny is in her hands. How important it is, then, that every facility for education, hygiene, moral and general, should be hers, and which she is now deprived of,—even a share equal to men,—in that she is deburred from entering calleges where these and hindred branches are taught, the knowledge of which would enable her to maintain herself by honorable and legitimate professions or business, either as physician to her own sex, as nature designed her, or in the many pursuits she is equally adapted to; in conscquence of which, and in consideration of the smaler sum paid her for her labors, she is often compelled to marry for a home, wherein disappointment and ignorance are reared, the offspring of unhappy and untimely marriagez,— the unfortunate victims of temptations, vices and crimes,

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

And inasmuch as our government claims to offer protection to all of its subjects,—giving to the foreign-born children of its adoption the right of franchise, and to legislate, thereby extending to them the means of revising laws that may become oppressive to them,—and withholds from woman the rights of citizenship, by giving her no elective voice, while it is enacting laws that shall punish her offenses, in violation of said laws that control and make distribution of her property, and levy taxes upon the same, and even make disposal of her children,-while she must only submit: we, therefore, deem it only just to demand the power to exercise this right, too sacred for further denial—the speedy recognition of Citizenship, which can come only with placing in her hands the Bullet And to this measure we would call your attention and invite your earnest co operation.

Feeling that freedom does not consist in being governed well, but rather claims a j'st share of that power that makes us roling agents, and responsive to the public good, we ask a just share of that public trust that al me can make women worthy cliizens, and with that freedom that shall make the national interests her own, that she may better mould the future statesman, whose better rule shall shape a better government, and enhance the interests of all man-The Committee on Education presented the

following report, which was adopted, and the Committee were continued, to report the names of a Committee of nine, as therein suggested.

'Your Committice view with regret the almost universal apathy of Spiri:ualists, on the important matter of education.

"While the Catholic and Protestant worlds are sparing neither time nor money in the education of the youth of our land in their thousand and one dogmas, Spiritualists, as a body, have, as yet, made no practical effort for the physical, mental, moral and spiritual education of their children, thus compelling them to choose between the alternative of having only a common school education, or being compelled, in connection with their further education, to submit to the teachings of an ant'quated theology. Therefore.

Resolved. That we regard the Children's Propressive Lyceum as an indispensible agency in the development of children into a manhood and womanhood of spiritual freedom, and as an organization, the budding heart-culture of the great spiritual movement of this age.

great spiritual movement of this age.

Resolved. That this holy ministration of the angels to humanity was not intended, in principle or practice, ferentiated a fine fine entry one from two hours have week, but that in the passage and scope, it was designed as the basis of a most of progressive education for all humanity alike applicable, by the last of appearing shall days and all time.

Resolved. That contents are the passage and the passage of the p

Resolved. That something accomplished we dermostly ualists of this or

fessions fr immedia and design

most important problems in human life; the ques-

Frontier Department.

ST. C. WILSON

Entered according to the ast of Cong ess by S.S. ones, in the Clerk's Office of the District Court of III DISCUSSION, AT FOND DULAC, WIS.

Between E. V. Wilson, Spiritualist,

Geo. C. Haddock Methodist,

Phonographically reported for the Religic-Philo-sophical Journal by Miss Josephine F. Smith,

MONDAY EVENING, AUG. 1ST, 1870.

E. V. Wilson. Mr. Chairman, ledics and gontleman: Comm reing where we left off on Saturday evening, Mr. Haddock said that the marriage question, which he has brought up and which

I met with the Bible in my hands, is outside of the resolution, and as we agree on many points on this question, we will only argue points that we disagree upon. GEO. W. HADDOCK. Mr. Chairman, I rise

to a point of order.
CHAIRMAN. State your point of order.
GEO. W. HADDOCK. I dld not say what
the gentleman says I did.

E. V, WILSON. You did say it, just those

GEO W. HADDOCK. You lie! I said no E.V. WILSON. I will leave it to the Chair

if those were not your words.

GEO. W. HADDOCK. I don't care who you leave it to. I did not say any such thing. CHAIRMAN. I think you are both out of

WILSON. I submit to your ruling, Mr. Chairman, but this now becomes a matter of veracity between us, Mr. Haddock and mygelf, and can only be determined by the Chairman of Saturday. I would like him to do so. Will he rise and say whether or not Mr. Haddock stated what I said that he did?

CHAIRMAN. Out of order, Mr. Wilson. WILSON. I submit. On the third evening of this discussion, Mr. Haddock made the assertion that Spiritualism destroyed or abolished the marriage relation, and three evenings he has spent wholly in endeavoring to prove this assertion. He has quoted the Banner of Light, the RELIGIO-PHILOSOPHICAL JOURNAL ("of which Mr. Wilson is one of the editors"), Chicagoan, Frances Barrett's memorable speech at the Woman's rights Convention, John M. Spear, who cursed the marriage relation, A. J. Davis, Dr. Potter, and scores of others, to prove this false accusation, and now, by his own ruling, when he found that I met his argument with the Bible, all his arguments and quotations of three evenings are lost, for he says it is outside of the resolution.

I have met his arguments. I have shown the divorce law of the Bible in Dout. 24:2,-a law that even Spiritualism does not grant. He would like to know, perhaps, the law of mar-riage that Spiritualism demands. I want to go through with this marriage question since he has commenced it.

I hold that marriage is a civil contract, under the common law as a matter of record, and outeide of the duties of the minister of any church; that an officer, elected by a majority of all the people, called Probate Judge of Marriage and Diverse, with books of record, one for marriage, and one for divorce; that if it costs five dollars to get married, then let it only cost five dollars to get divorced. Then let the applicant or applicants for divorce place their application on record, and the matter stand there for one year; then let the parties come before the judge to show cause for, and against the application. If granted, then the one gaining the divorce to pay all'expenses.

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

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

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

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

If the body is spiritual it cannot be seen any more than the spirit. "But some will say, How are the dead raised up; and with what body do they come?"-

Cor. 15:35: "Thou fool! that which thou sowest, is not quickened unless it die."-36. 'And that which thou sowest, thou sowest

not that body that shall be.'-37. "But God giveth it a body, and to every seed (one) his own body."-28.

C"It is sown a natural body and it is raised up a spiritual body. There is a natural body, and there is a spiritual body."—41. "How be it that was first which is spiritual,

but that which is natural, and afterward that which is spiritual."-46 "The first man is of the earth, earthy, the sec ond man is the Lord from heaven."-47.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly."-49. "Now, I say, brethren, that flesh and blood

cannot enter the kingdom of heaven."-50. "We shall not all sleep, but we shall all be changed."-51. "To another discerning of spirits."-2nd Cor.

12:10.

Discerning what! These spiritual bodies, described. Webster says discern means to separate by the eye, to discover, to see; to dis tinguish by the eye. There are many other passages proving that spiritual bodies are seen, both with the physical

eye, as well as through the mental or spiritual "And, behold there appeared unto them Moses, and Elias talking with him."-Math., 17:3 Webster says the word appear, means to

come, or to be in sight, to become visible to the eye, as a spirit. And when the woman saw Samuel, she cried with a loud voice, and the woman spake to Scul the King, saying,—Why hast thou deceived me, for thou art Saul the King."—1st

Sam., 28: 12. "And Saul perceived that it was Samuel."—14 Webster says the word perceive means, known by the senses, felt, understood observed. "And I, John, saw these things,"- Rev.,

Besides this, I have brought here positive witnesses to the facts of spirits being seen,—the testimony of Edmonds, Hare, Mumler, and Fanshaw,—all positive witnesses to these facts,
4. Hadde to the C. V. Daniels and others to move to the control of the control

The fools and lunatics are irresponsible—ab ! They have as fair hodies as you have—why not hang them for murder? B cause they are not responsible, having no mentality or mind. The spirit is a separate thing from the body which you perceive; the spirit of man has a distinct body which I see.

Haddeck qu tes from Dr. A. B. Child, that

whatever is is right. Theft, murder, adultery, and all crimes are right.

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

The Mahomedan worships Allah, Moses, Abraham, Christ and Mahomet. The Catholic Worships Jesus, the Pope, the Virgin Mary, and God. Mr. Haddock worships Jesus, God, the Bible, and Goo. C. Haddock. Neither of these parties agree with the other. Who is right? or are they not each a law unto themselves? "The Banner of Light says that Judas was

as good as John." I say under prophecy, he was better, for he was chosen for a purpose. He had no will or part of himself in the act. He was created for that purpose, and was told by Jesus, "What thou doest, do quickly." "The Witch of Endor and Samuel a reve'a

tion of God's law—not real." 1st Samuel, 28th chapter, speaks of this woman as one of the most remarkable characters in the Bible, and Josephus says of her that she was a good woman, and worthy of a high

position in the hearts and respects of the

All Spiritualists respect a higher law, the law of right, for the sake of right, but we do not respect the laws as presented in the Bible, which were said to be made by God, for we claim that He is not as good as man is, for no man would enact such laws to day. We do not believe it possible that God said so and so, or is the source of such laws. Haddock nor any other man, would enact such laws to day, and we are not responsible to such a God. Just bring together to day such things and deeds as are found in the Bible, and talk about the individualism of Spiritualists,-about their not being responsible to

a God! Haddock is a Methodist because it to him seems right. He believes in the God of the Methodists. We Spiritualists do not believe in such a God, but a G d that is infinite and good, and incapable of doing such wrong as is done by his order on that book.

GEO. C. HADDOCK. Mr. C'airman, ladies and gentlemen: My opponent starts out with the marriage question again to night, and falsely says that ruled it out as not a part of the resolution. I say the resolution covers all the evils of Spiritualism, and it is my work to show you that it is not worthy of your confidence and support, and to do that I must show you the evil that is

I said that Mr. Wilson and myself agreed in many points, but I advocate tight divorce laws, and he advocates loose divorce laws, and that is our principal difference. I have read right from the writers and speakers themselves to show the looseness of the marriage relation among Spiritualists, and I will now read more right here. I will keep on this marriage ques-

tion if my opponent wants me to. I have read from Spiritual writers, and from Mr. Potter, who has been a Spiritualist for fifteen years, but Wilson says he is an ou cast. His being a Spiritualist accounts for his being

an outcast—they are all outcasts. He talks about my slaying the Holy Ghost with the jaw-bone of an ass. I believe the first speaking medium we have any account of, was Balaam's Ass, and that is the kind that has been taken for mediums ever since—they are all asses.

I now read some more Spiritualism for you. (Reads from Dr. B. Hatch; who says he knows seventy mediums who have left their wives and husbands,—from Cora L. V. Hatch Daniels Tappan's lectures, and from Fish-

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

CHAIRMAN. Mr. Wilson, that book is private property. I have nothing to say about

WILSON. I insist upon his giving the author's name before he goes any farther. HADDOCK. I am quoting from Cora L V.

Hatch Daniels, now Mrs. Tappan. WILSON. I demand that you read the author's name from the title-page. HADDOCK. Well, it is a book written by McDonald against Spiritualism: Does that satisfy you?

WILSON. Yes: I knew the book, and I meant that you should give the author's name. To be continued.

Original Essaus.

Written for the Religio-Philosophical Journal. MEDIUMSHIP, ETC.

Facts Tersely Expressed.

LETT IR FROM MRS. M J. WILCOXSON.

DEAR JOURNAL :- Coming in from a long walk, and weary with the busy hours of the day, I am prompted by a letter before me, to forego an hour's rest, and make immediate reply in your columnsfor in this article, I hope to answer more than one objector of the same type.

Says the brother in his letter, "I decline to take any active part in spiritual subjects. Others, I presume, will feel more interest than I do, and will give you much aid in forwarding your mission. I have seen very few persons professing Spiritualism, who live up to the doctrine. Believing is not sumcient to satisfy me. One's daily life should accord with the holy and eternal truths taught by our best advocates. I hear-etc., etc."

Then follows a recital of the brother's complaint against some of our prominent mediums, accusations of immorality of various kinds, which have frightened the timid brother off the public track, and after all, with a characteristic tenderness he says, "It may be purely a slander. Surely enough! Now, every true Spiritualist will most heartily endorse all he has said in favor of a practical Spiritualism, but when it comes to putting out his light. or hiding his talent- or influence because some Spiritualists or mediums may be "immoral," (not even granting it "may be slander,") how can we hold our peace? Does my salvation, my religion, my present usefulness, my eternal reward hang simply upon the morality of this or that advocate of the same faith? Were it all true that such and such test mediums had become "habitual drunkards," would the fact prove snything against Spiritualism?

What flimsy robes the tender-footed among us would vell their frembling forms in 1 Spiritualism as science as well as a religion. It is a system of moral and religious ethics, a solution of one of the

tion of cause and off ct.

As I write, cast upon the receding shores of the As I write, cast upon the receding shores of the bay. I look upon a giant old hu k now neglected and going to decay. A picture of departing strength, it lies there, now dismantle, and the waves go eighing and sobbing as they lave its seaward side, and whispering zephyrs seem to repeat the story of its palmy days and proud conflicts with the ocean storm, as it bore on so victoriously through all, to its transient haven. Thousands on thousands had stord upon that firm old deck to through all, to its transient haven. Thousands on thousands had stood upon that firm old deck, to be landed upon the soil of liberty, and millions on millions had by the hand of commerce been sately intrusted to the monarch of the wave, and long years had bleased the gallant craft and its pilots, till at last, shattered and unseaworthy, it was laid up for the wavers to kiss and comfort, and the bleak, ley storms of winter to mock in its silence! Oh, it made me think of the poor, uncompassioned Oh, it made me think of the poor, uncompassioned medium, never lying by, never kissed by the aweet and holy whisperings of the grateful—almost a slave to these purse proud or pharisaical critics, never resting, except to snatch a hasty crust of comfort from some temporary friend, and then on again! On wi'h the sighs and burdens, the selfishness and sickness, on with the chains and tor tures, the cargo of countless waves and sympathies, the wants and exactions of a hungry, struggling multitude of human souls! On! on! in fire

No one ever thought the fact of the old ship's stranding could prove an argument against either navigation or commerce! Why should such ar-guments as the brother gives, be repeated as an excuse for "lack of interest?" Those mediums mentioned by our correspondent have led millions, either directly or indirectly, to an honest convic tion of immortality and spirit intercourse. How many have dated their reformation from that point of conviction? How many have at once set up a moral standard upon the solid basis of such convictions, that has stood impregnable in its proud victory over the draped and deadly shams of pop-ular morality! This is not mentioned at all by the brother. One or two cases of immorality or debauchery must be made to tip the opposing majority of thousands, perhaps, who have at least been benefitted, and tumble down the whole respectability and value of Spiritualism!

or snow, in fair or foul weather, some one is after

you, and the strained harp must ever breathe the song that has been awakened, till at last the light.

est touch may call forth its reflection for weal or

We do not deny that added to this sin of debauchery, however it may originate, is another, if not so deplorable, as heavy to carry along, and that is the sin of cowardice, the same sin that actusted both Judss and Peter | But to return. There is no class of pople living on earth to day, who have begun to meet the war of the elements of both these worlds as, have mediums, and it were impossible for any mere spectator to judge correctly of causes and effects that spring from this magnetic unfoldment. To judge understandingly, one must have a mediumistic experience, and know from positive contact with all these forces, pro. and con., what only mediums can know. And all true mediums do know that there is a great domain of influences which some case is made to traverse in of influences which some one is made to traverse, in order to educate the world to a knowledge of its perils as well as its victories. Some Jesus descends

For long years have mediums been the agents of the heavenly world. For long years have they stood amid these great psychological waves, singlehanded and alone, beating back the sharks of big-otry under every form, parrying the thrusts of foes within and foes without, and rescuing from utter atheism and skepticism countless believers and sd-herents to our cause. Over worked and literally robbed of all magnetic balance, you tell us now that these lives have become of a "questionable character," if it is not "purely a slander," which is reportter," if it is not "purely a slander," which is reported of them Now we ask, Suppose it is not all a slander, whose fault is it? Have you by your superior sagacity or morality, ever helped to avert this result? Havn't all these timid, conscientious, and scrupulous critics usually left the heavy burdens to the back of the medium? Have you ever stood in their places, known their trials, met their betrayals, and experienced the countiess shocks that must increasely underwine the magnetic health must ineritably undermine the magnetic health unless counteracted? Thousands we have who can enjoy mediumship when served up in fine style and seasoned with savory offerings; but when it comes to a warfare with the most deadly and perseviring fees, they are not to be found upon the battle ground! The poor and maimed may go to the augels with their ocars and mangled, bleeding hearts, while our captious and heartless or insympathizing professors will shirk off to a new in Rev. Mr. Popular's church, and hide their spiritual papers through very fear of Mrs. Grandy !

We object to all this shallow, false hearted, and cowardly sort of Spiritualism. If mediams get ick, have we no balm of Gilead? Plenty of it indeed, if only a little devotion or sacrifice would apply it! Do people get scared away from oll wells, gold mines and rich benefits, because there are some unfortunates, some licentions, some even rescally operators there? Why! we never heard

of such a thing! Reverend Mr.—of Bridgeport, Connecticut, was recently treated to a great notoriety for "taking liberties with the young ladies of his parish." The excitement ran so high that he resigned, and his congregation "recommended him" as a preacher

of the true Gespe! ! We do not recommend any unprincipled conduct and deplore the influences that may at times de-moralize our mediums, but the laws of medium-ship invo've a vast field of philosophy, and we sincerely think there are states or periods in which the best mediums are the moral subjects of a pay

chological tempest, or a positive usurpation. A very fine medium, and one of a high organic quality, once suffered from a strange obsession. He afterwards told me that a young min who seemed infatuated with his company, was much addicted to the use of liquor, not to become intex cated, but to increase his hilarious propensities, and that he could not endure the presence of this young man, who was a powerful magnetizer, but he (the medium) would almost immediately pass into an absent state, or with every appearance of infoxication, and from that point the young man would seem to hold him for hours as by a spell. But having learned it, he forbade his young friend the house, which broke the friendship between them, and likewise the spell he had exercised. I should addited this spent young operator availed himself of that this same young operator availed himself of every such opportunity to replenish somewhat his empty purse at his victim's double expense. Now. many important ideas force themselves upon our minds in connection with this theme. Why do the translated make use of such a questionable agency as an unfortunately dissipated character, "if it is not purely a slander" that they are dissipated? We think it is clear that they make use of the most susceptible and negative temperaments. The very susceptibility which makes a subject for spirit consucceptibility which realies a subject for spirit control, makes a subject for all other preponderating influences, unless especially fortified by strong repugnance and good superior control. Many seeking the oracle, carry directly into the mediumistic and magnetic sphere the intoxicating atmospheres which they live in—the medium parting with the magnetic oxygen of his being, finds the vacuum immediately filled with a foreign assumed to atthes immediately filled with a foreign commodity, either agreeable or painful and torturing, and from sheer ignorance or torture, the result is soon attained.

Again, there is doubtless one side of this subject which, as the "undeveloped good" of Spiritualism, the so called "evil" of Spiritualism, may be called sorcery. This is where a selfish, unprincipled motive prompts investigators. They care only for pure personal gain, at any hazard. They consult the oracle with only visions of wealth before them. Their influences are all worldly. They consult spirits in sympathy with their own objects. They may promise to bless humanity if they can make fortunes, but have no idea of sacrificing any personal appetite or enjoyment. They are captious, tyrannical and destructive often, in their discord-

ant dealings with mediums.

Again, mediums are all as naturally human and imperfect as the majority of the world's people. Ignorant of their own best conditions, and often most cruelly robbed of them, they are neither alto-gether blameless or altogether guilty. Indeed, considering the extreme difficulty of their calling, and the little true sympathy they get in this respect; considering the fact that the most wonderful claims are pressed upon them at all hours and stages, is it not a matter of surprise that they do not go distracted oftener than they do? That a few have been deliberately and habitually guilty of

gross deception, we believe is true.

But it is no excuse for my laziness or your lack of interest, my brother. So much the more should we all stand in the ranks, nor basely and cowardly desert. If we have traitors, so much the more do we need our true steel, and he that lets his sword

we would urge upon all the perusal of "Death and the After Life," by A. J. Davis, page 30, etc. Is not Brother Davis' triumph to be attributed in great measure to such an order. great measure to such an orderly and consistent regimen. How many of our public mediums have had a quiet home temple and systematic preparation for so holy a work? Why, it would almost confound the stontest heart, should we unfold our own private observation and knowledge of this modern martyrdom; a shame to any civilized land.

in conclusion, would it not be well for all mediums to aim at the independence which has so richly rewarded our Brother Davis with a pure and happy centrol?

> Written for the Religio-Philosophical Journal. REMINISCENCES.

BY MRS. M. J. S. GILHAMS.

'Tis night, the stirs are shining,
The moon's pale beams around me fall,
While forms are fitting here and there
That figured is the cherished dreams now flown.
Oh, wondress beauty of the night!
How memory gushes forth with thee,
And clothes the radiant Queen of Night
In soft-dyed hues of mystery.
I stand and gaze, while scenes to me of other years
Come back and melt my soul to tears.
Voices whisper that long had lingered
In tones of deep, rich, tender melody.
But now the ground scems frozen where they trod,
The moon's pale beams reflect their impress
Like dead leaves that bud and wither,
Then depart in dust. Like dead leaves that bud and wither,
Then depart in dust.
Thus on the silvery pinions of the night
Floats many a dream of what might have been,
What changes in the future would be mine.
This side the ethereal bourne.
As I drink in the beauties of the scene,
And quench my thirst at fount of thought,
I glady smile in he glorious spell;
Mournfal scenes are all forgot.
Fage on page of thought unfolds and blossoms
In the air; gathered by rich genius that
Flashing moves, and fills the world with light.

New worlds now glide in being, And other forms whose southing influences Bathe my soul in breaths of summer-time, Fresh buds row bursting into bloom, Again to smile and blossom for the tomb. And thus is life, with cloud and Sunshine always rife, forever and forever Changing old forms into new.

Ah, youthful dreamer, whose hopes are Gathered from the bowers of heaven! Behold your vision fading tint by tint, As time marks decting years; Andi he worshiped shrine of early leves And hopes, be bathed in tears. Mourn not for faded dreams, For on the brow of martyrdom Is set the seal of Wisdom's hope, When visions of the past shall have Burned as incense to the gods now Worshiped, and Wisdom's wings Lie folded o'er the peaceful heart.

THE CENTER OF THE EARTH.

BY WM. F. LYONS.

Internal Fires. "A Mr. Lyons, of San Francisco, writes us a long letter, in which he claims to have, by the aid of another medium, gained information which he deems worthy of publication in a book, from persons who inhabit the interior of this earth, which is supposed to be liquid fire (not hell-fire, but an igneous mass), and which seems well established on the La Place theory, which they denounce as a humbug, without any evidence to set it aside, except the testimony of what purports to be spirits who live on the inside of this hollow globe, and who say they have a passage-way through the poles of the earth. We are not yet informed whether Dr. Franklin, or any other arctic explorer, has found the passage without death, and become an inhabitant; nor are we yet informed whether there can be a passage opened by railroad or by water, so that we can reach the inside of this

or coal-oil "It is interesting to see how easily some minds are led away from science by spirits, through the organs of marvelousness, which are wonderfully enlarged in some persons, by stories from the invisible intelligences. We are of opinion that this is another case where romancing spirits play upon the credulity of honest persons, as they have before, and secured the publication of several books. BANNER OF LIGHT.

shell. How it is lighted, without san, moon, or

stars, we are not informed; but probably by gas

The main points of Mr. Lyon's communication are given below. His preliminary remarks were rather too personal; and would be of no

interest to the general reader.—Ed. Journal] You have, doub less, many times quoted to your audience, "That there are more things in heaven and earth than are dreamed of in your philosophy," and you, perhaps, are not qualified to tell us what it is that lights and warms the planer Uranus; or the still more remote Nep-

tune. Our sun, if the inhabitants of those distant planets look through lenses similar to our visual orbs, may appear about the size of a large orange upon the one, and a very small orange upon the other, and it may exert as much inflaence in lighting and warming those distant orbs as Venus exerts upon the earth. Now, do youexpect, in the absence of any very potent influence from our sun those planets are not lighted and warmed?

Do you know from scientific research that the elements of light and heat are not inherent in alf these planetary bodies, and that when these eles ments are developed by a law of progress, that each one will not be comparatively independent, the same as the sun is to day? Do you know that our sun was not at some time in the past in a condition of dependence for his light and heat, and that, by the eternal law of progress, the orb of day has advanced from that condition of dependence to one of comparative independence, when he could not only generate sufficient of those influences for himself, but some to spare for others?

If eternal progress is universal, and means anything, it means just that. And do you know that our globe has not within its interior suitable machinery by which it manufactures its own light and warmth?

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

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

And now, as I must be brief, let me refer you to a little data, where you may get some evidence that will support one side or the other of this question. You understand the main evidence in support of the igneous theory was the incresse of temperature as we proceed downward into the bowels of the earth of about one degree in 50 feet, and all the estimates have been based upon distances of less than 2300 ft., where the rule continues to hold good, but a well has been bore i. in your city to the enormous depth to 3000 teet, when the highest temperature was found, and it decreased two degrees in the 800 feet, below which would be about 12 degrees to living? I should think not.

the mile. This well is of great importance in connection with this matter, as it completely evertures all the previous computations of seientific men upon the igneous theory, and renders entirely negatory their great labors.

Now, if the temperature falls at the rate of 12 legrees to the mile, after you attain 3000 feet in depth, you can, no doubt, tell how thick the superincumbent crust must be, and exactly at what distance you will find the liquid fire you suppose to exist in the interior.

Personally, in my twenty years' experience in spirit intercourse, I have been, to some extent, deceived, but have always detected the romance before it played very much upon the credulity of my honest simplicity. I have been sometimes deceived by spirits in the material form. I think I was a little deceived in this case. I did expect to be treated courteously, but I trust no damage will occur.

I suppose the world to be in a very unfinished condition; that the books are not half written yet; the new and important discoveries are not all made. Time will roll on, changes will oecur, and much that is considered truth to-day, will be remembered only among the errors of the past.

I cannot corceive that the great cause of modern spiritual reform hinges at all upon the clumsy details of the La Place theory, and I did not understand before, that Spiritualistic editors were absolutely wedded to any theories, and that they would treat as heretics those who did not conform to their personal views; but we shall hold ourselves in readiness, my friend, when you open fire up m and in favor of the igneous theory; so you have an opportunity to show how easily you can demolish all its oppo-

Correspondence in Brief.

SALEM, OHIO .- Daniel Bonsall writes .- On this day my subscription for thy most valuable paper runs out. Inclosed I send thee three dollars, for another years' subscription, feeling assured that it is doing a mighty work in the land,—not only for Spiritualism, but for all the other great reforms

PRINCEVILLE, ILL.-G. Hitchcock writes.-l am very sorry that I am not able to keep paid up for my paper in advance, but it takes nearly all my means this year to keep my business running. However, I do not mean to get behind any more at any time than I am now. Please find inclosed one dollar and fifty cen's to apply on my subscription, which will pay up to the first of October. I will send the b lance for the year's subscription before the time is out. I cannot get along without the paper. I shall probably take it as long as I have the paper. live. The reasoning it advances suits me. Thank God, it is opening the eyes of the blind. Let the good work go on !

CARROLL CITY, IOWA.—E. M. R. Buell writes: Inclosed find one dollar, to apply on my subscription to your valuable paper. When I sent you fifty cents for three months on trial, I did so more from curiosity, to see what kind of a paper it was. Why don't E V. Wilson, or some other speaker of his kind, call at this place, and not pass right

HANNIBAL, N. Y.--Chauncey A. Smith writes: In looking over my last paper, I discovered that the time for which I had subscribed, had expired, consequently will remit at once, as I know the success of your good paper depends some upon paying subscribers. If I could take but one paper, it would be the Jouenal. It contains quite as much as the Pible and a great deal more extense. much as the Bible, and a great deal more science, philosophy and common sonse. I am glad to say that it is my best weekly visitor, halled with de-

FORT CALHOUN, WASHINGTON TERRITO-RY.—Mrs. M. E. Creig writes.—The Journal has become an indispensable necessity in our house. My husband has taken the Banner for ten years or more, and intends taking it as long as he can raise a dime to pay for it, but he begins to feel as great attachment for the JOURNAL, and would not do without it.

VERMONT, ILL.-A subscriber writes.-Inclosed you will find six dollars, which you will place to my credit, though it will not pay you for the time I have taken the paper, but I hope I shall not trespass on your patience much longer. You have been so kind in sending your paper to me that I hardly know how to express my gratitude. I have distributed some of them amongst my neighbors, and they read them eagerly. I do not want to miss one number. Oh, it is food for my soul. My only apology for my delinquency is that I got behind by having so much sickness in my family. I suppose I am about the last of your delinquents, but I hope you will pardon me, and I will try to do better for the future. I want to take your paper as long as I live, if I can pay for it, and hope that it may live until all minds may be liberated from the bigotry and superstitious notions of the past, and stand out each a living selfhood, a chi of God.

SUMNER. ILL.-Peter Smith writes.-I am taking the Religio-Philosophical Journal-am delighted with it. Have been a Spiritualist a long time. I was a Universalist during the last fifty years, and the doctrines taught by Spiritualists are exactly in my line of thought.

. BRIDGEPORT, PENNSYLVANIA .- J. Rich. ards writes.—The science of religion is a deep subject; and if you can demonstrate to the masses that true religion consists in living in accordance with law, and not in forms and ceremony, you will have done a noble work.

PAULDING, OHIO.—E. B. Louden writes.— With a desire to promote what I believe to be the truth, and assist the car of Christian Progress, I propose to meet any advocate of modern Spiritual ism, whose standing and talent will justify, and debate the following proposition:

"Resolved, That the phenomena of modern Spir-

Itualism proceeds from departed human beings." Or, if my opponent would prefer, I accept the negative of the following:

"Resolved, That modern Spiritualism is based upon natural law." Any man who may desire to accept the affirmative of either of the above propositions, at any point where Spiritualism has a strong footing, will please address me at Paulding, Paulding County, Ohlo. I am prepared to furnish as many endorsers as any man who will accept the affirmative of-either resolution. I will farnish my credential from the Methodist Conference, and as many sign

CHARLOTTE MICH.—James Preamer writes We have had H. M. Fay and wife here. They, us two seances and one lecture, which caused qu a stir among those who do not believe in this beautiful philosophy. We have had only two lec tures here within the last year. Spiritualism i gradually on the gain in this community.

ers as my opponent can procuré.

N. B. Starr writes.—I wish to say a few words I regard to the poem by Dickens, of "The Children. In a recent lecture by one of our most not-trance mediums, and published in the BANNE there occurs a passage of near half a column matter that was relivered in a sermon by a Unit rian minister in Rochester, N. Y., in 1856, a published in either the Spiritual Age or the Ne England Spiritualist, I forget which. At all even it was published that year, and I have heard t same medium deliver poetry while in the transtate, that I had at home in my scrap book. No. state, that I had at home in my scrap book. Note I am as sure as I can be, that the medium we really entranced, and that he really was not creatly entranced, and that he really was not creatly entranced, and that he mystery is, how did he get it? My impressing that the spirit that entrances the medium, at some time been with him while he has read and they med him venest it in the leasure with and then made him repeat it in the lecture whe had him entranced. In regard to the pos-"The Children." Dickens has repeated poetry through the medium. I know that I, self, have written things that I thought were

LOOKING FORWARD.

BY LUCY LARCOM.

Beyond the boundaries of the grave send I A single fear,
One only, for myself. Beneath God's eye
The eternal mountains rise in sunshine clear,
And through unwithering wordlands, for and near,
Float hymns of happy souls, like bird songs high.

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

I know not what awaits, of blies or bale:
I only know
That of God's guardianship no soul can fail.
But whether on dusk oceans drifted slow,
Or swift through populous starry streets we go
Welcome will be love's voices calling "Hati!"

We mortals vell such depths of loneliness
With outward calm,
And with the hope of heaven's complete redress
For earthly losses! Failing of that balm,
How can we have the heart for chant or psalm,
Or read our life as more than meaningless?

Yet noble work will there go nobly on;
For I ve and thought
Will find a grander scope when earth is gone.
Mine, haply, must in solitude be wrought,
Or with heaven's foreigners I may be brought
Never to those I knew time's road upon.

Yon, best beloved may new neighbors find,
Whose gifts will blend
With every upward reach of heart and mind;
Toiling among them for some glorious end,
Perhaps you wholly will forget the friend
You walked with in green pastures loft behind.

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

Still, in that ample realm none may intrude, On that domain
Of separate inmost being. If he coul?,
We should wish back our mortal shells again,
For shelter and seclusion; should complain,
Might we not sometimes hide, even from the good. And who the dearest of his friends would bind

Unto his side
In any world, without a willing mind?
Who needs me not must not with me abide,
Howe'er my need may seem. Since God is guide,
Each pilgrim soul his lonely way shall find:

And in the untraveled wilderness shall bloom
Life's perfect rose.
A heart divinely human through the gloom
Throbs like a guiding footstep—warms and glows,
Until the dark with day-spring overficws,
And the bowed heart is crowned with blissful dcom.

And so I drop at last my single fear;
In His sweet will
Hiding my own heart's dream, however dear,
All that concerneth me will He fulfill;
No drop of joy His steady hand can spill;
Nor do I wait for heaven, since heaven is here.

SPIRITUALISM.

By Mrs. Harriet Beecher Stowe.

From Henry Ward Beecher's Church Union.

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

The clergyman, who has a fair right, by reason of his standing and influence to represent the New England pulpit, met that idea by a prompt denial. "A pleasing sentimental dream, he said. "very ant to misleal, and for which there is no scriptural and rational foundation." We have shown in our last article, that the very earliest Christians were in the habit of thinking with regard to the unbroken sympathy between the living and those called dead, and how the Church by very significant and solemn acts pronounced them to be not only alive, but alive in a fuller, higher and more joyful sense than those

We may remember that among the primitive Christians the celebration of the Lord's Supper was not as in our modern times a rare and unfrequent occurrence, coming at intervals of two, three, and even six months, but that it occurred every Sunday, and on many of the solemn events of life, as funerals and marriages, and that one part of the celebration always consisted in recognizing by a solemn prayer the unbroken unity of the saints below with the saints in heaven. We may remember, too, that it was a belief among them that angels were invisibly present witnessing and uniting with the eucharistic memorial—a belief of which we still have the expression in that solemn portion of the Episcopal communion service, which says, "Wherefore with angels, and arch-angels, and with all the company of heaven, we laud and

magnify thy Holy Name."
This part of the cucharistic service was held by the first Christians to be the sacred and mysterious point of confluence when the souls of saints on earth and the blessed in heaven united. So says Saint Chrysostom:

"The seraphim above, sing the holy Trisagion hymn; the holy congregation of men on earth send up the same; the general assembly of celestial and earthly creatures join together; there is one thanksgiving, one exultation, one choir of men and angels rejoicing together." And in another place he says:

"The martyrs are now rejoicing in concert, partaking of the mystical songs of the heavenly choir. For if while they were in the body, whenever they communicated in the sacred mysteries, they made part of the choir, singing with the cherubim, 'holy, holy, holy, as ye all that are initiated in the holy mysteries know; much more now, being joined with those whose partners, they were in the earthly choir; they do with greater freedom partake of those solemn glorifications of God above."

The continued identity, interest and unbroken oneness of the departed with the remaining, was a topic frequently insisted on among early Christian ministers—it was one reason of the rapid spread of Christianity. Converts flocked in clouds to the rapid of a record who professed in clouds to the ranks of a people who professed to have varquished death—in whose inclosure love was forever safe, and who by so many sacred and solemn acts of recognition consoled the bereaved heart with this thought that their beloved, though unseen, was still living and loving-still watching, waiting and caring for

Modern rationalistic religion says: "We do not know any thing about them—God has taken them; of them and their estate

we know nothing; whether they remember us, whether they know what we are doing, whether they care for us, whether we shall ever see them again to know them, are all questions veiled in inscrutable mystery. We must give our friends up wholly, and take refuge in

But St. Augus ine, speaking on the same subject, says:

Therefore, it we wish to hold communion with the saints in eternal life, we must think much of imitating them. They ought to recogmize in us something of their virtues, that they may the better offer their supplications to God for us. These (virtues) are the foot-prints of a selfish few. Throughout the Convention,

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

Now let us take the case of some poor, widowed mother, from whose heart has been torn an only son-pious, brave and beautiful-her friend, her pride, her earthly hope-struck down suddenly as by a lightning stoke. The physical shock is terrible—the cessation of communion, of the habits of intercourse and care. of the habit, so sweet to the Christian, of praying for that son, must all cease. We can see now what the primitive Church would have said to such a mother:
"Thy son is not dead. To the Christian there

is no death,—follow his footsteps, imitate his prayerfulness a d watchfulness, and that he may the better pray for thee keen close in the great communion of saints. Every Sabbath would bring to her the eucharistic feast, when the Church on earth and the Church in heaven hold their requires where twith engels and hold their re-union, where 'with angels and arch-angels, and all the company of heaven they join their praises! and she might feel herself drawing near to her blessed one in glory." How consoling—how comforting such Church fellowship.

A mother under such circumstances would feel no temptation to resort to doubtful, perplexing sources, to glean here and there fragments of that consolation which the Church was ordained to give. In every act of life the primitive Church recognized that the doors of heaven were open through her ordinances, and the com-munion of love with the departed blest un-

It has been our lot to know the secret history of many who are not outwardly or professedly Spiritualists—persons of sober and serious habits of thought, of great self-culture and self restraint, to whom it happened after the death of a friend, to meet accidentally, and without any seeking or expecting on their part with spirit-ualistic phenomena of a very marked type. These are histories that never will be unveiled to the judgment of a scoffing and unsympathetic world; that in the very nature of the case must forever remain secret, yet they have brought to hearts bereave and mourning, that very con-solation which the Christian Courch ought to have afforded them, and which the primitive

Church so amply provided. In conversation with such, we have often listened to remarks like this: "I do not seek these things-I do not search out mediums, nor attend spiritual circles. I have attained all I wish to know, and am quite indifferent now whether I see another manifestation." "And what," we inquired, "is this something that you have attained?" "Oh, I teel perfectly certain that my friend is not dead—but alive, unchanged, in a region of j y and blessednes, expecting me and praying for me, and often min-

istering to me." Compare this with the language of St. Augus tine, and we shall see that it is simply a return to the stand point of the primitive Church.

Among the open and professed Spiritualists are some men and women of pure and earnest natures, and seriously anxious to do good—and who ought to be distinguished from the charla tans who have gone into it merely from motives of profit and self-interest.

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

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

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

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

and safe paths. We have stated in the last article, and in this, what the belief and the customs of the primitive Christians were in respect to the departed. We are aware that it does not follow of course, that a custom is to be adopted in our times because the first Christians preached and taught it. A man does not become like his ancestors by dressing up in their old clothes—but by acting in their spirit. It is quite possible to wear such robes and practice such ceremonies as the early Christians did and not to be in the least

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

The first Christians believed what they said they did—we do not. The unseen spiritual world, its angels and arch-angels, its saints and martyrs, its purity and its joys were ever before them, and that is why they were such a mighty force in the world. St. Augustine says that it was the vision of the saints gone before, that inspired them with courage and contempt of death—and it is true.

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

"THE CONVENTION."

From D. W. Hull.

The Convention lately assembled at Richmond, though not so large as heretofore, was a grand success. The cliques that have hereto-fore attended, at war with every man opposed to their selfish interest, was but poorly represented there. Every man and woman seemed to be specially inspired with an enthusiasm for the cause of Spiritualism, instead of trying to tear down every thing opposed to the interests

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

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

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

history of the most sublime may ment or this and preceeding ages.

The action of the Convention will be found in the proceeding, as published in your paper.

In attendance at the Convention, were to be found doctors, clairvoyants, mental and physical mediums,—none of which, I am justified in saying, were impostors. Of the physical test mediums, I shall speak next week, but of the others, it is unnecessary to write, as their tests came in such a way that it is scarcely necessary came in such a way that it is scurcely necessary to question them.

Terre Haute, Ind.

DR. UNDERHILL AND DR. FAHNE STOCK,

Interesting Incidents and Statements.

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

He seems still anxious to have his readers be-

lieve that the French Committee made an impartial examination in 1774. The Academy of Medicine, which furnished the chief weight of this commission, excelled every member that professed a belief in Animal Magnetism.

That body in 1831 had another report on this same subject, who were appointed in 1825, and they investigated it six years, and then they stated it to be true in all its claims. It took two days to read the repor'. The unbelieving portion of the Academy very frequently and frantically interrupted the reading. It took two days to

read the report, it was so full.

Here was full investigation. How long, my good Doctor, did the 1774 committee examine? They devoted, perhaps, a half dozen meetings, and made the report that the fac's were real, but that there was no proof of fluid (like you), but that it should be referred to the power of imagination, or self induction. What should have deluded you into the act of digging up that old statement, and a tempting to b eathe into it the breath of life, is a case of difficult solution on any other ground than on your theory of self induction. Your case of the boy affords not the slightest proof of your position. I think you are honest, Doctor, and I think

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

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

Some subjects go into the somuambulic state without manipulation, or even contact with the operator, but all who love each other, near or absent, are linked together by cords of love, the medium of which is our nervous magnetic fluid, therefore, magnetic rapport exists very extensivley, and when we love as we will and should. if one member suffers, all will feel it; so the impressible can even in a dream draw from a friend, especially one who has operated on them, the influence that induces somnambalism. With these facts before us, how does the sleep

occur in these mysterious cases. I had to go seven miles to wake a young man whom I had put to sleep at my lecture the night before. The next day his brother was mesmerizing a subject in his presence, and he went to sleep, but no effort of his brother or of himself could awake him. I awoke him in-

stantly.

A clairvoyant patient who was two months in my hands, and had a wonderful cure, told me while clairvoyant, that in her sleep she went every night into the somnambulic state

for some time. "Where do you get it from?" "I get it from you. You can stop it by for-

"Does it do you any good?"
"Oh, yes, it benefits me." "Then go," said I.

The printers turned the word Pathetism into Pantheism in my first article in speaking of you

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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 rushing through
over door:

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And I heard a chorns swelling,
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The Serpent Evil - the Fruits of its works - Who can see God in its forked tongue and poisonous teeth?

Continued from last we k.

Pioneer like we will continue our search, hop ing that, by and by, the mist which obscures. our vision will be dissipated, the clouds clear away, the heavens ssume this ori, ital heauty and lustre, and a genial breeze arise, which will enable us to prosecute our search. Evil is before us, a Li leous monster, whose tongue is covered with pestilential effluvia, whose teeth are filled with a poisoncus l'quid, whose very breath is dangerous, whose wild piercing eyes send forth a health-destroying magnetism, whose aspiration is to crush the aspiring and render the human heart desolate. O, what a fignal! The imagination can hardly picture one so hideous. Curled up before us, it frightens us, and causes us to tremble like the aspen leaf, and in the agony of our soul, we ark, "Who dare attack this beast; this hideous monster, that feeds on wrecked hear's, blasted hopes and the noblest impulses of human na ture," We gaze upon it, trying to devise some means to pass it, in order to prosecute our search. Shall we persevere, or relinquis's our endeavor to unveil the character of that being through whose instrumentality worlds and systems of worlds were brought into exist ence? How can we proceed with this cruel animal standing in our pathway? O, what a horrible spectacle! Gather up all the fruits of abortio 18, licentiousness, and crime of all shades with their incentives, and they constitute the serpent that is now confronting us, and strange to say, it is growing larger, boller and more threa ening in its attitude, constantly feeding, as it does, off of the best of society.

Shall we cease our search, acknowledge ourself varquished, and retire from the field, admitting our inability to unveil God, and demonstrate his true character, or shall we continue our search, and if the lightnings flash, thunders roar, the waves roll mountains high, the hurricane howl, and the rain fall in torrents, continue our efforts, and persevere until our efforts are crowned with success? Appalled. but not disheartened; frightened, but not weakened; terror-stricken, - yet self-reiant and hopeful as ever, we will struggle on. But this Serpent Evil,—we can not as yet, see transmitted through it any of those divine rays which give unmistakable evidence of a Supreme Being. Opaque, no rays from the Sun Supernal can penetrate it sufficiently for us to gain a sight thereof.

Under these circumstances, What shall we do! Why, continue our search! For a brief season, we will furl our sails, cast anchor, and wa'ch the movements of this hideous monster

that confronts us. It smiles at the misfortunes of the human family, and wags its tail with joy when it sees the fruits of crime hung up in the human soul. War, rapine, pestilence, licentiousness, murder, and crime of all grades, it seems to not only be the originator of, but evinces pleasure lin seeing the devastation and ruin that follows. It delights in making wrecks of human hearts, blasting fond hopes, and rendering humanity wretched and pusillanimous.

It causes strife, animosity, bitter comity. antagonism, and incites within the human roul a revengeful spirit. See that man with a glitering dagger within his hand,—hate glistens in his eye, revenge shines forth in his features, a. bitter feeling is manifested in all his actions by, we can devise some means whereby we can light.

He approaches his victim, and the sharp blade penetrates his heart, and he falls a lifeless mass. See then the satisfied look of the malicious murderer. Within his soul, that serpont, that hideous monster, has caused a terrific storm, and winds of passion howl and sing a doleful requi em, the waves of ba'e beat against each muscle and nerve, and they quiver as if rejoicing in some dreadful act; the lightning of his flores nature illuminates his countenance betokening fearful results, and the thunders of a revengeful si i:it sound within his soul like the alarm bells of hell—there he stands, a subject of that serpent, which wags its till, shows its forked tongue, emits from its mouth a poisonous effl tyla, presents its horrid looking teeth, and laughs as it sees the fruits of its work, and beholds one man prostrate in the dust and the murderer standing over him, the picture of Satan. Nero was a human monster; Guligula wan a combination of ten thousand devils, and Hayrau represented all the horrid pictures that the human imagination can conceive, but this Serpent Evil, no one could picture his hideous nature. Look at another of his subjects, for all of them do not present the same appearance. His hair is nicely combed, and falls over his head in beautiful ripglets; he smiles sweetly; he laughs according to rules; his complexion is beautiful; his movements are graceful and easy, and his ways winning. On the outside he appears to be a noble spicimen of humanity, but within his soul, that Serpent has placed a burning poisonous hell, and while it burns and seethes and irritates, and plans the work of devastation and ruin, he only smiles the sweeter, and acts more gracefully, and seems to charm the pure and noble and attract their attention. A wolf in sheep's clothing; a hell in the armor of heaven; gress metal tinged with diamond tints; a festering canker with the glow of health on the outside; a volcano of corrupti n manifesting the nature of noble deeds, he goes forth to spread devastation and ruin around him. He sees a victim, a pure minded noble girl, whose cheeks of roseste hue, and her pure innocent disposition attracts his attention. He seeks her society. He wins her effections. She puts her soft arms around his neck and presses her lips to his, and declares her love. What a scene! There is grandeur in it. Heaven caressing hell; virtue entwined around vice; love bowing before malice and hate; serenity and purity resting in the arms of a l centious man; the pure breath of an angel, breathed upon a hideous devil,-yes, what a scene! There they sit, the vile wretch contemplating his prey, and rejoic ing in his success. The Serpent Evil, it sees the scene, and it moves its slimy body in evident pleasure, and sends down upon its devotee, the ellivia of its poisonous nature, and it succeeds in ruining the confiding girl by his side, and she finally becomes like him, -her scul resembling the stunted tree, or the flower that the pestilential simoon had touched. E7il, the hideous serpent, caused all this,-wrecked that Luman heart, and set it affect on the turbulent waters of a licentious life!

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

"God goes forth and spreads throughout the whole, The leaven, the earth, the sea, the universal

soul, Each at its birth, from him all beings share, Both man and brute, the breath of vital air, To him return, and loosed from earthly chain, Fly whence they sprang, to rest in God again, Spurn at the grave, fearless in decay, Dwell in high heaven and star the etheresi way."

"All matter is God's tongue,

And from its motion His thoughts are sung." And it soliloquizes: "Am I not matter, and then am not I a part of God's tongue,"—2nd then it quotes the words of Spinoza, "That we see every thing in God, that every thing we see is only God;" and it laughs and shoots forth its tongue with joy, looking forth for another pure innocent being to ruin-in the mean while, proclaiming the words of Pope, that,

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

What a scene,-it surpasses the loftiest imagination. A miserable serpent, the quintessence of all that is low, vile and poisonous-claiming to be a part of God, and quoting Spinoza. Thomas Gales Foreter, and others to establish its claims! Yes; this loathsome reptile opens its mouth, shows its sharp fange, and its prodigious jaws and firey tongue, and then says, 'Gol is all-powerful," and it smiles as the villain smiles; and uses words of irony to express its hate of all that is noble and pure, and as it works its jaws and laves its firey tongue in some pure heart, it says, "I use power to work my jaws and move my tongue, and it is a part of the all-power of God,-if not, there would be a power outside of him, and he would not be allpowerful,-hence, my power is God's power, in fact, I am a part of God, doing as he wishes." And then it laughs, ha! ha! and moves its slimy body in delight, and gazes around to find food for its licentious nature. As the debauchee seeks only the innocent and pure, so does this monster serpent, feed off of the vitals of those who are innocent, and whose heart knows no guile, claiming to be a part of God! and quoting the sayings of others to establish its position.

Well, what a chaos! What a scene surrounds us. Lost! nay, amidst this confusion, we are self-reliant and hopeful, believing that, by and

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

"Are we beating ar und the bush," in our discussion of this question? You may think so, but we do not. O hers have avoided this hideous monster. Its ghastly, loathsome appearance, frightened them, and they retreated behind glittering generalities, brilliant metaphors and well rounded periods, in order to be able to travel past it. We have attacked this monster, Evil, and propose to analyz; it in the laboratory of thought, and learn of what it is composed, in order to determine whether God is connected therewith, or not.

> Evil with its poi:onous teeth, Evil with its slimy body, Evil with its posti'ential breath, Evil with its dangerous stings, Evil with its venomous tongue, Evil with its thoughts impure, Evil with its voice that sings The death knell of breken heart. And speaks a language That tells of radder things Than honest hearts ever thought: Tell me thy origin-thy life unfold, That I may glean a lesson I have sought From the mystic pages of philsosophy. Tell me why you so delight To lave your tongue in pure heart, And frighten therefrom noble thoughts, Leaving a skeleton -a scething hell, From which they cannot part. Tell me, Evil, thy history, and why Thou levest carnage-hell better than heaven, And why then delight'st to crush All human kind-blast fond hopes, And leave a steleton to tell A tale of sorrow, and recount The pain and terror of ruin Worked by thy flendish hand! Why not make mankind happy? Power is at thy command, And glory would await thee If thou wouldst change thy poison Into nonrighment for human work. And thy breath to a hely fragrance That, sweet as an angel's breath, Should throw a halo of joy and love Over every heart that's nigh unto death, Oh, Evil! thy sting-who gave it power, And those sharp teeth fil ed with chalice? That breath. like a nestilential simoon. Kisses the pure, noble heart, And it withers like a blasted flower. We pause aprid this chaos, -wreck Caused by you, hideous n onster-And would fa'n relit quich our Search For Delty, amidst the ruin that decks The earth where'er thy footsteps tread. "But within the human heart is A constant yearning

For something purer, unattained; Upward and enward from the present turning, Yet never resting when the end is gained. Some unseen spirit the soul is ever urging, Through childish weakness and ambitious youth, And day by day all souls are still converging Nearer and nearer the Central Source of Truth."

"Ah, grand the thought, beautiful, too, Coming to our soul like a drop of dew. That sceks the flower for a night's repose. To dream of rainbow tints. Who knows But the thought quoted above Is a spirit in disguise,-an argel of love," That comes to say, "Search on, And never have engraved upon thy name The stigma,-'He cast away the laurel wreath of

To be continued,

An Evening with the Spirits.

Spirits Materialize themselves - Phosphoresien! Lights Formed -Music made on the Guitar-Stephen S. Pierce Presents himself, and Tells Where he was Wounded, etc., etc.

MAUD LORD, -MEDIUM.

In our last issue we announced the arrival in Chicago of the celebrated medium for physical manifestations,-Maud Lord.

She has commenced holding seauces. Her practice is to go to the residences of friends who desire it, from evening to evening, where parties are congregated to witness the manifestations, About twenty persons were present at the residence of a gentleman on West Van Buren St., on Wednesday evening last, to witness the manifestations given through her mediumship.

A circle of chairs was arranged, with one in the middle for the medium. The audience being seated in the chairs thus arranged, with hands joined, the lights were extinguished.

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

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

one in the room. Then spirits, with their hands and organs of speech fully materialized, greeted their respective friends and relatives in the circle, and held sweet communion with them, caressing with their tangible hands, and conversing in audible

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

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

No mistakes were made in passing articles from hand to hand by the spirits, as must have been the case had it been done by any one depending upon the sonse of sight, as the room

was in absolute darkness.

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

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

One in particular we will mention. Stephen S. Pierce, late of St. Charles, Ill, who was killed during the rebellion, presented himself, was described minutely, and at our request he touched us with as much force as one would ordinarily, upon the very spot where, in this life, he was pierced with the enemy's bullet, which caused his instant death.

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

Those desirous of witnessing these remarkable manifes'ations, will be able to escertain the place where the seances are to be held on any evening,by calling at the office of the RELIGIO-PHIL-OSOPHICAL JOURNAL, during the day previous.

Mrs. E. A. Blair, Spirit Artist, Montpelier, Vermont.

Particulars Connected With Her Drawings

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

Mrs. Blair desires us to correct an impression that prevails to some extent, that is erroneous. Many think she is a portrait painter. That is a mistake. In her letter to us, she says:

"I have received several letters this week, with 25 cents for a "photo" of some loved friend passed to higher life. I can imagine their eagerness and locks of disappointment, as they find only a few resebuds in place of a much loved face.

I am publicly used to demonstrate spirit power. Blindfold any one, and then place paper, brush and paint before them, and it will be difficult for them to do the work I do, without spirit power. Practice can never accomplish it. I believe there are but two other physical mediums in this country that do their work in the light, except my numble self, Dr. Slade and Mrs. Cushman, who have a guitar p'ayed so one can see the strings move but not the invisible fingers that play. Now, I will tell you how these figures are paint-

ed, and also the materials used. I have no paint that an artist could use. One bottle of liquid family dye, called royal purple; one of rose; one bex of common washing blueing; a lump of gum gam-bogue and writing ink. There is not a pencil stroke on them, as every stroke of the brush covers new space. Only one brush is used, and every picture is painted inverted to myself. The writing is put in inverted also, and with a brush, but there is no regularity in lettering. They are as apt to make the last letter of a word as the fi st one, and there will be a word here and there so as to puzzle a lawyer if he altemple reading it before it is complete. The dishes can be moved—those having paint—to any place within reach of the arm, and covered up with bits of paper, noiselessly, but the power using my hand, never puts the brush in

the wrong one.

Any one can blindfold me. I have had ministers of every denomination blindfold me to see the work executed. Some are astonished—some say devil right away, and some are wise enough to say nothing, but all aver that I cannot do it un-

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

Address her, Mrs. E. A. Bleir, Mon'peller, Ver-

Healing Business and Test Medium.

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

"Search After God."

Dr. House, of Parish, N. Y., Writes: "After reading your 'Search After God,' this morning, I thought how grateful humanity should feel toward you, for presenting such truths to the world.

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

A Fraternal Call.

Mesers. Godby and Kelsey, of the Mormon Trib. une, gave us a call while on their way home from New York to Salt Lake.

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

They trouble Brigham Young not a little, by the heretical doctrines they are weekly promul. gating among the faithful, through the columns of

These men and their followers are firm believers in spirit communion, and do not hesitate to promulgate sentiments that call out the maledictions of the prophet, upon the heads of the Godbyites, as he is pleased to call them.

Personal and Local.

Those Grapes.

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

-The clipping from the BANNER, in regard to which, Mr. Lyons takes exception, is from Warren Chase's department.

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

-U. S. Hamilton has entered the lecturing field. He is a healing medium and normal inspirational

-At a circle held at the house of Isaac C. Stevens. Somerville. Ohio, the following appeared on the arm of Mrs. H. A. Kates, in blood red letters: . "Miss Guorgia A. M. will soon be the best test

medium in the world." -A Western clergyman warns the girls of his church not to play croquet. He says the game is deleterious to the moral and spiritual interests of

the church. -The subscription price of the La Citoyen Americain, published at Syracuse, New York, (one-half French,

the other half E glish), has been reduced to \$3 per annum. -E. S. Wheeler speaks in Washington during Oztober ; Mrs F. O. Hyzer, November ; E. V. Wilson,

January; Cora L. V. Tappan, February; Moses Hull, March and April. -Mrs. Abbott, the developing medium, will be in

Peoria from October 1st to the 8th, and she will be in Decatur for several weeks the eafter. Those who desire to avail themselves of the benefit of her mediumship, while in either of those places, will do well to give her a call. She is one of the very best developing mediums in America. She will also make engagements to visit other towns in the central part of the state, during the fall and ensuing winter.

-Daniel W. Hull has been lecturing at Terre Haute, Ird. He is one of our most active work-

-Veritable ghosts made of such stuff as dreams are made of, are said to walk the streets of this great city, in the vicinity of Blue Island Avenue, and South Halstead street. The people residing thereabout are very much frightened, and have secured the services of several well known ghostexorcisers, to induce his ghostship to leave. A valiant policeman, not having the fear of graveyard messengers before his eyes, last night fired his revolver at one of the white-robed figures. But nothing came of it, and it glided away like a vision .- Chicago Evening Mail ..

-Professor William Denton le lecturing in Bos-

-A. B. Severance and wife are now in Milwaukee. Mrs. Dr. S will make engagements to speak any where in the West.

-The Iowa State Spiritualist Convention is in session. Warren Chase is present.

-The Catholics at Flushing, Long Island, N. Y., have resolved to send their children to the public schools. Heretofore they have supported a school of their own of 450 pupils. .

Let us be cautious," says Rev. Dr. Bellows, "how we raise questions about the Christianity of men like Washington, Humboldt, Franklin, Lincoln, or even Dickens, lest the profane should say, What is the use of a Christianity which such men could do without P"

-Dr. Samuel Underhill has been at Franklin Grove, Ill., lecturing, holding circles, etc.

-Prophets and holy men, dreamers and seers, Learned in the wisdom of heavenly lore, Come to us now as in other years,

With words as inspiring as ever before. -A. A. Wheelock speaks at Birm'ngham the first Sunday in October; at Grafton Centre, Town Hall,

the second Sunday in October. -Mrs. S. M. Thompson speaks at Alliance the 3rd Sunday of each month.

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

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

-Mrs Jorgenson, Inspirational medium and symbolic seer, has been sick for some time, but now, we are happy to say, has sufficiently recovered to give sittings to those who desire to consult her. She resides at 69, Cass street.

-Mrs. M. J. Wilcoxson will receive calls to lecture after the middle of October, on the line of the Atlantic and Great Western Railroad, from Meadville to Cleveland, and from thence to Chicaro direct, via Lake Shore and Michigan South. ern R. R. All wishing her services on the above line, will please address her immediately, at New Cestle, Pa. Mrs. Wilcoxson is doing a good work for Spiritualism, and her lectures are everywhere well received.

-John Cochrane, of Toledo sends the following proposition, which he proposes to discuss: "Resolved. That the Bible is the only diving rule

of faith and Dractice." "The subject is only to include the discussion of the following heads: 1st. The existence of that God of whom the Bible teaches. 31d. The necessity for a written will of God. 3 d. The genuineness and authenticity of the Bible. If you will

kindly permit a discussion of this proposition in your columns, you will oblige me much, and I will wait till any gentleman accepts the same."

REMARKS :- We have plenty of sunshine, new and refreshing, for the columns of the JOURNAL. Yours did well in the past ages, but has too long been bottled up to suit this age of reason and common sense.

Fresh inspiration from the supernal spheres, is what the people of the last half of the nineteenth century demand .- ED. JOURNAL.

-Dr. J. K. Bailey is intending to labor in the East this fall, and perhaps during the ensuing winter. He is now in the vicinity of Harrisburg. Pa., from whence he goes to Eimira, N. Y. He will answer calls to speak anywhere in Southern New York, or Northern Pennsylvania, along the Reie and intersecting railways. Address, till further notice, Elmira, N. Y.

-Relie A. Chamberlain has been lecturing and giving tests in various parts of Minnesota, with great success. She is doing a good work.

-Charles A Read, the medium for physical maniifestations, has been holding seances in various parts of New York with great success. He is an excellent medium, and creates a sensation ; wherever he goes. He will soon be in Chicago.

-Miss Pitteinger, the gi'ted California poetess, gave us a call on Saturday morning last. Her poems and readings have been receive 12 with great favor by the public.

-Thanks, Brother Draper for that "elipping" fire from the Spirit World.

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

-Thanks to the brother who sent us the Gazette, of Kingston, N. Y., containing an item in reference to a "Wolf in sheep's clothing," an orthodox min-

-Dr. J. C. Cowles, of Ottawa, Ill., has entered the lecturing field. We will publish his announcement in our next.

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

-Many thanks to those who have sent us articles taken from the secular papers, in favor of Spiritualism.

Literary Notices.

Peters' Musical Monthly for October contains the fellowing choice collection of music, printed from full size music plates:

Truly Yours-song and chorus by Hays. Papa, Come Help me across the Dark River-song and chorus by Persley. The World is full of Beauty when the heart is full of Love-ong by Von Smit. Eyes of Loving, Laughing Blue-song and chorus by Philip Phillips. We won't leave the Farmsong and chorus by Pereley. Cast thy burden upon the Lord—Quartet. Jesus and the Children-Quartet. Speak the Truth—Quartet. Halt Militarie, or Camp Polka. Falling Leaf Polka. Christine Nilsson's favorite Schottische and Float-Breezes Valse Sentiments

This Mrgezine is invaluable to all lovers of music, any single piece of the above being worth as much as is asked for the entire lot. It is published monthly by J. L. Peters, 599 Broadway, N. Y., at \$3 per year. Single copies mailed on receipt of thirty cents.

The Overlard Monthly for October comes to us laden as usual, with entertaining matter. Its Table of Contents comprises : Ses Islands of Alacks ; Road Making in the Tropics; At San Diego and the Gold Mires; Mr. Shed's Courtship; The Falls of the Shorhone; and many other very readable articles. John H. Carmany & Co., San Francisco,

"Our Young Folks" for October, is beautifully illustrated, and cannot fail to please the young. Boston, Fields, Osgood & Co, Publishers.

"The Bible in the Balance." We have not yet received a sufficient supply of the above book to fill the orders sent in the first week we advertised it, but we have no doubt that before our next issue we shall be able to fill all demands. Send on your

The Journal of Speculative Philosophy for July. comes to hand after a delay of over two months, occasioned by the destruction of a part of the edition by fire.

In this number, F. A. Henry discusses the spec ulative phases of "The Finite and the Infinite" W. R Walker continues his translation of the faw. R. Walker continues his translation of the farmous Meditations of Descartes; Mr. Harris, the editor, contributes a translation of Hegel's exposition of the Ph losophy of Plato, and commences a series of "Contributions to Philosophy," designed for new beginners; D. J. Snyder translates from Roseukranz some remarks on Goethe's Social Roseukranz some remarks on Goethe's Social Roseukranz some remarks on translations. mances; Mr. Kroeger furnishes two translations— one a spirited characterization of Bee hoven's F Minor Sonata by Marx, and the other an Art crit-cism of the Book of Job by Herier. The work is published by Wm. T. Harris, box 2398 St Louis, Mc., at two dollars per year; it is

now in its fourth year. The contents of the Atlantic Monthly for O:to-

ber, 1870, are as follows: Our Israelitish Brethren; Joseph and his Friend; Regret, a Poem; Irony; Oldtown Fireside Stories; Col. Eph's Shoe-Buckles; Speckled Trout; My Retreat; A German Landlady; Under the Skylight; Some Euglish Workingmen; Jeremiah S. Black and Edwin M. Stanton; Four Months with Charles Distance during his art Ville Andrews Charles Dickens, during his first Visit to America, in 1848; A Virginian in New England Thirty-five Years Ago; The New American Polar Expedition and its Hopes; Reviews and Literary Notices.

The Herald of Health for October maintains its accustomed interest, containing articles from Henry Ward Beecher, Mrs. E. Oakes Smith, Professor T. H. Huxly, and other equally well known writers. The publishers announce that in the November number they commence a series of articles upon the temperance movement. The series will embrace ten or twelve papers, and continue during a considerable portion of the year 1870. The question will be considered in all its import-

ant phases, and the articles will be worthy of general cicculation. Wood & Holbrook, Publishers, New York.

"Old and New" for October contains a large amount of varied interesting reading matter. The contents are as follows:

The Future of Protestantism and Catholicism; Dress Parade; She Writes; Nancy in Lorraine; Rain after Drought; Tae Courch of Latter Day Saints; John Whopper, the Newsboy; Herbert Spencer; Heart Room and House Room; Pink and White Tyranny; Faith and Knowledge; Six Months on Five Cents; The Princess Tarakanov; Dwellers in Tents; Two Song and dance Men; Spoken; The Examiner; Record of Progress.

Boston, Robert Brothers, 143 Washington street.

Oh, how I've suffered with my head! All on account of using the poisonous hair preparations. I now use NATURE'S HAIR RE-STORATIVE, and it has removed the poison, and restored my hair to its former vigor.

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BY..... H. T. CHILD, M. D

Does Disease Induce Mediumship?

Does Mediumship Induce Disease?

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

First. That Mediumship is natural to the human fam ly. Second. That the gift of mediumistic organ-

ization is sulject to the laws of hereditary trans-Third. That other things being equal, a con-

piest and highest mediumistic attainment. Four h. That physical and moral purification are the divine methods towards spiritual eleva-

dition of health is the primal basis for the hap

tion and perfection. The term mediumship signifies, under its modern phase, the power of receiving some influence from departed spiri's, and it may be either physical, intellectual, or spiritual, as both human beings and spirits are three fold beings. Physical mediumship is the basis upon which modern Spiritualism has reared, and is rearing is mighty fabric. Let us, therefore, enter into a minute inquiry as to what this is; as it will enable us to answer our questions. Paysiology teaches uo, that the union of the male and female elements in a neucleoated cell, lays the foundation of the physical body of a human being, which body is a medium for the spirit that dwells in it. The forces of this microscopic cell, are sufficient in themselves, when it 13 placed in proper conditions, to attract to it those elements which shall assimilate with it, and form new cel's around it, thus commencing the beautiful and wonderful embryotic growth which is to result in a human body. It is at first on the lowest plane, allied very closely in all its actions to the vegetable kingdom; yet there is in it a principle distinct from, and above, both the vegetable and the animal, that attracts to it a human spirit, and at this early period of its existence, it begins to be a medium for this spirit, and this mediumship distinguishes it from the vegetable and the ani-

As the innate forces of the embryo within the maternal womb, attrac's to it the proper e'e-ments for its growth and unfoldment, it passes through different stages of life, corresponding to grades of vegetable and animal existence, and were we capable of seeing precisely what its conditions were from time to time, we should be able to perceive when it passed through the several plains of vegetable life, when through that of the fish, the repti e and the mammal, and when, through the union of the spiritual forces which have been around it during all this time which it was reaching the plane of the highest animal form, it steps forth into the human kingdom and becomes man,-immortal man!

Through all these changes it has been somewhat mediumistic, but now, under favorable conditions, it becomes much more so.

The changes we have referred to, take place prior to birth, and there are occasional condi tions in which there is an arrest of development, resulting in a mons'er, and the embryo is cast off so imperfect that it is below the idiot, and is only on the plane of an animal, and has so little mediumistic power, as not to be an immortal being. These, however, are rare instances.— Idicts are mediumistic, but the spiritual does not have the control of the physical, and cannot express i self clearly through the organism. As a general rule, children are very mediumistic at birth, and during the first two or three years, their bodies are not only subject to the influence of their own spirits, but very readily subject to the influence of other spirits.

This is the first illustration of what is called spiritual mediumship, in which another spirit, strongly in efflaity with that which dwells in the piysical body, takes joint possession of that

body. Here is the beginning of physical mediumship, resulting in a condition well known to most persons. Tae Apostle Paul said, "For what I would that I do not, but what I hate. that I do," and a modern Poet hath said, "Two kinds of life hath double natured man." This associated mediumship of early life may continue under favoring circumstances, and the power of the spirit outside of the form may increase, so that there will be clear and well marked mediumistic powers, or, as is often the case, it may be lost so as not to be recognized, and all traces of it may pass away as the physical becomes hard and positive. There are, however, hundreds to day in the ranks of spiritual mediums, who can trace these influences to their earliest glimpses of recollection, and to whom spiritualism las been indeed a key that has enabled them to solve many of the mysteries of their

lives. We perc ive clairvoyantly, that there is usually but one spirit that forms this copartnership. and joins the human spirit in its control of the physical body,—a spirit who needs just this training and experience, and it was from an indistinct perception of this condition, that the anients derived the ide t of transmigration of souls, and the European Spiritualists have discovered, as they think, the foundation for their doctrine of re-incarnation, both of which are readily explained by the above facts. Very early in life the guardian spirit forms a beautiful connecting link for other spirits to come in rapport with human beings, and our mediums thus come un-

der the influence of bands of spirits. This form of mediumship, which has always existed, failed to carry conviction to the minds of mankind, either through the consciousness of the individual or upon others, but as a foundation of Spiritualism they must not be ignored.

In certain individuals, the electro vital forces may be accumulated and subject to explosions. producing what are called raps. Toese are quite common, but as they are not controlled or regulated by the individual spirit in whose organism they exist-nothing come of them more

than the sounds. Spirits discovered that they could sometimes control these explosions, and thus have a means of telegraphing. This discovery, however, did not come into use until after the electric telegraph had been constructed sometime.

Some mediums furnish only a limited amount of this fluid, and it is soon exhausted, while in others the power accumulates, and long com-munications have been spelled out. The celebrated Rochester rappings were thus produced in the presence of the Fox girls, all of whom had better learn to deal honestly with the printer and pay were mediums.

"The Fountain," by Andrew Jackson Davis

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INTRODUCTION.

One bright morning last May, as I was idly eleeping at the toot of a grand mountain, the voice of a revered instructor said: "Arise! Go up to the very top; survey the ways of wis lom: 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 solicudes 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 spark-ling water was flowing and jetting incessantly, And the waters of that Fountain seemed to be compounded of the needs and wants and wishes of mulitudes, yes, hundreds of thousands, of warm

living human hear's! 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, Education, 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 en'iven the world's mothers and fathers educators, you must amuse while you instruct." Accordingly, in chedience to the voice of wis-

dom, 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 daz-zling magnitude of the Harmonial Ideas, by the introduction of pleasing simplicaties 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 at ract and enlighten young persons-in short, to reach the entire family group—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 suc cession of vanities, which rass 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 eld-rly persons who drink deeply and constantly at the Harmonial Fountains, not more than a few score of young people read and erjoy our publications and princ p'es.

If the flowings of this Fountain shall have the effect to attract and instruct yourg 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 rewardel. And he will interpret the general acceptance of this work to mean that additional books in this s ries are called for.

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Obituary.

Passed to the higher life, from Morristown, Minnesota, Sept 15th 1870, Sarah Jane Hershey, aged nine years and twenty-five days.

The funeral services were conducted by the writer the next af ernoon, speaking from the words, "If a man die, shall he live again?"

The father and mother of the child, formerly materialists, have come to the knowledge of immortality but recently, through the teachings of Spiritualism. Harriet E. Por e.

Morristown, Minn. Passed to the Summer Lind, Sept. 18th, /1870 from Sterling, Illinois John Powel, son of Henry and Elizabeth Powel, in the 16th year of his age.

His sudden death, by being drowned, is a source of great affliction to the family. He was a person of generous impulses, and an affectionate disposition, whom no one knew but to love.

Remarks were made at the grave by Abba Lord, from the words, "In life, we are in the midst of death," -elucidating the birth of the spirit to the Inner Life, as he passed from his watery grave.

He has returned, and wishes to say to his parents: "When soft memories round you gather, Then your eyes oft turn tear-moistened To the picture on the wall;

Then the angels are hovering round you, Every hour of grief to bless, Whispering words of peace and comfort. Soothing with love's tenderness.

Gentle hands reach down to ald you, And to smooth the thorny way; Voices often to you murmur, Though you know not what they say."

Passed to the higher life, Bro. Johnson Wheeler, from Crown Point, Indiana, Sept. 27th, sged 73 years. Bro. Wheeler has, during a long life, been a pioneer in free thought. For many years he was a Universalist, and his home, in the State of Ohio, was the resort of ministers of that faith, and other reformers

Ever since the ushering in of Modern Spiritualism Bro. Wheeler has been a Spiritualist, and equally devoted to Spiritualism as before that time he was to Univer-

His last days, though made painful by physical suffering, were happy days in the thought-aye, KNOWL EDGE-of a beautiful and happy Hereafter.

A BUSBEE, LATE OF CLARINDA. IOWA

Who can tell us where he is ? He owes for the Journal since July 1868. He has gone to parts unknown. If he don't wish to see his name continue in the Black List, he for the Journal.

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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 gratify idle curiosity. 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 person, when she will without delay return's most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

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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 mediumship, diag-

noses 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 art, but as a psychometric, test, business and trance medium.

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Communications From The Inner Fife

Written for the Religio-Philosophical Journal. REBECCA JOHNSON.

From her Home in the Summer Land.

A. M. LEWIS, -MEDIUM.

My dear friends, I would tell you something of my life and condition in this beautiful spiritworld; but where shall I begin to paint its glories, while on every hand I behold such beauty and magnificence, that earth-life cannot produce, or its inhabitants even conceive.

My residence, my soul's home, for the present, is a lofty eminence, gently sloping in all directions, so grand and luminous that my unpracticed eye can detect no spot where i's beauty might be enhanced by any change. All is so harmoniously blended together that it seems impossible for any improvement to be pointed out. Everything is perfectly adapted to its purpose. With all the beauty and grandeur that everywhere meets the eye, there is nothing for mere idle curiosity.

Every object that we behold is replete with gome lesson of instruction, and designed to draw the mind up to the great source of all our happiness, and to teach us that all things, to be perfect, must have an object and a mission, and perform their part in the economy of God, to bring about a perfect and harmonious whole, The secret spring of all our happiness is love, and, oh! could you but see and realize what magical power there is in perfect and unselfish love,-to see all working together, and vieing with each other in acts of kindness and goodwill, you might have some idea of what consti

tutes heaven. . The most significant word we can give to define heaven is harmony, and when your mind can digest that perfectly, you are prepared to comprehend something of our condition here in the spheres of eternal progression.

My friends, if I could succeed in portraying to your understanding the sublime and beautiful fact of a future life of constant labor and a heart felt desire to learn all we can, for the innate love of it,-that we may be the more capable of rendering ourselves useful to those who need our assistance,—I should feel doubly rewarded for my efforts. Our object here is to improve ourselves,—not that we may be considered great, or to gain applause, but that we may grow in wisdom, and ascend nearer the Great Source of all life and power.

My attention has been directed, in no small degree, to the subject that is now being so much agitated on the earth, namely: Equal Rights to All-of whatever name, sex or color.

I am strongly attracted to my sisters in the earth-life, who are struggling on amid so many discouragements and heart trials, and I would fain instill into their minds some ideas of their own individuality, and to influence them to exercise their power and will, to free themselves from the bondage and false position in which

they are placed. Oh, when I witness the weakness and lack of nerov manifested by my sex. I feel like devoting all the powers within me in trying to infuse into them some realization of their true mission, that they may rise out of their present abject condition, and try to expand their souls and learn their own powers, and exercise them for the advancement of true and eternal principles. The female mind, if allowed to grow and expand naturally, without the cramping and restraining influences imposed upon it by the false and usurping customs of society, would by its innate and intuitive powers, soon rise above its present inferior state, and soar far in advance of the male mind in all things that pertain to a

true state of morals and equal justice to all the great family of man.

The inequality supposed to exist between the sexes, and man's boasted superiority, which has for ages been held up before the world, must give way to the light of reason and revelation which everywhere proclaims that in order for harmony to prevail, there must be a balancing of all the forces in nature, that there may be no unequal parts, but all must work together, like one grand, stupenduous machine. The powers of the mind should all be exercised, or they will be unequally developed. This is one great reason why the female sex is so deficient in power, as regards the various employments where man excells and becomes celebrated and honored. Woman has been taught, from her earliest recollection, that she is the weaker vessel,-not capable of engaging in the great work of the age, but that she must be submissive, and lean on man for support; that it would be unbecoming, and very much out of place, for her to engage in, and pursue for a living, such avocations as man is engaged in. As a natural consequence, they are cultivated in a very meagre and contracted manner; and for that very reason they are considered as inferiors to the other sex. Their time as spent in such a light and frivolous way, especially in their earlier days, or before they are called to take on the realities of married life,—and then, poor creatures, they are so burthened with cares and perplexities for which they are not prepared, that they drop and decay under the pressure of their surroundings.

She is not educated as she ought to be, that she may be self-reliant, able and competent to govern her surroundings equally with man, and thus work in unison together. But she is compelled, by virtue of her sex, to submit to whatever condition her husband may, in his capriciousness see fit to place her in, because she has been erroneously taught that it is the will of God that she should do so,—that it is her duty to submit in order to be a true wife.

Reasoning from this wrong standp int has caused a great amount of suffering in the world. No one should be taught that it is their duty to yield implicit obedience to another when it conflicts with their convictions of conscience. When woman is taught that it is her duty to yield because she is a woman, she is debarred from the opportunity of exercising that Christian principle which prefers others to ourselves. Every one should be leit free to choose between the right and the wrong, -not through tear or compulsion, but as a sequence of their own reason and conscience.

Oh, that woman could have this principle in-atilled into her very being, and allowed to grow and increase with her years,—not to be selfwilled and tyranical, but to feel and know that she has the God-given power, equal with her brother, man, to govern and control her own destiny and that of others with whom she is associated. Then she can have an opportunity to cultivate her best powers, and call into action her generous and self-secrificing proclivities. It is for her to come out from the narrow circle in which she is forced, and assert her independence. Man will never give her her true position in the world, so long as she is willing to stay where she is and submit to his rule. Whoever has power, likes too well to use it, to give it up voluntarily; and unless man can be made to see that woman is getting her understanding enlightened,—that she has a power of will, and purposes to make use of her knowledge,—man

will never be generous enough to give her an equal chance in the world, or look upon her as self sustaining; and it is but natural that it should be so. No one thinks of giving their children the same power with themselves, until they have arrived at a certain stage in life, when they are supposed to be capable of wielding

that power with judgment.

Woman should be educated, from the first, to do whatever she is capable of doing,—that is right and proper for any human being to do, and not to think because she is a woman it is not proper for her to develop her powers in this or that direction; for if she has the organ given her, why, in the name of reason, should she not cultivate it, in connection with the other powers of her being?

The wisdom faculties should be brought into action and strengthened, that they may govern all the others, and keep them working harmoniously together.

This is a grand theme for contemplation, and one that has occupied the attention of great minds; but it is one that is simple and easily comprehended, when we come to look at it in its true light, and seek to arrive at first principles,—the philosophy of the idea of the male and female principle; how it pervades all nature, and one is just as essential as the other, and both are equally balanced when the best effects or fruits are produced.

The female plants, of all varieties, are just as essential to produce a good harvest as the male plants; are not considered inferior, but are cultivated in the same manner, and have an equal amount of care bestowed upon them. Nowhere in nature do we find this inequality manifested; and should the human species, the highest work of God, be an exception? Not God's laws are harmonious, and are not set aside without producing discord and unhappiness.

Man's happiness will be enhanced in proportion as woman is placed on an equality with him, although it may cause some fealousy and discord where the subject is not understood. Through ignorance, and a spirit of retaliation, some women may want to exercise their power to that extent that man may feel his dependence upon her, in like manner as she has felt her degraded and dependent position. This will be a sort of natural result, owing to the undeveloped state of the human mind, and it would almost seem but justice, and in some cases it may be the only process by which some men can be brought to a knowledge of their true wants.

All revolutions and reforms create trouble for the t'me being, because old customs are interrupted,—and until a new order of things can be established, and an equilibrium restored, of necessity there must be commotion and a running to and fro, to ascertain the cause of the disturbance, and also to devise some plan by which a compromise may be brought about,

and order again prevail, Those minds that are the most enlightened as to the result of the conflict, wil suffer the least annoyance and anxiety in the transition state, or when the battle is raging. They can labor with a good will, and calmly await the end, knowing that all is necessary to bring the world

into higher conditions. My sisters on earth, do not shrink from this conflict, but as fast as you are prepared, as fast as you can see the need of his great reform, go forward and perform your part in the service. As often as you have opportunity, seek to en-lighten the minds of your sisters on this subject, and infuse into their minds a spirit of self-reliance and independence, and an ambition to live. for something higher than the mere adorning of the outward person, and not be a subject and slave to the base-born passions of man in his undeveloped state. Then, and not before, may you look for his pure and unselfish love; such love as is realized in the angel world, where each can go forward, onward and upward, and work together in peace and harmony, as God designed they should.

My sisters, labor with all diligence, and perseverance, to be free-free from everything that oppresses the outgushings of the soul. Be martyrs to principle and justice, and, if need be, lay down thy life in the cause of human redemption. Do not meekly submit to every yoke that is placed about your necks, but throw off the shackles, and maintain your independence by every means in your power. Meekness is sometimes a virtue, but there is no beauty nor honor in tamely submitting to injustice when you have the power to do otherwise. It is simbly cowardice. It is not a virtue to supinely fold your hands, and allow your husbands, brothers, fathers and sons to exercise such power over you as will bring you to degradation and sorrow. It is not doing them a kindness, but, on the contrary, a great injury, by allowing them to cultivate that feeling of superiority over a portion of the human race which should walk side by side with them through life. It is for their happiness as well as your own, that they should cultivate those higher faculties of the soul-generosity and reciprocity for all, and we have not done our whole duty if we have not used all the means in our power to keep

others from doing a wrong. What is for the interest of a part of the human race will benefit all; for all are connected together by a chain that cannot be broken. God in his infinite wisdom has so ordained it, and who can or would wish to have it other-

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

> Written for the Religio-Philosophical Journal, SPIRIT COMMUNICATIONS.

Interesting Incidents and Particulars.

To commune and correspond with loved ones that have passed on before me to the spirit realm, is among the choicest blessings of my life. I have often realized this in conversation with many of my dear friends in that mysterious world, manifesting themselves to me through the mediumship of dear brother J. V. Mansfield 102 West 15th Street, New York. These communications have been from my first wife, Dolly, my father, mother, and many friends with whom I have walked, talked and taken sweet counsel, while they journeyed here. I had thought them dead, but find they still live and hover over and around me, infusing light, life and hope into my soul, and cheering me onward and upward, assuring me of a glorious reunion when my task on earth is finished. The last of these communications is from my second wife, Sally, who finished her earthly mission and passed away the 10th of April, 1868. We had passed fortyone years together. I was greatly distressed a parting with her, to finish my journey alone, and feared that I had not treated her as kindly as she deserved; in fact, I felt that I could not be reconciled without knowing how she felt. With these and other feelings which I cannot describe I addressed a letter to her, sealed and marked it, superscribed it to a friend in spirit life, and mailed it to J. V. Mansfield, for an answer.-The answer came at once, and was duly returned to me, with the scaled letter, in the same condition I had mailed it. This letter and the answer I will now give, that others who read may judge as to whether our spirit friends can commumcate with us. Hoping they may find as much comfort in communing with them as I A widower was recently rejected by a have, in the several messages from those two damsel who didn't want a "warmed-over man."

loyed and loying wives, and many dear friends that have passed on and await us on the shining shore, I have thought fit to make known this communication, for the benefit of others who may wish to converse with departed friends through the mediumship of this our justly esteemed Brother, who seems to be chosen and installed by spirits as a medium and scribe to communicate their thoughts and wishes to those they have left below. Here follows my letter

Verona, N. Y. DEARLY BELOVED WIFE, SALLY: I sit in our little room, now made so lonely by your absence, to address my first letter to you in your spirit-home. I think I can almost see you, with dear Dolly, with our children that passed on before you; and now Jane has gone to join in the everlasting song of praise. I have no doubt that you are all happy, and I am thankful that you have left a record that leaves no room to doubt. But ob, how lonely and miserable I am. I can think of nothing but the loss of your com-pany. All the hard words I have spoken to you, all I have ever said ordone that caused you to grieve; oh, my dear one, could I take it all back, then I could forgive myself and be happy in my loneliness. But we shall meet again. I would give the world, were it wine, for one day's conversation with you; but that cannot be now. I know in our last conversation you forgave me, but I am anxions to know how you feel now, and you promised to return and report to me if you could, so I hope and trust that you are able to do so now, but if you are not yet able to write yourself, that you and Dolly will converse together, or, if you choose it, select some other friend to write for you. Oh, Sally, you could always forgive me with or without asking if I showed any signs of sorrow, you were always ready to sympathize with me in all my troubles. You were my true friend and helper, in evil report and in good report, alike in prosperity and adversity, for forty years, and oh how I do miss you. I go into all the rooms, over to the factory, to the barn and yard, and many other places where we have walked and talked. It seems as though I must find you somewhere, but no, your place is blank. Oh, my dear, do you know how lonely and miserable I am? I do hope you will write and tell me all you can; what you would have me do; what I ought to do, that if possible I may join you and Dolly, and all the loved ones in the spirit world, no more to part. Accept this from your sorrowing and affectionate husband. To my beloved wife, Sarah, and by her to my beloved wife Dolly Weeks, my children, and all the dear friends in spirit life.

BENJ'N WEEKS, M. D. This letter (be it understood), was put in an envelope, sealed with water-proof paste, and

otherwise marked so that it could not have been opened without my knowing it, consequently the medium could not have read it, and must have been directed by some unseen agency in giving his answer, as any one must see by read-

ing what follows:

Bless you, bless you, my dear, dear husband, for this opportunity of talking with you so soon after reaching my journey's end. I ought not to have said my journey's end, for life is eternal.— The life of the body is but a starting point, and whether it lives there or here, it is eternal. That life is preparatory to this, and this to our life by yond this; but of this I and dear, dear Dolly will tell you by-and-by. Now my dear husband you did not expect I would tulfil my promise so soon, did you? Well, but for the proffered assistance of dear Dol'y, your aunt Polly, and darling niece Mary, I could not have come thus early. Dear Jane is present, but she has not sufficient control of her own to communicate yet; she says, that she is safe over the river.— Oh, Benjamin, my dear muchand, I do not wonder that you now and then would find fault with your Sarah. How could you ever have thought that I could have filled the place of one so lovely, so beautiful, so good as dear Dolly? At in-tervals I could always detect a loneliness and vacancy in your thoughts, that I never could satisfy, and it was then that my feelings became uncontrollable, and I dare say I might have caused you to break out in fits of passion now and then, which caused us both to feel sorrow-ful after wards. I do not tell you this my dear one to fantalize. No, no, our heavenly Master forbid. I tell it to you that you may know it no less than your faithful Sally. Do not, my dear one, ask me to forgive you, for I never cherished aught of you, so I have nothing to forgive. On the other hand I beg you to forgive my short-comings as they might appear to you. and yet, Benjamin, my dear husband, I do not recollect of ever intending to do anything to wrong or cause you to feel that I was not doing all within my power to make your life happy.

We lived more than two-score years together, and at times struggled hard to maintain ourselves and the little ones about us. One after the other would part from us to the shadowy realm. How much we have talked about them, have we not? But, dear one, we ought to be thankful. Indeed we were, in that we took a philosophic view of that change termed death, for many years past, viz: that it was as netural to die as it was to live, and in order to live in the spirit-world we had to die in the flesh. I had not the evidence of spirit communion you have, but it so happyfied my soul to hear you talk about those evidences you had of the life beyond this; it smoothed the rough part of my

way down to the cold, cold grave. Benjamin, all that has been told you is true, but the one half has not been told you. So live, from day to day, as though you were to hear the voice the next moment, "come come up higher." Your dear father, friend Weeks, and your brother Franklin, I have seen once, and dear elder Grant several times, also the dear children, but our sphere not being the same, we are not always together. Yes, Doctor, you go here and there, and often remark to yourself, "Sally dear once walked here and there; Sally and I talked about this and that; but Sally is gone and I am alone." Tears trickle down your care-worn face, and you long to go and be with your dear departed ones. You need not ask us what you should do, for if you should consider that monitor within, it will never lead you astray, and happy will you be if you heed it. The flesh is weak, I see, but my dear one, will you but pray earnestly that you may ever do that which shall fit you for a life beyond, you will not fail to realize your greatest anticipations. I have much to say to you, and so has your dear Dolly. She is delighted to have me with her. How much we have talked about you, and we will not leave you while you tarry below. Your glass is almost run. Soon, at the fartherest, you will be with us, and that never to part again. Tell the dear ones that nothing is safe, only that we shall meet again, know and love as we have loved and known below. To the neighbors one and all, tell them I thank them for what they did for me during my last moments on earth. The journey over the River (of Death as you call it) was pleasant rather than otherwise. The first one that met me on this side the River was Elder Hunter. He greeted me kindly and inquired after you. Now, Doctor, I think I have done nobly for the first time, do you not? I have not strength to picture to you the beauties of the Summer Land. Dolly, has done that long ago. By-and-by I will tell you more. Your loving spirit-wife, Benjamin Weeks, M. D.,) SALLY.

Verona. N. Y.

Original Poetry.

Written for the Religio Philosophical Journal, RESPONSE.

BY DR. J. K BAILEY.

"We fail to read our stars aright,
And follow paths that lead astray,
Till weary grown with useless toil,
We rest despairing by the way."—Grores Lann. Your philosophizing, Brother Lynn, On general principles is good; Your application might have been,

Had you my promptings understood. Hast thou not garnered, noble friend, That none, howe'er so good and wise, Have power to know or comprehend— Cannot point out, nor yet devise -

The means, the ways, the where or why; The aims and hopes of other soul-Shall dive how deep; shall soar how high-Nor whence depressed emotions roll?

No casual observation ken: Nor in what sphere ought others dwell; Nor what the kind of work; nor when One's aspirations should become The "guiding star"-the law of life,

Hast thou not learned that none can tell-

That each may surely gather home Rich harvest, though in bitter strife? Methinks that though one may be "weak," Not able yet to "hew" the stick

Will still remain devoid of power To "score" or ' hew" away the "chip e," Unless he strive to gain the dower; Tho' in failure he often trips.

To find each flaw.-one little nick

Acceptably to those who seek

Methinks the emotions of the soul Are all legitimately grand; And when sorrows o'er us roll Expression helps the heart expand.

Then, Brother George, in "sad refrain," "I read a victory !" "such as thou" Would glorify with might and main, And feel that good enshrines the brow

Lamentations of the soul's unrest;

Too often do we misconceive,

La Moille, Illa.

As often may we thus believe An error, and thus be unb'est. Then let us strive, my honored friend, To ope the founts of love's clear rill: True friendship's unction ever lend, That each go bravely up the bill.

Letter from C. Gleim.

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

The Doctor is a believer in the Harmonial Philosophy, and a healer of superior magnetic nowers, being controlled by a powerful band of Indian spirits, who give him every assurance of success, which has already been fully realized, ary? Is not the prayer of nature's child in the as he has performed some very remarkable cures (by laying on of hands, manipulating, &c) of chronic cases, which were pronounced incurable by the medical fraternity, of which profession he is a graduate of one of the first medical colleges, he having deemed it necessary to obtain a good medical education, feeling assured that it wauld facilitate and otherwise assist him in diagnosing diseases, and in that way, aid in the healing process by spiritual magnetism.

He has had considerable experience in the healing art, as many could testify, having been engaged at it, more or less, for two years, in which time his success has been remarkable, and many were cured, to say nothing of those that were benefitted.

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

We hold circles every week in our town, at Brother Brennman's and Seifert's. The latter named gentleman is now being developed as a psychometrist and clairvoyant medium, and is so far advanced as to give very good descriptions of diseas; delineations of character, &c. He is also a very good writing medium, and from his pencil we are enabled to get very good and truthful communications, also some very satisfactory tests.

We have also rapping and tipping mediums. The circles are well attended by searchers after the truth, skeptics, etc., but ignorant and bigoted orthodoxy predominates to a very great extent, consequently the cause progresses slowly notwithstanding the fact that we have live Spiritualists and earnest workers among us.

Fraternally yours, C. GLEIM. Mechanicsburg, Penn.

Written for the Religio-Philosophical Journal. Is Woman no Composer of Music?

EY O. W. TRUE,

At a meeting of the Antropological Society of London, held May 19th, Mr. Henry F. Chorley read a paper on "Race in Music," remarking upon the vastness of the subject, and arguing that there is really much less new and original melody composed than it is usually supposed, because "by the simple variation of tempo, implying some change in accentuation, a melody can be so entirely transformed as to lose its original character;" and, after showing some of the necessary national peculiarities, and after according to Norway, Sweden, Denmak, and Russia the highest position as melodists and giving his opinion that the northern melo dy as a rule is superior to the southern, is reported in Nature, Vol. 11.,p. 153, as making the important statements:

"In treating of the Race in Music, the author could not but draw attention to a phenomena which is of universal occurrence, namely the demarcation, not merely of race, but also sex, in the art, be its stages of culture or civilization ever so primitive, ever so mature. The absence of musical inventive genius in woman is most curious and inexplicable, and offers another signal illustration of the contradictions and meon sistencies which mark music beyond any other art. While women have achieved distinction. and often great success, in literature, painting, sculptor, architecture and science, and while they are unsurpassed as interpreters of the drama, and of the art of music, not a single female composer of originality, or even of repute, is known to the historical or critical observer."

Now being a strong believer in the ability of woman to accomplish her part in the drama of life most admirably, in all things upon which she sets her hand, and desirous of being informed if this is really one thing,-composing music,—after so long, and much searching, found that her constitutional and intellectual

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

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

Yet, if she is no composer of music, thanks to her good creator i she is the sweetest of singers, in proof of which it is known that nearly every one is early entranced with the soft sweetness of their mother's lullaby songs.

Farmington, Me.

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

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

> Written for the Religio-Philosophical Journal. THE ATONEMENT.

By G. B. Calbert.

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

There is nothing in the act to improve either mind or morals—simply an occurrence in which the spirit is not called upon to exercise its faculties, being entirely physical, affecting only the outward man. Admitting the rationale of the Jewish sacrifices, why would they not be as acceptable in the open field as in the sanctuexpanded plain or dense solitude of the woods, fashioned by the hand of Deity, as acceptable with nature's God, as the same petition would be within the four walls of that house man calls God's ? I think so: But I must confess that I fail to see the similitude between the Jewish sacrifice and the execution of Christ, as drawn by the Rev. Gentleman. My mind is not vivid enough in imagery to perceive the Great Ruler of world's becoming an altar on which a poor human organism suffered martyrdom for teaching new and beautiful truths, contrary to old forms and ceremonies! Why not accept Christ as a great reformer, who suffered for his opinion,—the only clear and rational solution of the subject? It is evident that the atonement can not stand the test of human reason. If an unregenerated man must suffer spiritually eternally, as our orthodox friends have it, does it not s'and to reason and our ideas of justice, that Christ to be their atoner, must suffer spirit-ually eternally? But his suffering was only physical, and of a few hours duration. He could have had no spiritual suffering, only through sympathy with his body; for he was good and perfect, without remorse of conscience, which alone constitutes spiritual agony. Then why, oh, ye divines, try to prop with absolute Juda-ism that which of itself, reason can not sanction? Why uphold the atonement which gives man a license to sin; to live a life of immorality; to spend the best days of his short career in building for himself, a character with which he is dissatisfied, and fears to carry with him to the further shore. But he expects, ere he dies, to make his peace with God, according to strict orthodox rules, by confessing his error and trusting in Christ, which he is taught to consider an easy thing; and then, lo! his heart is changed; he is born again; he is a new man. The old mean character which he has established by acts of injustice, licentiousness and cruelty, is washed away by the blood of the lamb, and he becomes as innocent as a child.

and as pure as an angel.

We see no such sudden transitions in nature's many wonderful workings. Regeneration can only be possible through a reformative process, by casting away error, and building up truth,—ignoring evil and practicing good. Every act, thought and intent of the mind, leave their impress on the soul, and form our character, which we carry with us unchanged to the life beyond; and every nurtured vice will be a tormenting demon-despite our faith in the efficacy of the vicarious atonement, for our character is our individuality, by which we are identified; and our identity must remain intact beyond the change called death, or our future, as an individual, is: not. And so evident to my mind is this fact, based on logical deductions, that my constant aim shall be to pluck from life's highway the weeds and brambles, and cultivate in their stead. flowers perennial, whose fragrance shall be mine when stranded on eternity's shore. I have written with no attempt at criticism, but in candor combating the errors of established dogmas, by that light the good Father has given us; and if illogical, Christian brother, lend us your lamp. You use reason in every thing in life, except religion. But from the signs of the times, it is clear to every thinking mind, that the world is fast converging to that point, when all religious will be tried before the high tribunal of reason.

CENTRAL COLLEGE, OHIO.-John McHolly writes.—I cannot well do without the paper. I am under many obligations to you for the continuation of the welcome weekly visitor. That lecture of G. W. Lawson, of Oregon, in No. 24, was excellent. I think that he will do to go to the head of the class in Spiritualism. May God send us many more such, and we will soon uncover the hidden chain whose links are the wisdom of God, which extends from pole to pole, and from the lowest formation of physicality to the highest spirituality which constitutes the Igreat principle,

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 St Paul Express
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 *7:15 p. m.

 Right Passenger
 *5:00 p. m.
 *5:30 a. m.

 Janewille Accommodation
 *2:00 p. m.
 *10:00 p. m.

 Woodstock Accommodation
 *5:30 p. m.
 *10:10p m

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 6:20 p. m.
 7:45 a. m.

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man as the grand objective ultimate of Life's He also stands at the pinnacle of all organized

Life in the native purity of all things.
On page twenty-four, the author treats of "the way mediums paint likenssses, in the true order of the development of the arts and sciences. In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we in-duence Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Intstruments around the room explained."

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Many people of the present day, who are attracted, if not contused, with the fiaming advertisements of rival plans houses, probably overlook a modest manufacturer like Mr. Waters, but we happen to know that his instruments earned him a good reputation long before Expositions and "honors" connected therewith were ever thought of; indeed we have one of Mr. Waters' Piano Fortes now in our residence, where it has stood for years, of which any manufacturer in the world might well be proud. We have always been delighted with it as asweet toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated planists, have performed on said plano, and all pronounce it a superior and first class instrument. Stronger indorsements we could not give.—Home Journal.

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Resolved, That we, therefore, recommend the immediate organisation of a joint stock company, with a capital not less than \$25,000, with the power of increasing it to \$100,000. That this stock be divided into shares of \$50, each payable in five annual payments, none of the stock to be collected untill at least \$25,000 have been subscribed.

As the stock is taken, inducements can be given to various localities for the location of such school or schools; such school or schools to be conducted entirely upon a manual labor basis, the graduates of which shall receive not only a scientific or classical education, but a thorough business education; that agricultural and mechanical pursuits shall be so connected with the school that scholars shall be able not only to pay the necessary expenses of their board, but also of their tuition, by physical la-

DOT. Your Committee further recommend that this Association appoint a Committee of nine persons, who shall have the power to organize said joint stock company, procure a charter, open books for subscription to stock, and send its agents out to solicit subscriptions and donations for said enterprise.

We further suggest the following plan of work. As economy is a primal consideration in all business transactions,—to save the labor and expense of a separate business organization, with which to secure subscriptions in stock and collect funds for this object, as well as to secure the sympathy and active co-operation of all Spiritualists as fully as possible, we recommend that the organizations known as the Children's Progressive Lyceums shall be regarded as the legitimate sgency by and through which the means shall be raised. That where State or Territorial organizations exist, the Lyceums and Spiritualist Societies within their limits are requested to act as agents to collect funds and secure stock for this purpose, the funds and stock thus obtained, to be deposited with the treasurer of such State or Territorial Organization, subject to the direction of its officers. That in States or Territories where no general organiz ation ex str, he different Lyceums and Spiritualist Societies be requested to act as agents in securing these means for educational purposes, and that sid Lyceums and Societies of such States or Territories shall elect a Board of Receivers, who shall have control and disposition of such funds.

The Committee retired, and after a short time reported that they had separated a sub-committee of three, who had proposed the following persons to constitute the Committee on Education: Jonathan G. Wait, Sturgis, Mich; Ellen M. Child, 634 Race St., Philadelphia, Pa; Geo. Haskell, M. D., Ancora, N. J.; Addie L. Ballou; A. Jackson D.vis, Orange, N. J.; Moses Hull, Hobart, Ind.; Lou H. Kimball, Chicago, Ill.; Addison A. Wheelock, Cleveland, O.; Cephas B. Lvnn.

The following proposition was submitted by Dr. Haskell: I propose to donate to the cause of industrial education \$25,000 or more in land, buildings and improvement, situated at Ancora. N. J., twenty-five mi'es from the city of Philadelphis, in consideration that an equal amount be made up by other parties for that purpose,immediate action to be taken on the subject. GEORGE HASKELL. (Signed)

On motion, the above was referred to Thomas M. Clark, Rockford, Ill.; Levi Weaver, Baltimore, Md.; Peter P. Good, Plainfield, N. J.

THURSDAY EVENING, CLOSING SESSION.

Conference for an hour and a half. Addresses by Dr. Geo. Haskell, Dr. Child, Hannah F. M. Brown, Moses Hull, Cepbas B. Lynn, Kersay Graves, Geo. A. Bacon, Oliver Hampson, Mr. Hines, Robert Smith and A. A. Wheelock. The meeting then concluded with a sociable.

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

Council Bluffs, Iows,—on Saturday, Sunday and Monday, the 1st, 2nd, 3rd, 8th, 9th, and 10th of October. The lectures will be on Sandays at October. The fectures will be on Statusys as Bishop's Opera House; on Monday evenings, the 3rd and 10th, readings of character.

Mongona and Boon, on the N. W. R. R., lowadivision, on Tuesday, Wednesday, Thursday and Friday evenings, October, 4th, 5th, 6th and 7th—

four lectures.

Will be at Parkersburgh, on the Dubuque and Fort Dodge R. R., on Tuesday and Wednesday evenings, October 11th and 12th—two lectures. Cedar Falls, Iowa,—on Thursday, Friday, Saturday and Sunday—five lectures, Oct., 13th, 14th, 15th and 16th.

15th and 16th, Charles City, Iows, October 17th, 18th, 19 h and 20th, Monday, Tuesday, Wednesday and Thursday evenings—four lectures, Waverly, Iows, Friday, Saturday and Sunday—four lectures, Oct. 21st, 22nd and 23rd, Monticello, Iows,—on Monday, Tuesday, Wednesday and Thursday, Oct. 24th, 25th, 26th and 27th—four lectures.

four lectures.
At Dixon, ill., on Saturday evening and Sunday at half rast ten, A. M., and three P. M., October, 29th and 30th. On Sunday evening, the 30th, we will give the society a benefit. All are expected

We have carefully arranged these appointments, so that we can make close connections on railroad

This will be our last visit west of the Mississippi

River this year.

We speak in Cleveland, Ohio, the Sundays of November, 1870.

We carnestly urge parties in arrears to the Journal, to close up their accounts before we leave these lines of railroad in Iowa.

E. V. WILSON.

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

Remarks by Mrs. Waters.

Mary S. Taylor, of Crosswicks, New York, appointed as a delegate to the National Spiritualist Convention at Richmond, passed to the higher life on September 5th, after a brief illness of three days, caused by a fall. Being a member of the Friend's Society, only one week before her death she was a delegate to Burlington Quarterly Meeting. Thus, as a delegate for both Spiritualists and Quakers, she illustrated the intimate proximity of our spiritual philosophy to the hearth-stone of Quakerism, and the fact that the leaven of Spiritualism is working in, as well as outside of, religlons societies. Her funeral was held in Friend's Meeting House, and beautiful tributes to her memory were spoken by two speakers of that socisty, after which, Mrs. Waters made the following

₩.

"I will not even attempt to render a tribute to the memory of the departed, for, I know that most of those present, have been so much longer and so much more intimately acquainted with the dear friend who has left in, that their words would be a far nobler and juster tribute to her memory. I have only known her just long enough to learn to love the earnest almostly, integrity, energy and kindness of her character; have only known her long enough to gain an indelible memory of that cheerfulness of disposition, by which she threw an influence, genial as the sumbine, upon those around; have only known her long enough to realize the word that is felt to exist in the place the parterns. The firends Society, and the so-

cial circle. But, irlends, in her presence in the world of souls, there is one more tie binding us to spirit-life; there is one more warm true heart beating for us all on the other side of that curtain which veils from our vision the loved ones who have been born into the kingdom, and become partakers of the inheritance of soul life. Surely, death is not a curse, but rather a good gift, which our Father will not withhold from any of His our rather will not withhold from any of his children. As He sends Hs rains and sunshine upon the just and the unjust, so He gathers us all into the garner of spirit-life, that all, from the least unto the greatest, may fill some one of the many mansions He hath prepared for His children, How earnestly do I wish that the words of Jeans, the warmen of Nagarath, had not been relied for the sentence of the sentenc the man of Nasareth, had not been veiled from human understanding by the traditions of men whose spiritual sight was still unopened. Jesus tells us, Except a man be born again, he cannot see the kingdom of God, and the direct teaching of his appearant words indicates that he here. of his subsequent words indicates that he here refers to what we call death. This is made very apparent when he says, 'Maryel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but caust not tell whence it cometh on whither to count he says is over one that is the contract of the time. or whither it goeth, so is every one that is bern of the spirit.

Now, this cannot truthfully be said of any converted or Christian person, however religious they may be. The language is only applicable to one who has been born a spirit—born into the life which is invisible to outer eyes,—born into that life, of which our physical perceptions cannot tell whence it cometh or whither it goeth -- born into that life which commences at the very outskirts of this life, yet we cannot enter it, because we must be born again before we enter that kingdom. But when we feel the yearnings and cravings, the hun-gerings and thiratings of our spiritual natures; when we feel the holler aspirations that are en-kindled by the Great Father within our souls when we feel all excessive reliance upon, and all undue attachment to the perishable things of earth, only as rust and weight and trammels to our spirits; and when we feel that the culture and exercise of the imperishable endowments of the soul is the only source of abiding happiness—I say, when we feel thus, does not our vision then begin to discern and appreciate the glorious realities and inexpressible joys of that life into which the soul is born when it passes over the threshhold of

Our sister is now born into that kingdom, into that free and gladsome life. Are we ready to follow her, with souls luxuriant with the growth of those endowments and spiritual graces which of those endowments and spiritual graces which shall constitute a wealth that is transferable to that heavenly clime? Let us with each passing day of our earthly life, strive to gather growth and strength for a vigorous birth into the lite to come, for what will it profit us if we gain the whole world, and lose, or rather, neglect to acquire that wealth of soul which would insure our happiness, when we are called to wran the drapery of our when we are called to wrap the drapery of our life around us, and enter the inner kingdom of that eternity which we have here but just begun

to tread. Let us wreathe an imperishable crown of right cousness for our own brows, out of those celestial and unfading flowers of the spirit, integrity justice, benevolence, love, purity and aspiration, that our life here may be odorous of their perfume, and our exit from this tenement of clay be a glorious birth out of trammels into freedom, out of darkness into light, out of sorrow into joy, out of earth into heaven, out of time into eternity; yea, a birth out of death into life, for full well we know that he that loseth his life in the rudimental existence of this world, shall surely find it again, renewed and intensified in the more glorious hereafter."

Just two weeks after the day of her funeral, Mrs. Taylor returned, and communicated through a young lady medium at our house, giving us several excellent tests, evidences of her identity, two or three of which could not be verified until we saw her husband. He pronounced them correct, and as abundant evidence of her presence with us. Surely she is neither 'dead' nor "sleepeth," but she hath been "born again."

WM. C. W. Bordentown, New Jersey. .

MEDIUMS'

The Beligio - Phik sophical Jeurnal being an especial friend to all true mediums, will hereafter publish a complete Pirectory, giving the place of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location liums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly regis-

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4

MINNESOTA ASSOCIATION.

The Third Annual Convention of the State Spiritualist Association of Minnespola, will be hold at Minnespola Minn, Ost. Mat. 22d and 23d, 1870. All persons attending the same must purchase round expursion tickets at their raspective stations, receiving their return tickets, which must be signed by the Secretary of the Convention. Return tickets free are promised on St. Paul & Milwaykes' fit Paul & Stoux Jity, Hustings & Dacota roads,

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soon. Ahout 10 o'clock the doctor came in, and said:

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Arewer: 'I know it"

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