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\$3.00 PER YEAR IN ADVANCE. Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing. [SINGLE COPIES EIGHT CENTS.] 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.

Photographically reported for the Religio-Philosophical Journal, by Henry T. Child, editor of Philadelphia Department, 631 Race St., Philadelphia, Pa.

Continued from last week.

Addresses in reference to the Children's Progressive Lyceum were made by A. A. Wheelock, Hannah Brown, Sophronia E. Warren, Cephas B. Lynn, Mr. Shaffer, J. G. Wait, Moses Hull and others, a report of which will be made in future.

The President called Doris 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's disadvantages; but I have dedicated hands and heart and heart to this grand work of lifting the world of humanity nearer to heaven. All that I am shall be freely consecrated to the work and office 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 cast the ballot of the association, and he was elected.

For Treasurer, Levi Weaver, of Baltimore, was nominated, and there being no other nomination, on motion, George A. Bacon was directed to cast 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 elected.

For Trustee in the place of Hannah F. M. Brown, John R. Robinson, 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 state.

The Chair decided that this provision in the Constitution, "That not more than two members of the Board should be from one state," applied 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 Indiana, had a majority of the votes polled, and she was declared duly elected Trustee for three years.

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 souls may blend in holy purpose; that our thoughts may be uplifted 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 misgivings and faults, and need the mantle of charity, 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 on, 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, united in spirit, with one great purpose to bless and benefit humanity; in whatever way we may be enabled by our own powers, before us—fathers, mothers, angels, brothers and sisters, and the little ones of the household, whose presence lights up our pathway.

We know that those who in days past and have blessed the world, are not lost to us; we feel inspired with justice and love and charity toward all. We feel their presence and influence with us as a benediction.

Nettie Pease then gave an address.

MORNING SESSION—THIRD DAY.

Conference, report of which will be given hereafter.

On motion of Ellen M. Child, a Committee was appointed to prepare an essay on the subject of Equal Rights. The Chair appointed

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

The names of Isaac B. Sandusky and James D'nomore were added to the list of delegates from Kentucky.

The following letter was read, and directed to be placed in the minutes.

Delphia, Ind., Sept. 20, 1870. PRESIDENT AMERICAN ASSOCIATION OF SPIRITUALISTS CONVENED IN RICHMOND, IND.—

DEAR SIR:—Mrs. Frances M. Beck, a delegate from this state to the Convention of Spiritualists now in session in Richmond, is lying dangerously ill since last Saturday, and is disappointed 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 dogms.

Fraternally, &c., FRANCES M. BECK.

The following Report was read and accepted. The Treasurer reports that he has received through the Secretary, \$155.23, and he has paid out on

Order No. 35	\$57.00
" " 36	50.00
" " 37	54.40
leaving a balance due him of	6.18.

LEVI WEAVER, Secretary.

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 courteous and impartial manner in which he has discharged the duties of his office.

On 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 London, New York or Paris, at an early day.

Dr. Child said: "I offer this resolution from a conviction that good would result from it; 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 whereas 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 Spiritualism, to come up into organic life as a distinctive religious movement.

Whereas, The phenomena of Modern Spiritualism within the last twenty 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 Media 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 for a longer time among the people, is better for speakers and people.

Resolved, That the movement which has been partially put into execution for incorporating the words, "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 resist every attempt for its 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 religious teaching which the parent disapproves.

Resolved, That the condition of Peace is the ultimate of the practical operations of the principles of Spiritualism; and regarding the advancement of human life as a high test of civilization, 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 Progressive Lyceum an indispensable agency in the development of children into a manhood and womanhood of spiritual freedom.

Resolved, That we recommend the general adoption of the Lyceum Guide, believing it to be a valuable acquisition to the Lyceum movement, and we also urge the necessity of cordially supporting the "LYCEUM BANNER."

Resolved, That the evils of tight dressing and the fashionable toilet are to be deprecated, and that as Spiritualists, we enter our protest against the evil, 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 muscles and limbs in the gymnastic exercises of the Lyceum.

Resolved, That in advocating the reduction of labor, we demand that the practical fulfillment 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 surrounding each one at birth, and that on y those who are harmoniously mixed, are fitted to become parents.

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 responsible 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 hospitality in entraining speakers and delegates free.

Resolved, That the thanks of the American Association of Spiritualists, be extended to the Pennsylvania R. R.; the Pittsburgh, Cincinnati and St. Louis Railway; "Pan Handle Route," and the Baltimore and Ohio R. R., for the generous reduction of fares on their roads; that we recommend Spiritualists to patronize said roads.

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 musical contributions to the meetings.

AFTERNOON 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, therefore,

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 who comes forward as the representative of any responsible religious body.

The Committee on Amendments to the Constitution, reported, a substitute for article IV, which was unanimously adopted, and the Constitution 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 in accordance with the spirit of American institutions as manifested to the world by the Declaration of Independence, than any religious organization now existing, believe that the time has come for concentrated action. While we seek after 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.

ARTICLE I.—Name. This Association shall be known as the "AMERICAN ASSOCIATION OF SPIRITUALISTS."

ARTICLE II.—Objects. SECTION 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 establishment of an American University on a plan similar to the ancient Alexandria University. And further, that the Trustees may have power to furnish aid to the destitute, employment and homes to the poor and friendless, free instruction to the ignorant, and in sentences to reformations for the vicious and degraded.

SECTION 2. Any University which may be established by this Association shall be under the control of a Board 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 Board 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.

SECTION 1. The officers of the Association shall be a President, Secretary, Treasurer, and six 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.

SECTION 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 office for the Trustees, shall be for three years in classes of two each—two of whom shall be elected annually.

SECTION 3. The President of any State, Territory, District of Columbia, 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.

SECTION 4. The Treasurer shall give bonds in such amounts as the executive Board shall order. The duties of the officers shall be such as usually pertain to officers of like character, in regularly organized bodies, and their term of office shall commence at the close of the Convention, at which they are elected.

ARTICLE V.—Trustees.

SECTION 1. The Board of Trustees shall have control of all business matters of the Association; they shall meet quarterly for the transaction of business, at such places as they may determine from time to time. Three members shall constitute a quorum for the transaction of business, provided that their action shall be submitted to the members of the Board not present, and if a majority of the Board approve 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 previously approved the purpose thereof to be legitimate.

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

ARTICLE VI.—The Duties of Trustees.

SECTION 1. The Trustees are hereby constituted a Missionary Board, and it shall be their duty to employ 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 Board may deem necessary to effect the objects of the Association, as provided for in Article II.

ANNUAL REPORTS.

SECTION 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, and 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 object than that set forth in Article II, and then only by order of the President, countersigned by the Secretary.

ARTICLE VII.—Annual Conventions.

SECTION 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 existence.

REPRESENTATION.

SECTION 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 members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory,—each Province of the American Continent shall be entitled to one delegate for each working association within its limits, and the District of Columbia shall be entitled to two delegates.

SECTION 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.

SECTION 1. This Constitution 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 Tuesday in September, in each and every year, at such places 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 records.

TO THE AMERICAN ASSOCIATION OF SPIRITUALISTS—FRIENDS:—In consideration of the great underlying principles embodied in the teachings of the Harmonial Philosophy relative to causation and result, through the investigation 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 boastful 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 equalization of her rights by placing her beside 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 millions in another 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 woman 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 debarred from entering colleges where these and kindred 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 a nurse, or in the many pursuits she is equally adapted to; in consequence of which, and in exasperation of the small sum paid her for her labors, she is often compelled to marry for a home, whereas disappointment and ignorance are reared,—the offspring of unhappy and unfriendly marriages,—the unfortunate victims of temptations, vices and crimes.

And because woman, having the responsibility 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 set upon the laws, and remonstrate against such as will oppress 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 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 Ballot. 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 just share of that power that makes us ruling agents, and responsive to the public good, we ask a just share of that public trust that alone can make worthy citizens, 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 mankind.

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 Committee view with regret the almost universal apathy of Spiritualists, 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 antiquated theology. Therefore,

Resolved, That we regard the Children's Progressive Lyceum as an indispensable 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.

Resolved, That this body minister to the angels to humanity without partiality, prejudice or practice, to whomsoever they are directed for one service of the human family, or two hours in a week, but that in the same scope, it was designed as the basis of a school of progressive education for all humanity alike applicable by the last of seventy thousand days and all time.

Resolved, That something more may be accomplished we earnestly suggest, that the efforts of this movement, be not confined to immediate results, but that in the future, we may be able to do more than in the past.

Continued on

Frontier Department.

Entered according to the act of Congress by S. G. Wilson, in the Clerk's Office of the District Court of Wis.

DISCUSSION, AT FOND DU LAC, WIS.

Between E. V. Wilson, Spiritualist, and Geo. C. Haddock, Methodist.

MONDAY EVENING, AUG. 1ST, 1870.

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

Commencing 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.

CHAIRMAN. State your point of order.

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

CHAIRMAN. I think you are both out of order.

WILSON. I submit to your ruling, Mr. Chairman, but this now becomes a matter of courtesy between us, Mr. Haddock and myself, and can only be determined by the Chairman of Saturday. I would like him to do so.

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 Deut. 24:1-3, a law that even Spiritualists do not grant. He would like to know, perhaps, the law of marriage 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 outside 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 Divorce, 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 abolished, 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 between ten and fourteen years, to go with the father; other rules as a wise policy may determine.

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?"—1st 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 (seed) his own body."—38.

"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 second 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 distinguish 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 perceptions.

"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 Saul 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., 22:3, 9.

Besides this, I have brought here positive witness to the facts of spirits being seen, the testimony of Edwards, Hare, Mumler, and Fanstow—all positive witnesses to these facts.

A. Haddock and C. V. Daniels and others to prove that spirits can be seen. I never saw a spirit, but I saw a living, being, man.

You never saw the mental man, or the body or form in which he lives. The spirit body is what I see!

The fools and lunatics are irresponsible—ah! they have as fair bodies 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.

Haddock quotes from Dr. A. B. Child, that whatever 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 evil."

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 Geo. 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 revelation 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 people.

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 God that is infinite and good, and incapable of doing such wrong as is done by his order on that book.

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

My opponent starts out with the marriage question again to night, and falsely says that I 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 in it.

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 question 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 outcast. 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 Balsam'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-bough.)

WILSON. Mr. Chairman, I demand the name of the author of that book. Mr. Haddock, let me see that book!

HADDOCK. Buy your own books if you have money enough!

WILSON. Mr. Chairman, I demand that book!

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

WILSON. I insist upon his giving the author's name before he goes any further.

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.

most important problems in human life; the question of cause and effect.

As I write, cast upon the receding shores of the bay, I look upon a great old hulk now neglected and going to decay. A picture of departing strength, it lies there, now dilapidated, and the waves are glistening and schilling as they have their way side, and whispering zephyrs seem to reneat the story of its palmy days and proud conflicts with the ocean storm, as it bore on so victoriously through all, to its transient hour. Thousands on thousands had stood upon that firm old deck, to be landed upon the soft cat's paws, and millions on millions had by the hand of commerce been safely intrusted to the monarch of the wave, and long years had blessed the gallant craft and its pilots, till at last, shattered and unseaworthy, it was laid up for the waters to kiss and comfort, and the bleak, joy storming winter to mock in its absence!

Oh, if I made the think of the poor, uncompassioned medium, never lying by, never kissed by the sweet and holy whispings of the grateful—almost a slave to these pure proud or pharisaical critics, never resting, except to snatch a hasty crust of comfort, on some temporary friend, and then on again! On the slender and slender, the sickness and sickness, on with the chains and tortures, the cargo of countless waves and sympathies, the wants and exactions of a hungry, struggling multitude of human souls! On! on! in the snow, in fair or foul weather, some one is left to the storm, and the strained harp must ever breathe the song that has been awakened, till at last the lightest touch may call forth its reflection for weal or woe.

No one ever thought the fact of the old ship's straggling could prove an argument, against either navigation or commerce! Why should such arguments 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 conviction of immortality and spirit intercourse. How many have dated their redemption 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 morality! This is not mentioned at all by the brother, and the strained harp must ever breathe the song that has been awakened, till at last the lightest touch may call forth its reflection for weal or woe.

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LOOKING FORWARD.

BY LUCY LARCOM.

Beyond the boundaries of the grave send I A single tear...

Somewhere in that large, beautiful Unknown My place will be...

I know not what awaits, of bliss or bale: Only know that God's guardianship no soul can fail...

We mortals will such depths of loneliness With such a hope of heaven's complete redress...

Yet noble work will there go nobly on; For I've and the thought Will find a grander scope when earth is gone...

Tom, best beloved may new neighbors find, With every upward reach of heart and mind...

Shall we then grow more saintly, waxing cold, And deaf to all The tenderness that breathing lips have told?

Still, in that ample realm none may intrude, On that domain, Of separate immortality, if he could...

And who the dearest of his friends would bind Unto his side, In any world, with a willing mind?

And in the untraveled wilderness shall bloom Life's perfect rose, A heart divinely human through the gloom...

And so I drop at last my single tear; In His sweet will Hiding my own heart's dream, however dear...

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...

The clergyman, who has a fair right, by reason of his standing and influence to represent the New England pulpit...

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...

This part of the eucharistic service was held by the first Christians to be the sacred and mysterious point of confederation when the souls of saints on earth and the blessed in heaven united...

The attempt to unveil their history draws upon them, perhaps, only cold ridicule, and a scarcely suppressed doubt of their gravity...

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...

The continued identity, interest and unbroken oneness of the departed with the remaining, was a topic frequently insisted on among early Christian ministers...

Modern rationalistic religion says: "We do not know any thing about them—God has taken them; of them and their estate we know nothing..."

But St. Augustine, speaking on the same subject, says: "Therefore, if we wish to hold communion with the saints in eternal life, we must think much of imitating them..."

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...

Now let us take the case of some poor, worn-out mother, from whose heart has been torn an only son—pious, brave and beautiful—her friend, her pride, her earthly hope...

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...

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..."

Compare this with the language of St. Augustine, 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...

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...

This then is the prospect. The pastures of the Church have been suffered to become bare and barren of one species of food which they break crave and sicken for the want of...

These remarkable phenomena which affect belief upon this subject are not confined to paid mediums and spiritual circles, so called. They sometimes come of themselves to persons neither believing in them, looking for them, nor seeking them...

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...

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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...

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...

The action of the Convention will be found in the proceedings, as published in your paper. In attendance at the Convention, were to be found doctors, clairvoyants, mental and physical mediums...

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...

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..."

Compare this with the language of St. Augustine, 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...

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...

This then is the prospect. The pastures of the Church have been suffered to become bare and barren of one species of food which they break crave and sicken for the want of...

These remarkable phenomena which affect belief upon this subject are not confined to paid mediums and spiritual circles, so called. They sometimes come of themselves to persons neither believing in them, looking for them, nor seeking them...

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...

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...

The continued identity, interest and unbroken oneness of the departed with the remaining, was a topic frequently insisted on among early Christian ministers...

The attempt to unveil their history draws upon them, perhaps, only cold ridicule, and a scarcely suppressed doubt of their gravity...

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...

The continued identity, interest and unbroken oneness of the departed with the remaining, was a topic frequently insisted on among early Christian ministers...

Modern rationalistic religion says: "We do not know any thing about them—God has taken them; of them and their estate we know nothing..."

Speaker's Register.

Speaker's Register and Notice of Meetings.

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

- Mrs. Orrin Abbott, developing medium 143, Fourth Ave Chicago Ill. J. Madison Allen, Ancona, N. J. O. Fausole Ally, Stockham, Mass.

DR. UNDERHILL AND DR. FAHNE STOCK.

Interesting Incidents and Statements.

I have just read in the last JOURNAL, 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 him bound on account of a privilege given me...

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, directly through the vitality of the operator...

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...

Some subjects go into the somnambulant 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...

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...

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 somnambulant state for some time.

"Where do you get it from?" "I get it from you. You can stop it by forbidding it."

"Does it do you any good?" "Oh, yes, it benefits me."

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

First Enlarged Edition. Death and the After-Life. EIGHT LECTURES ON THE SUMMER LAND. By Andrew Jackson Davis.

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HELEN HARLOW'S VOW

BY LOIS WAISBROOKER.

ALL who take an interest in the subject treated of in this well written story, should buy the book at once, read it and lend it to their neighbors if they cannot get them to buy a copy.

As I gazed, and as I listened, there came a pale blue footed man, Eyes filled with lurid light; Her body bent with sickness, her lone heart heavy laden...

Price \$1.50. Postage, 20c. For sale at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 187 So. Clark St., Chicago; Also at the Banner of Light Book Store, 153 Washington St., Boston, and the American News Co., 119 Nassau St. N. Y.

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BY EMMA HARDINGE. This work has been prepared by the author Under the Direct Supervision and Guidance of the Spirits,

who have inaugurated the movement. It contains excerpts from rare pamphlets, private journals, periodicals now out of print, and various other sources as valuable only to the author.

The collection of these records has cost many years of incessant research, and altogether it forms one of the MOST COMPLETE, ASTOUNDING AND THRILLING HISTORIES.

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VITAL FORCE. How Wanted and How Preserved. BY E. P. MILLER, M.D. This is one of the most valuable books ever published. It is so full of facts and based in every detail on scientific laws, that it is a most interesting and profitable work to every one who reads it.

Religio-Philosophical Journal

R. S. JONES, Editor, Publisher and Proprietor. Office, 187 & 189 South Clark Street, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

CHICAGO, OCTOBER 1, 1870. TERMS OF THE Religio-Philosophical Journal. \$3.00 per year, \$1.00-6 months, \$1.-3mo. Fifty Cents for Three Months on trial TO NEW SUBSCRIBERS.

In making remittances for subscriptions, always procure a draft on New York, or Post-Office Money Order, if possible. Where neither of these can be procured, send the money, but ALWAYS IN A REGISTERED LETTER. The registration fee has been reduced to THREE CENTS, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. All Postmasters are obliged to register letters when requested to do so.

NEWSPAPER DECISIONS. 1. Any person who takes a paper regularly from the post-office—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the payment. 2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it, until payment is made, and collect the whole amount, whether the paper is taken from the office or not.

LOOK TO YOUR SUBSCRIPTIONS. Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 31st, 1870, it will be marked, "Smith J.—Dec. 31—0." The \$ means 1870. If he has only paid to Dec. 18th, 1870, it would stand thus: Smith J.—Dec. 18—9, or perhaps, in some cases, the last two figures for the year, as 70 for 1870, or 69 for 1869.

Those sending money to this office for the JOURNAL, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

All letters and communications should be addressed R. S. JONES, 189 SOUTH CLARK STREET, CHICAGO, ILLINOIS.

A Search After God.

NUMBER NINE.

The Serpent Evil—the Fruits of its works—Who can see God in its forked tongue and poisonous teeth?

Continued from last week. Pioneer like we will continue our search, hoping that, by and by, the mist which obscures our vision will be dissipated, the clouds clear away, the heavens assume their original beauty and lustre, and a genial breeze arise, which will enable us to prosecute our search. Evil is before us, a hideous monster, whose tongue is covered with pestilential filavia, whose teeth are filled with a poisonous liquid, 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 fiend! This 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 ask, "Who dare attack this beast; this hideous monster, that feeds on wrecked hearts, blasted hopes and the noblest impulses of human nature?" We gaze upon it, trying to devise some means to pass it, in order to prosecute our search. Shall we persevere, or relinquish our endeavor to unveil the character of that being through whose instrumentality worlds and systems of worlds were brought into existence? How can we proceed with this cruel animal standing in our pathway? O, what a horrible spectacle! Gather up all the fruits of abortion, 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, bolder and more threatening in its attitude, constantly feeding, as it does, off of the best of society.

Small we cease our search, acknowledge ourself vanquished, 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 lightning 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-reliant 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 Supernatural 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 watch 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 in 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 enmity, antagonism, and incites within the human soul a revengeful spirit. See that man with a glittering dagger within his hand,—hate glowing in his eye, revenge shines forth in his features, a bitter feeling is manifested in all his actions.

He approaches his victim, and the sharp blade penetrates his heart, and he falls a lifeless mass. See then the satirical look of the malicious murderer. Within his soul, that serpent, that hideous monster, has caused a terrific storm, and winds of passion howl and sing a doleful requiem, the waves of hate beat against each muscle and nerve, and they quiver as if rejoicing in some dreadful act; the lightning of his fierce nature illuminates his countenance betokening fearful results, and the thunders of a revengeful spirit sound within his soul like the alarm bells of hell—there he stands, a subject of that serpent, which wags its tail, shows its forked tongue, emits from its mouth a poisonous effluvia, 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. Now was a human monster; Gulligula was a combination of ten thousand devils, and Hyaera 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 ringlets; 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 specimen 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; gross metal tinged with diamond tints; a festering canker with the glow of health on the outside; a volcano of corruption 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 roseate hue, and her pure innocent disposition attracts his attention. He seeks her society. He wins her affections. 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 cowering hid; virtue entwined around vice; love bowing before malice and hate; serenity and purity resting in the arms of a licentious 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 rejoicing 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 effluvia of its poisonous nature, and it succeeds in ruining the confiding girl by his side, and she finally becomes like him,—her soul resembling the stunted tree, or the flower that the pestilential simoon had touched. Evil, the hideous serpent, caused all this,—wrecked the human heart, and set it afloat 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 Agassiz, we might, perhaps, tell to what species it belonged, and assign it a place somewhere in the economy of nature. It seems to be self-existent, to have existed since the foundation of the world; to have eternally existed—and it claims to be a part of God, and it quotes the sayings of Thomas Gales Forster, Hutson Tuttle, Spinoza, and hundreds of others, to establish its theory. It frequently sings this song, and wags its tail in beating time.

"God goes forth and spreads throughout the whole, The heaven, 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 ethereal 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,"—and 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 stupendous whole, Whose body 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 Forster, and others to establish its claims! Yes; this loathsome reptile opens its mouth, shows its sharp fangs, and its prodigious jaws and firey tongue, and then says, "God 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 all-powerful,"—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. Let us say, amidst this confusion, we are self-reliant and hopeful, believing that, by and by, we can devise some means whereby we can

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

"Are we beating around the bush," in our discussion of this question? You may think so, but we do not. Others 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 analyze 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 poisonous teeth, Evil with its slimy body, Evil with its pestilential 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 broken hearts, And speaks a language That tells of sadder 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 philosophy. Tell me why you so delight To have your tongue in pure hearts, And fight therefrom noble thoughts, Leaving a skeleton—a seething hell, From which they cannot part. Tell me, Evil, thy history, and why Thou lovest carnage—hell better than heaven, And why thou delightest to crush All human kind—blast fond hopes, And leave a skeleton to tell A tale of sorrow, and recount The pain and terror of ruin. Worked by thy fiendish hand! Why not make mankind happy? Power is at thy command, And glory would await thee If thou wouldst change thy poison Into nourishment for human voice, And thy breath to a holy 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—wilt thou give it power, And those sharp teeth fill ed with chalice? That breath, like a pestilential simoon, Kisses the pure, noble heart, And it withers like a blasted flower. We pause amid this chaos,—wreck Caused by you, hideous monster— And would fain relinquish our Search For Deity, 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 onward from the present tramping, Yet never resting when the end is gained. Some unseen spirit the soul is ever urging, Through childish wealings and ambitious youth, And day by day all souls are still converging Near and nearer the Central Source of Truth."

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. E. 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 looks of disappointment, as they find only a few records 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 humble self, Dr. Slade and Mrs. Cushman, who have a guitar played so one can see the strings move but not the invisible fingers that play. Now, I will tell you how these figures are painted, and also the materials used. I have no paint that an artist could use. One bottle of liquid faintly dye, called royal purple; one of rose; one box of common washing bluing; a lump of gum gamboge and writing ink. There is not a pencil stroke on them, as every stroke of the brush covers a 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 first one, and there will be a word here and there as to puzzle a lawyer if he attempts reading it before it is complete. The clothes 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 be blindfold me. I have had ministers of every denomination blindfold me to see the work executed. Some are astounded—some say devil right away, and some are wise enough to say nothing, but all aver that I cannot do it unassisted."

To be continued.

An Evening with the Spirits.

Spirits Materialize themselves—Phosphorescent Lights Formed—Music made on the Guitar—Stephen S. Pierce Presents himself, and Tells Where he was Wounded, &c., &c.

MAUD LORD,—MEDICUM.

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

She has commenced holding seances. 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 to offer.

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 bouquets 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 daylight.

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 sense of sight, as the room was in absolute darkness.

Another beautiful phase of spirit power was frequently manifested while the circle were united 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 while 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 caressed, and many had one or more spirit friends identify themselves, and were lovingly greeted by them. Those desirous of witnessing these remarkable manifestations, will be able to ascertain the place where the seances are to be held on any evening, by calling at the office of the RELIGIO-PHILOSOPHICAL JOURNAL, during the day previous.

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We have heretofore said that the work she executes is beautiful beyond description. Twenty-five cents and postage stamp, of course, only brings a little specimen of the work. Five dollars and upwards, 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. Blair, Montpelier, Vermont.

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 cure 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 attested 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 better and happier, than the Bible."

A Fraternal Call.

Messrs. Godby and Kelsey, of the Mormon Tribune, 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 land.

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

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 Godlyites, 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 donors, 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.

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

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 Georgia 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 Croyen American, published at Syracuse, New York, (one-half French, the other half English), has been reduced to \$3 per annum.

E. S. Wheeler speaks in Washington during October; Mrs. F. O. Hays, November; E. V. Wilson, January; Cora L. V. Tappan, February; M. S. 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 thereafter. 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, Ind. He is one of our most active workers.

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 Halsted street. The people residing thereabout are very much frightened, and have secured the services of several well known ghost-exorcisers, 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 is lecturing in Boston.

A. B. Severance and wife are now in Milwaukee. Mrs. D. 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?'"

Dr. Samuel Underhill has been at Franklin Grove, Ill., lecturing, holding circles, &c.

Prophecy 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 Birmingham 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 Bigelow, 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 circumstances, 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 lived.

Mrs. Jorgensen, 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 Chicago direct, via Lake Shore and Michigan Southern R. R. All wishing her services on the above line, will please address her immediately, at New Castle, 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 divine rule of faith and practice."

The subject is only to include the discussion of the following heads: 1st. The existence of that God of whom the Bible teaches. 2d. The necessity for a written will of God. 3d. The genuineness and authenticity of the Bible. If you will

Communications From The Inner Life

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 spirit-world; 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 its 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 some 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 vying with each other in acts of kindness and goodwill, you might have some idea of what constitutes 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 you 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 energy 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, stupendous machine. The powers of the mind should all be exercised, or they will be unaccountably developed. This is one great reason why the female sex is so deficient in power, as regards the various employments where man excels 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 standpoint 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 debared from the opportunity of exercising that Christian principle which prefers others to ourselves. Every one should be left free to choose between the right and the wrong,—not through fear or compulsion, but as a sequence of their own reason and conscience.

Oh, that woman could have this principle instilled into her very being, and allowed to grow and increase with her years,—not to be self-willed and tyrannical, 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-sacrificing propensities. 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 stand 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? No! 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 jealousy 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 time 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, will 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 enlighten 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—from everything that oppresses the outpourings 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 simply 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 otherwise? Then let every one put their shoulder to the wheel, and drive on the car of progression until every son and daughter of Adam's race is free—even 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, 103 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. I was greatly distressed and pained 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, and mailed it to J. V. Mansfield, for an answer.—The answer came at once, and was duly returned to me, with the sealed 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 communicate with us. Hoping they may find as much comfort in communing with them as I have, in the several messages from those two

loved and loving 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 oh, how lonely and miserable I am. I can think of nothing but the loss of your company. All the hard words I have spoken to you, all I have ever said or done 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, and I shall give the world, were it mine, for one day's conversation with you; but that cannot be now. I know in our last conversation you forgave me, but I am anxious 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 (as 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 reading 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 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 beyond this; but of this I and dear, dear Dolly will tell you by-and-by. Now my dear husband did not expect I would fulfill my promise so soon, did you? Well, but for the proffered assistance of dear Dolly, 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 husband, 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 intervals 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 sorrowful after wards. I do not tell you this my dear one to tantalize. 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 shortcomings as they might appear to you, or even to Benjamin, my dear husband. I do not recollect of ever intending to do anything 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 natural 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-communication you and yet Benjamin, my dear husband, I do not talk about these 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 careworn face, and you long to go and be with your dear husband. I do not need to ask you 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 farthest, 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.

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

BY O. W. TRUE.

At a meeting of the Anthropological 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, Denmark, and Russia the highest position as melodists, and giving his opinion that the northern melody, 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 incongruities which mark music beyond any other sister-art. While women have achieved distinction, and often great success, in literature, painting, sculpture, 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

Original Poetry.

Written for the Religio-Philosophical Journal. RESPONSE.

BY DR. J. K. BAILEY.

"We fail to read our stars a sight, And follow paths that lead astray, Till weary grown with useless toil, We rest despairing by the way."—GEORGE LYNN.

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, however 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 souls— Shall how deep drear; shall soar how high— Nor whence depressed emotions roll?

Hast thou not learned that none can toll— 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, That each may surely gather home Rich harvest, though in bitter strife?

Methods that though one may be "weak," Not able yet to "howl" the stick Acceptably to those who seek To find each dawn,—one little nick

Will still remain devoid of power To "score" or "howl" away the "chips," Unless he strive to gain the dowry; Tho' in failure he often trips.

Methods 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 enshines the brow!

Too often do we misconceive, Lamentations of the soul's unrest; As often may we thus believe An error, and thus be misled.

Then let us strive, my honored friend, To open the fountains of love's clear rill; True friendship's unctuous ever lend, That each go bravely up the hill. La Motte, III.

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 Harmonical Philosophy, and a healer of superior magnetic powers, being controlled by a powerful band of Indian spirits, who give him every assurance of success, which has already been fully realized, 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 would 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 benefited.

Feeling certain that some of your numerous readers would be glad to hear of the Doctor's development as a healer, I thought it not amiss to acquaint you with the facts. We hold circles every week in our town, at Brother Brennan'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 dis-eases, 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 orthodox 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.

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BY O. W. TRUE.

At a meeting of the Anthropological 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, Denmark, and Russia the highest position as melodists, and giving his opinion that the northern melody, 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 incongruities which mark music beyond any other sister-art. While women have achieved distinction, and often great success, in literature, painting, sculpture, 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 acceptance without a challenge.

Yet, if she is no composer of music, thanks to her good creator! 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, ancient and classic, claiming to be of her own composing, besides a good variety from other authors whose names are attached to their own music.

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

Written for the Religio-Philosophical Journal. THE ATONEMENT.

By G. B. Galbert.

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 case 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 becoming 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 of reason, for slaying an animal, and burning to a practical standpoint, in this rational age? It does seem they could have been appropriated to better uses in feeding the world's hungry 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 sanctuary? Is not the prayer of nature's child in the expanded 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 carry with it reason and our ideas as justice, that Christ be their atoner, must suffer spiritually 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 Judaism 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 man character which 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 hurried vice will be a tormenting demon—deprives 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 religions will be tried before the high tribunal of reason.

CENTRAL COLLEGE, OHIO.—John McElroy 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 with which the wisdom of God, which extends from pole to pole, and from the lowest formation of physically to the highest spiritually which constitutes the great principle, God.

Price-List of Books.

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Table listing various books for sale with prices, including titles like 'Artificial Resurrection', 'A Revelation of Departed Spirits', and 'The Spirit-World'.

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Table listing arrival and departure of trains for Chicago, Burlington and Quincy Railroad.

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Table listing arrival and departure of trains for Chicago and St. Louis Railroad.

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