\$3,00 PER YEAR IN ADVANCE.

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

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S. S. JONES, PUBLISHER AND PROPRIETOR.

### CHICAGO, OCTOBER 22, 1870.

VOL. IX.-NO. 5.

## Original Poetry.

Written for the Religio-Philosophical Journal, AN IMPROMPTU POSM.

BY ELIZA A. PITTSINGER

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

fler glory arises, ther mission appears. To grow with the dawn of the far-coming years; The spring hath its blossom, the summer its bloom, The spring hath its blossom, the summer its bloom,
The autumn its harvest, the winter its gloom;
The sprin its staron of hope and regret.
And the star its own time to rise and to set;
The mind hath its master, and greatness its deed,
The world's dark horiz'n for a time may obscure
That azure-like gloty, translacent and pure,
That eyes with its softness, and tinges the goal
Of that shedowy region, the realm of the soul,—
The realm of the soul where the anist ascends,
Ensphered in that halo of brigatness that blends
With her own quickened power,—the splender that

gleams, Solt, glowing and rapi, from the sphere of her

Soft, glowing and rapt, from the sphere of her dreams;
The artist. O world i the true savior and guide i In a'l hearts and all homes let her teachings abide. Let the world ever bless and helo the name of her who was sent to redeem and reclaim! Her lessons, ye mothers, oh! cherish and teed. To the dawn of that grand coming era we speed; That era of woman, by a woman a'one To the world in the glow of its beauty made known; In the love for her sex; in the good to her race, In her pitience, i or firmness her meckness and grace,

In the work of her life, and a book by that name, Whose grand inspirations the ages poel-im! Yole, thou are vaing tished! the wasfare is done! Yield yield to the goldess the crown she hath won. Full-armore i, inspired, illumined, she glows With the pearls she hath won in the saffe with her fires. While the power that she wields, and the scep.re

While the power that she wields, and the sceptre she sways.
But the charm of her own inner wisdom pertrays. The Era of Woman!—the Era of Gold? The blending of genius and love to unfold In a new inspiration, as onward it speeds. Blends light with the ages and hope with the creeds. Let us live in the new, for the old dies away. And mingles its gloom with the germ of decay, While Time by the light of its wings bears us on To the portals that lead to the roseste dawn Of that grand coming era, by a woman foreshown, As she swayed the vast regions of mind with her own.

Own.

O Man, thou art equalled i—the contest is o'er! In the realm she hath chosen she reigns evermore. Henceforth let her spirit, untrammeled and free, By the light of its own subtle destiny flee. By the light of its own subtle destiny fice. Speed, speed on your car! and away in 3 our flight, As ye clip your soft wings in the fresh morning light, O ye coursers of Time, O'er the switt coming years. To the dawn when the type of this woman appears, When regal, illumined, transfigured, serenc. She shall travel on the verge of that er —a queen!

## The Message.

Oh, bear a message, gentle wind— And linger not upon thy way— To one who longs for me to-day; Her ear, by city noise undinned,

Will hear thy gentle whisper-hear And understand thy fairy tone, Which speaks of one who sits alone. Whom thoughts of her alone can cheer,

I will not give thee words to bear;
In p ssing, thou hast read my heart;
Bear that to her who has the art.
To spell the utterance of the air.

INTERESTING PARTICULARS.

The Authorship of "Great Truths," Miss Eliza Pittsinger, the California Poetens.

ELIZA A. PITTSINGER.

LETTERS FROM ANDREW JACKSON DAVIS TO MISS

DEAR FRIEND :-- At my request, Mr. Jones of the RELIGIS-PHILOSOPHICAL JOURNAL, has sent me your address, and I therefore write to irquire relative to the authorship of "Great Truths."

Many times I have tried to recall exactly how and when that excellent poem came into my possession. I think I first saw it some years ago, in an Roglish magazine, credited to some one I thought not entitled to it. Next time, I think I saw it in a newspaper, and credited to another paper; so I directed the proof reader to erase the doubtful name, and when the en ire five editions of "Stellar Key" were printed I found that he had also removed the quotation marks, thus giving a wrong

impression, Now, I want to correct this matter in the next edition.

Will you, my stranger sister, please inform me if in reality you are entitled to the authorship, as I saw it stated in the Journal of two weeks ago. Hoping soon to hear from you, I am in the ties of humanity, your brother,

A. J. DAYSS. Orange, New Jersey, August 6.h, 1876.

Mr Siewer and Friend: —Yours of the 10th and 11th inst., all in one letter, came daly to hand, bringing amole evidence that you are the author of "Great Truths," a high, strong, invicorating poem, for the writing of which, you shall receive full credit in the next edition of "Stell ir Key."

At your request, I return the editorial notices and other matter you had the kindness to send me and for which you have my sincere thanks.

me, and for which you have my sincere thanks.

Mrs. Davis joins me in rejeicing over the accident-the agent of good fortune-whereby we have been put into direct communication with you. The divine fire, burning in your many printed words, has reached and warmed and fed us very often, but you, he herto, have see ned a far-off personality; now you come with your living truths and dwell in our life, bestowing happiness. Should you wish any volume of mine—one or several—please inform me, and you shall at ones receive it or them. Mary (my wife) reads with me effectionate remembrances to You.

in the ties of humarity, your brother and

×

Orange, New Jersey, August, 2014, 1870.

From our Special Correspondent. "THE DEVILTRY OF NEW CASTLE!"

### Jottings by "Reporter."

DEAR JOURNAL:-I have travelled hitherto, North, South, East and West, to hear it repeated that your goodly city of Chicago, ".he Queen City of the West," was the wickedest of all wicked cities in our American Confederacy of wicked cities and wicked states. So you may judge of my surprise to hear the curse taken off Chicago yesterday, in a long tirade, called "preaching by Rev. Mr. Jenkins" of this place. According to his assertions, people here make night hideous with strange noises till a late hour, and even disturb his comfort and repose by getting too near his deer; and when he scolds them, they only insult him for it. Naughty boys and girls of New Castle I to do the same thing to a minister that you do to other people!

Brother Jenkins says that the word "divitiy," and "according to Webster," is 'the only werd that expresses his meaning," and calls these disturbers of the peace, "wretches," and that most emphatically. And he tells his hearers that the church is demoralized, and families of church members lie, steal, play cards, gamble, slander, break the Sabbath, and dip snuff, and the clerks and young men of the city ride out on Sundays with bired horses; and after lashing his audience on the sin of "innendees." he comes in with one of his sin of "inuendees." he comes in with one of his incontemptible sins," by saying that the employees of these young men "had better be looking out for their fin." "Sly inuerdo," he asserts, is by far a greater and meaner sin than an out spoken slander. "If you must slander at all," says he, "do it boldly and organic."

and openly."

Brother J. declares that the people of New Castle are a "G idless set" and there is almost as much, or "about as much hypocrity outside the church as in it," but very wisely leaves this an open question. After urging the necessity of strict family disci-pline and home government as the grand restora-tive, he illustrated his point, rather dublously, we thought, by a very tender rehearsal of his experience a few days.ago. Traveling in the caboose, a brother Christian in deep sorrow requested an audience with him; and it being granted, this afflicted brother asked "why it was that after a long and careful course of training by Christian parents, such mournful results should follow," for this parent had to deplore the rule of a lovely daughter. After a solemn pause by the speaker, and an ominous shake of the head, said his, "I told him there must be a serew loose somewhere."

Without further explanation, he then told us that not twenty miles from New Castle was a minister's family who were going to pieces. He urged the necessity of better morals, complained of insubordination everywhere, complained of the city au horities and the people for permitting all these vices, and then told them flatly that morality would not save them, and only the holiness of God and obedience to his laws, could avail. As if God's laws did not save by morality, as if morality

were not the fruit of true religion.

He made but alight aliueion to a "progressive theology," which he denounced, but spent much breath in trying to prove a personal devil, which his whole discourse went to show had completely outwitted God and the preachers, by getting on terms of extreme intimacy, even with church members! And as a pleasant variation, we did not once hear that this declension, this terribly bold and constant immorally. Was caused by any topo and constant immorall y, was caused by any "progressive theology." And it struck us most torcibly that it would be an improvement on the "devilish" state of things to Nor Control to the state of things in New Castle, to import a better religion. For if such results as Rev. J. has sworn to, is the harvest of old theology, and that with so many institutions in full blast, and so much outlay of lungs and money, should not some mes-senger of the true God make an effort to save this modern Scdom? Verily, according to Brother Jenkins, there are not "five righteous men" in this

Now, this is giving the facts, and doubtless they are pretty near the truth, for would a "Christian" minister bring such allegations before his audience it there were not great reason for so doing?
Where is Rev. Haddock? Will be take notes on

the other side, now that he has been so very busy in maligning Spiritualists? What does all this mean, itev. Haddock? Is it the work of evil spirits among the church members? Does this picture of an orthodox minister, which he declares to be a true one, present a fair and unsullied page, as the result of dogmatic theology? You charge hetro-doxy with these things, while he, more bold and courageous, probably, in sifting his own wheat, charges it upon the church, as well as upon the world. Every body knows that the "church is demoralized," as Mr. J. says, but generally such sins are winked at. Rev. J. has been scolding at a serious rate, and for once, we flad a Reverend who gets as near His Majesty as Luther did when he

hurled the inkatand at his corporosity.

On the whole, we rather admire the heroism of R. J., though we thought he manifested a good deal of acrimony, mingled with his sympathics, deal of acrimony, mingled with his sympathies, and while listening, took's phremological survey of the crowd, in which we formed a pretty good opinion of the people, for we did not discover any special indications of depravity there, and thought they must, on the whole, he a very tolerant and good-natured propie. But we do not think they have much fear of a personal devil or a literal hell, or says the legitines.

REPORTER.

or even the Jenkinses. Truly, New Castle, Pa.

## The Hidden Sweet.

The honeybee that wanders all day long The field, the woodland, and the garden o'cr To gather in his fragrant winter store, Humming in calm content his quiet song, Becks not alone the rose's glowing breast, The lily's dainty cup, the violet's lips,

But from all rank and noxious weeds he sips The single drop of sweetness closely pressed Within the poison thalice. Thus if we Seek only to draw forth the hidden sweet From all the varied human flowers we meet

In the wide garden of Humanity, And like the bee, if home the spoil we bear, Hived in our hearts it turns to nectar there.

#### From our Special Correspondent. Letter from D. W. Hull.

Another Wonderful Medium-Spirits come and talk th ough a Specking Trumpet in an Audible Voice-Livitation of the Medium -Her Abducti n by those in the interest of the Church.

BROTHER JONES:-It is always a pleasure to me to report the progress of medi mebip, so far as I know it to be genuine.

During the last two days, I have been speak. ing for the S, i itualis's avar Covington, Indiana. Onimy arrival at this place, I was met by quite a number of persons each me telling me in their own way-and yet all agreeing in the particulars—of the abluction of Mrs. Jennie Curt, ner, from the house of Mr Galloway, six mil-s north of Covington, Ind.

It appears that some if ne previous, Mrs. Curtner and her husband, who were then in Illino's, had separated, he having misused her most shamefully, and that she found her way to Covington, and soon became a medium, much to her sorryw, as she did not believe in Spiritualism.

Frequently when she would be sitting very quietly, she would be raised to the cailing, chair and all, and then be gently let down again. And a very shirt time afterwards the unseen firess began to talk in an audible vice through a speaking trumpet.

The neighbors poured in by the score to see this wonderful manifesta'in, and they left astonished. But something had to be done. People were fast becoming converts to this (to them) new doctrine.

S) the dignitaries of the Church consulted together, and the result of this consultation was: she was gagged and taken off, and would have been taken out of the neighborhood had she

not made her escape, How many evenings they had laid the ambush for her, we have no means of fluding out. We only know that she stepped out of the door one night, when two men stepped up, put a gag in her mouth, so she should not alarm the inmates of the house, forced her in a carriage-one of them disappeared, while the other, whom she recognized as her unworthy husband, drove off nine miles to Attica with her, there intending to take the cars for Illinois. A part of the time she was

unconscious, under the influence of chloroform. When she recovered, she noticed the horse would keep stopping, and when she observed closer, she saw her spirit father catch hold of the reins.

Arriving in Attica, the horse began to balk and actin such a way that her captor was compelled to jump out and go to the horse's head-meantime she saw her spirit father stopping the horse. No sooner had he done this than she jumped out on the other side, and ran off, leaving him to hold the horse.

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

As I wished to have a personal knowledge of the affair, I secured a sitting with her for myself and such persons as I desired to have with me. The friends I took with me were Dr. C. C. Pete, Mr. O'Neil, Mr. Ridge and Mr. Miller and his

I sat next to her myself,—held both her hands in mine, wailst my other hand was held by the neighbor nex, to me. I was well satisfied there could be no collusion without my knowing it. In a moment the trumpet, which was the shape of a large, old-fashio ied dinner-hora, came bunting its middle against my nead, and then it would get on top of my heal.

All this time I know that each one in the line were in their places; for while I was holding the two hands of the medium, I was talking with each one of them. The horn finally took its place a little in front of the medium, when a war whoop was given through it, and Maianawans, one of my controlling influences, an ounce himself as possessor of the horn. After this, her controller spoke through the trumpet and

"Brother Hull, your little Roma is here."-(No one knew I had a child by that name in the spirit land.)

"Is she?" I replied. "Yes," said the voice, "and Alice is here, too; and your little boy is here,—three children ! isn't that nice?

The voice then talked to other persons in the circle; then the trumpet visited my head again. In the neighborhood where they are having these manifestations, there is not one of all her evil wishers who raises the cry of collusion or sleight of hand. They have tried every way to expose her, and have failed, and now their only hope lies in helping the Lord out of the way

I shall be in Chiosgo in a few weeks, and if I can find a good home, where she can have a room to herself, and good influences about her, she will establish herself there permanently. She is now giving searces and get ing nothing for it.

## OLD SAW No. 1.

-If the world seems cold to you, Kindle fires to warm it! Let their comfort hide from view Winters that deform it, Hearts as frozen as your own To that radiance gather; You will soon forget to mean, "Ab I the cheerless weah. rl"

#### The Sacred Mother.

"Every woman becomes a Madonna by the cradle of her first-born child."-T. W. Higginson.

In the glow of many a sunset,
In the hush of many an eve,
Sits a young and sweet-wiced mother,
Where the pinintive low winds breathe,
Through the leav s of the latticed window, A song of the summer day, While she chants a sweeter measure To her darl ng at rest from play.

Young mother! thus sweetly singing
To the buby upon thy breast,
Lulling with tenderest carols
Its beautiful form to rest,
Dost thou feel the encircing presence
Of the God who bath chosen thee
To clothe in his glorious image
The form of humanity?

Very near to the Infinite Nature— Very near to the heart of God— More blest than the "hills of Beulah" Which the white feet of angels tred, Is the sacred reart of woman—
The nature through which alone
The divine can become embodied,
And the spirit reach its home,

Look up, O my drooping eister?
To the crown that awaiteth thee,
When Truth, like a mighty anthem,
Shall sweep over land at dea;
When woman, the Sacred Mether,
The chrished, the free, the blest,
Shall be to un'ettered millions
An angel of peace and rest.
Orange, N. J.

#### With a Flower.

Though but one blossom spray I bring,
In that bright hair to 'wine,
I would that every budding thing
Of June and sommer should be thine;
While heart's case all her purple wine
Should press for thee, wild roses red
All their cool, fresh spirit shed
Round thee, and forget to cease
Long as sunbeams in the fleece
Of heaven weave their shining strand: Of heaven weave their shining strand; And at last a heavenly hand Give thee, give thee Lilies of eternal peace I

## Beecher.

He Says the Bible is Full of Fictions-There is no Lake of Fire and Brimstone in the Hereafter-The Streets of Heaven Not paved With Gold and Silver - Every Man his Own Heaven Maker.

From the New York World, Oct. 10th.

Plymouth Church was more than crowded vesterday morning. Many persons were unable to obtain admittance to the building.

After the other preliminary exercises, Mr. Beecher preceded to preach, taking his text from Matthew XXII, 30: "For in the resurrection they neither marry nor are given in marriage, but are as the Angels of God in Heaven.

In Jerusalem, said Mr. Beecher, every one of the factions had their turn in propounding to Christ their questions; they had their enigmas and their dark sayings, which had no substantial truth, and here is a specimen:

The Sadducees did not believe in a resurrection, according to the land system of the Jews, by which preperty was to be kept in families. If a brother died, his widow was to be taken by his next brother, polygamy being permissible; and so there was a widow who passed from one brother to another to the seventh. "Now," say they, "in the other life whose shall she be, for all seven had her?" The answer of the Savier was substantially this:

"You are a set of ignorant fals."

It was couched in other language than this, but it came to that. "Ye do err, not knowing the power of the Scrip'ures." You b'under, you are ignorant; the everlasting law of nature is the law of Ged. For in the resurrection they reither marry nor are given in marriage. But, although he likened men in the future state to angels, he did not explain what angels were. He said that there was a part of man that ceases and does not go into the other life; that a portion of his powers which fit him for this lower life will stay here, and wither, and fall back. and that in the other life we shall carry those qualities which are highest and noblest. His reply, therefore, is remarkable, both for what it says, and quite as remarkable for what it leaves unsaid; for not only here in this passage, but every where in the Bible, you will be struck with how little he has had to say about the other state. He poured light on his and immortality, but he certainly did not reveal them. In the passage, "Ye do err, not knowing the power of the Scriptures," he affirms that the O'd Testament taught that there was another life after death; and it may seem strange, but it almost requires some such affirmation as this to persuade us that the Old Testament did recognize some such doctrine. For it has never been explicitly taught, though a great many times recognized, and there can be no question but what in those early times, such a dim faith existed, though there is not a single instance in the whole of the five books of Moses, when it is addressed to man as a motive of conduct : ail idea of reward and punishment relative to this life. It you do this, you shall be punished, or if you do that, you shall be rewarded here in this world—now here in the other. People ask, can Universalists he Christians? Let me ask them how could God meintain an economy that run for 4000 years, and never recognized any such thing as a future state. And there is nothing taught in the New Testament that is specific asto heaven, whether it is a thing or a place. There is no account given of its government or this imagination of heaven which makes me of the experience of those that are there. A cheer'ul and indomitable in the day of trial.

ations, therefore, are not answered, sand of not unnatural'y inquisitive which spirit: 10 isk. We resson now more in respecial cover own nature than the aucients did.

Paul the Kingdom of Heaven," yet there shall be something like this form, yet not this form; what it is to be, you know as well as I do, and none of us know any thing about it. There is net or e single line of explicit st.temert, as to what will be our employment in the Heavenly 1.nd; we do not know; it is not stated. In short the questions guarranteed by our condition on earth are answered mostly thus. We do not understand the power of God, and in regard to the resurrection, it does not yet appear what we will be. "We see now as through a glass dark-ly, but then face to face," But this very vague-ness is better calculated to stimulate zeal and endurance, than if it had been analyzed and made plain to us philosophically. We are taught vaguely; every thing is left to the imagination. But you will say is this not satisfactory? No, for it is through the imagination that children are always taught in relation to those things which are above them, and we are here as childrev, not competent to understand things wholly beyond the reach of our experience. Therefore, every instruction is given to us through the imagination. It is the truth of G d addressed to our hearts and to our afficions through the imagination. It may be said, therefore, that heaven is a revelation to man's heart through his imagination, and Go1 thus teaches us of things wich we can not understand in any other way. The teachings of the Bible are pictorial, so of the pictures of heaven and hell;

we are not to suppose that liserally there is a lake of fire and brinstone. You do not believe it, nor do I. N r are you to suppose that Heaven is paved with gold and silver. You do not believe that. If people did believe it there would be more misers anxious for their soul's salvation. [Laughter.] It is used as a pict rial figure; we have no means of underst inding the se'ual thing; we know nothing of it. It is to us a fiction, and fiction is oftentimes more nearly true than truth is itself. If I should try to tell my child about an colipse of the sun, and should say that the moon sportive mood, thought it would get before the sun and obscure its light, he would really have some idea of what an eclipse was, but if I should explain it to him soi nifically he would know nothing about it, and the Bible is full of fictions. although it has made so many good men who would be afraid to read a novel. But all that men know of art, of riches, of courts, of crowns, of P. inces, all the beauty of trees, of gardens, all in rivers and mountains, all that is most beautiful in nature, will be found to represent to them the heavenly state. So men may take all the elements they have learned to esteem, and make a heaven out of them. The true use then to be made of the Scripture is not to give a literal representation of its symbols, for it is quite pos sible for the Bib'e itself to stand in the way of understanding the Bible, but the true use is to repeat the process of reasoning as was done in the olden time. The Princes of earth do not cive me much admiration of heavenly princes. Counts, I have seen them, and I do not think much of them; but while these pictures do not do me much good, for I am a D mocratic Republican-(them)-a Republican Democrat, I mean, they may do good to others, and may go far toward interpreting the heavenly state. But when we want to make for ourselves a heaven, we have got to pic'ure all that we value as noblest and best. A mailen may imagine for herself a heaven made up of her own purity, and a matron may also imagine her own heaven .-Every one may fashion for himself his own heaven, which shall bring it clarer to him than ary other man can make it for him. You may be shocked a' this language when I tell you that you may make your own heaven, but you do it, nevertheless. God makes your hearts wiser than your heads, and that is the care with many who otherwise would be absolute fools. Our idea of heaven must be pictorial; It cannot be otherwise. We are not developed here. "We now see as through a glas, darkly," and only by and by shall we see face to face. Take for instance, the lower classes of society-not the poorer class, but the vicious, the gross. They cannot understand the picture of a pure family; they taint it

with their own slime. In other words, the bottom cannot understand the top, a though the top can and does understand the bottom. All that we can know of heaven is that it is a place of blessedness, a place of rest. No great nature ever lived but what found this world insufficient for hin, but on your way heavenward do not despond, do not find fault; if you do you are no gentleman. It is but for a time that you are to be here, and then you will go home. When I go to Europe I find fault with the ship, with the attendants, with the sea sickness; but I lay on my back, and charge ten days to profit and loss, and wipe it all out. When travellers find fault at hotels, the landlord says it is because they never lived well at home, and there is great philosophy in this, for the man that lives well at home says, why should I complain? I am only here for a time; I shall soon go home where can live well again. So when the time comes,

hich cannot long be delayed and my gray irs become white, and my hand palsied, and 1 in terreely pronounce the benediction, you will say I remember him in the days of his power, he is old now, he must pass off, it is sad to see him here; but then you will say he is like an old tree in November, and March is not far off, it is but a step. It is only the ou's ward part that is wasting; for though the outwerd man perish, the inward man is renewed dev after day. I am glad that I have been this to do some good, but I am waiing to lay down my tesk when God requires it of me, for I bave

Written for the Religio Philosophical Journal, SPEAK NO RVIL WO 3D.

BY K. INGALLS.

If thy day be dark. O mortal,
If life's cup be filled with gall,
Pass it never to another,
Raise it bothly -drink it all;
Drink and be thyself the martys,
Let no murmuring sigh be heard,—
The' the cruel world may wrong thee
Speak no evil word.

If thy life be one long summer,
With no bitter, chilly breath,
Eske a ghostly form to murmur
Of thy bright hopes' early death;
If the waters of thy being
By no evil power be stirred,
Look more kindly on the erring,
Speak no evil word.

If the wine cup tempt thy brother,
As d he fall from lofty stand,
Down where fancied demons hover,
Vipers twining round his hand,
Lock upon him with compassion,
Let your kindest thoughts be stirred,
Give him strength from out thy manhood;
Speak no cyll word.

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

If conditions made thee stronger,
Wher, freer from all blams.
Let thy light shine on some winderer—
Big staff to guide the lame.
If a chield was given to thee,
Blame not those who've none to gird,
Of the Master's wise designing,
Speak no evil word.

Noble souls need not thy praises,
For they catch the angels' smile;
He who reeds them most, O mortal,
Is a lowly erring child,
For his heart turns ever carthward,
Angel songs he never heard;
If you'd lead his spirit heavenward,
Speak no evil word.
Lyons, Mich.

## Original Essays.

Written for the Religio-Philosophical Journal, ROSICRUCIAN MUSINGS.

By F. B. Dowd.

In the goodly city of Davenport, once upon a time, not many years ago, on an alley near to the river, in an old frame building, whose broken window spoke of the carelessness of its owner and the poverty of whoever might be the occupant, whose loosened clapboards talked with the nightwinds, or laughed at the woe they scarcely hid, when winter howled and shricked the long nights through, there hved, or rather stayed, a mother and her five little children. She was mot a soldier's widow, but rather the widow of a Railway company, for her husband had fallen a victim to a common accident on the Railway, i.e., he had been killed, as the company said, by his own carelessness, while acting as brakesman. It is sufficient for us, to know that the company refused to pay the widow and children for the husband and father, and having no friends and less education, she did not seek the courts for redress, but rather, sought the washtub for bread for her lttle ones. She and the little ones had but recently arrived in Davenport, and had established themselves in this old rookery at the rent of \$4. per month,-payable in advance, of course—with the stipulation in the lease, that in case she tailed to pay, the landlord (God pity the name. land-shark is more appropriate) should have a lien upon the bed, and stove, and other furniture used on the premises, tho' this last clause was unnecessary, seeing they had only the bed, a stove, a dry goods box, a few old plates and broken knives and forks, the wash tub and board, with a bucket with a leather strap for a bail. As I said, this last clause was unneceleary, and it might so seem to any one but a landlord—to him these last articles were of more importance, perhaps, than the others, but they were all so many mill-stones wherewith to grind rent out of the poor mother, even if the children went hungry. Certain it was that he had power by virtue of the lease, to take all she had without process of law if she failed to pay. Well, he was not to blame. The law had given him the right to do as he pleased with his own property, and had like-wise given him the same right with her bed, stove and wash tub. What matters it if he did take advantage of her condition to exact this lease before he opened the creaking door of the old tenement to her? The Law says nothing against this, and hence it must be right. It was Saturday night. The rent was due. The poor woman had scraped the money together, but they had no coal-it was bitter coldonly a few cents' worth of bread, and the children were hungry. She waited for the landlord in order to appeal to his sympathy for a few days respite on the rent, before purchasing the necessaries of a few days. But the landlord would not listen. He thought: "These people are wholly irresponsible; if you grant them one favor, they will ask for a thousand." So he said to the woman:

"That ain't business, madam! You owe me! Now pay me, and I'll go! I cannot attend to your business and mine!"

With a heart bursting, and throat aching with indefinable emotions, she gave him the money, and he passed out into the gathering shadows of night. The cold night winds rushed in as he rushed out, and the night shadows gathered thick and dense in the alley, being driven back by the gas lights on the streets, and the shadows grew thick and dense in that woman's soul, being driven back to skulk there, by reason of joy and music in the mansion across the way.

"To the poor master now," she muttered, "there's only this way open for me and 657 little ones." So hastily throwing an old faded shawl over her head, she sought the effice of the Superintendent of the Poor. The effice was closed; so, after many inquiries, she found his home, and was admitted to a cozy parlor well lighted with gas, and warmed with a good coal fire in an open grate.

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

The poor woman burst into tears as she told her tale of woe, and pictured, amid ner broken sobs, the wants of her poor children. The man was not bad at heart, but the duties of his office required him to be careful where he bestowed the charities of the county. This eternal watchfulness for the interests of the county, and the necessary scaling up of his natural sympathies by reason of the many impostors who applied for aid, had rendered him gruff and hard to all

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

helped.

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

looking from out the folds of the old shawl.

"Humph!" said he, "Have you no friends?

There mus: be something wrong here, madam!

If you are really so destitute as that, why havn't you applied before?"

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

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

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

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

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

The Monday came, as all Mondays do, and a little after dinner time, John Huntemdown knocked with a stick at the old dirty door. A limited, John saw the four in the bed, and the two shivering over the half cold stove. Little faces with the large eyes looked out of the poor bed at him; while the baby with its little yellow face and pinched cheeks looked out of the folds of the old shawl one moment, and then, scared, hid its face, and the cracker in the little blue hand, in its dear mother's bosom. God bless the dear mother's bosom—refuge for little ones when there is no other.

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

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

She replied:

"Alss, sir! I could get no work to do there, and I didn't wish to become a county charge, and be torn from my little ones, sir! they are all I have,—and all I live for. I'll work my fin gers to the bone for them, if I can only get the work to do. I have a little pride, and I didn't want it throwed up at my children that we were paupers. Oh, sir! if you will only help us a little, just so we needn't starve or freeze, till the spring comes, then I think I can get plenty of work, and just keep it still like, sir, so I can hold my head up, I'il pay every cent back to you with interest."

Ah, G d! what a prayer that was! It would have touched any heart less cold and hard than John Huntemdown's. He simply shivered, for a breath of old Winter struck him as it breath ed through the nostril of the old house (a broken window, I mean). Cooly buttoning his coat, he said:

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

"Ob, G d!" gasped the woman, as she fell back upon the bed, and buried her face upon

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

"Go away, you naughty man—to make my

ma feel so bad?"

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

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

State of Iowa, } Scott Co. }ss.

To Mrs. Betsey Phelan:

It being apprenented that you will become a County charge for support, it is ordered by the Trustees of Divenport Township, Scott County, Iowa, that you be, and that you are hereby notified and warned to depart from said county immediately.

RICHARD WATCHEM, JOHN DOGEM, JAC B SICKEMON,

State of Iowa, Scott Co., 1 Sect. Co., 1 Sec

Trustees of Daven-

I, John Huntemdown, being duly sworn, say that I received the above notice on the 10 h day of Jan., A. D. 1853. And that on the 10 h day of January, 1853, I served the same upon Mrs. Betrey Phelan, therein ramed, by reading the same to her, and by giving her a correct copy thereof.

John Huntemdown.

Subscribed in my presence by said John Hun temdown and by him sworn to before me this 10 h day of Jan., A. D. 1853 Peter Costs.

Justice of the Peace.

What a precious document! And what a precious lot of men those must be who make

and enforce such rules.

On the following day the poor helpless woman and children were shipped on a pauper's pass to the place she had led. In this "land of the free" are such things done? By what right or by what authority do you who are elected by the people as the guardians of the poor, take upon yourselves to say that one person even shall not select and live where they please? Were you chosen to guard the wealth of Scott county, or to take care of the suffering poor? Do we not pay taxes enough, if they were rightly appropriated, so that none need go hungry or cold? Isn't there room enough here? Isn't there bread and coal enough? What crime

was Betsey guilty of, that she should be deprived of the comforts of life, and hunted from this beautiful place where she had hoped hved human beings? Is it a crime to be unfortunate?—a crime to be poor? Why don't you furnish employment for the poor, who are willing to work? What right have you to say a mother shall not have her little ones whom God hath given her? What right have you, sir, to say the little ones who had done no evil to society or man, shall be torn from their natural protector,—their little hearts seared, as with a hot iron, and they thus fitted for fellon's cells or the gallows? The greatest wonder is, that, there are not more crimes committed than there

is. If the poor were as lost to the dictates of

humanity as the rich, what an awful state of so-ciety there would be,—just think of it! You Nabobs owe all you have, to the order and love of justice and right, which, like their very life, dwells in the hearts of the poor. They submit to wrong, robbery and oppression on every hand, rather than be guilty of what they are taught is a crime. Tue notice says, A. D., which means "in the year of our Lord"—great God! if this is your year, it is no wonder you hide your face for shame, when the poor woman on her knees, amid her crying caldren, begged of you for the help man refused her. No wonder Carist's second coming is delayed, -- he dare not come! Crucifixion is too good for him, it he created this state of affairs. But I don't think 'tis God's doings. I think A. D. means "Auld Davil." And he will go to hell one of these days, from whence he never ought to have been let loose. And when he goes, won't we have a long train following? As I write, a long train of the dead are passing, and I recognize prominent among them, the trustees of the poor, with the supervisors of every county in the U. S. But I don't see the poor woman and children-ah! here they are at the beautiful gate, by the chrystal strand, where God's garden of pure souls begins. Sh: waits—they approach she holds a paper in her hand, and as they ask for admittance there, she reads—what? the same paper John Huntemdown read to her in D. venport, A. D., 1853. John turns pale; his k lees shake and smite together; he falls to the ground, and pleads for the bread of life. "You are about to become a county charge," rings in his ears like the roaring of ten thousand hells.
"What excuse have you?" says the woman.
He gasps out from his bloodless aspen lips, "I was working for the rich! My bread and the bread of my children, depended upon my ability and dip sition, to save the tax-payers from expense. I was under the orders of the board of trustees."

"Your excuse is not valid," said the woman,
"To be a dog is worse than to be a pauper!
Pass on, sir, there's no room for such as you here! The place for dogs is in hell!"

Then came the trustee.—she reads the same paper, and asks, "By what right, or by what authority did you presume to issue such a notice to one of God's creatures, under the banner and skies of free America?"

They answer, "Our duty to the laws of our country, compelled us to act."
"Ah! was you obliged to serve under such

"No! we might have resigned, but the pickings were too rich! We needed the office, and in order to retain it, were obliged to swear to carry out the laws!"

"Ah! then really, it was a mere matter of bread and butter with you also! You had no noble love of your kind, which prompted you to act! Your laws did not require an incumbent of the office to be a man whose heart best only in the cause of humanity!"

"No, such would not serve. So men who wanted the place for the salary, had no trouble in getting it—zeeing that the rich were better protected by them than by sympathetic per-

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

"The supervisors!"

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

"We were elected by the people to make rules and laws for the best interests of our coun-

tries."

Were you to look after the interests of wealth

or the interests of the people?"

"Well, now—that is a hard question to answer! The interests of the people depend upon the increase of wealth, of improvements, of schools and churches; and hence, the real way to best subserve the interests of the people, was to protect wealth, and prevent pauperism so far as was possible. We originated the notice you hold in your hand, for the purpose of protecting our own country from the influx of paupers from other sections of the c untry. We were willing to provide for our own paupers, but not those of other countries or states; and many were scared away by its use. We think

we did perfectly right."

"To prevent pauperism, was certainly laudable, but did it never strike you that the best way to do this, is to infuse hope, courage and manhool into the paupers; to learn them self-reliance by holding out inducements for self-reliance of the wealthy, so as to do away with the rags and sufferings of the poor? There is wealth enough, bread, meat, coal, room and material enough, to build neat and comfortable tenements, so that none need want."

The taxes are sufficient, if they were sent in the right direction. Did it never strike you that it was your duty to provide for all who choose to inhabit your county; and that the pauper has as good a right to bring his poverty and ask protection at your hands, as the rich man has to bring his wealth and claim protection? Did you ever warn such as Jacob Astor from your county? No! you are glad when wealth comes, and are ready to tax it; but when the poor come, you are on the alert, like blood-hounds, to see it there isn't danger of their becoming paupers before they have been here long enough to claim your protection according to rules you have

Where did you get the right under the Constitution to discriminate between the rich and the poor? Couldn't you take care of the poor of other places, if they came among you, and send your bill and collect of the place from whence they came, as well as to warn them away?"

"Way, yes, we might have done so, if the rule had been general!"

"Well, why didn't you make it general? the people would not have objected. No, that won't do! The policy is not to help the poor, but to rob an : get rid of them. You, supervisors, are as much in the interests of wealth as you would b: if there were no mothers' hearts to ache for little suffering children. Wealth dictates the rules. You make the poor have no voice. You believe in the accumulation and concentration of wealth-of banks, insurance c mpanies, railroads, and other monopolies that rob the honest toilers on every hand, until old age, death or mistoriune makes them paupers, and then you nasten to serve a notice on them to quit! Slaves are ye! Out of my sighttruckling slaves to wealth! !- To HELL with you!' shrieked the woman, as she disappeared within the pearly gates,

But the crowd roared with fear, as they filed away and were lost to my view, and I mused: "If there isn't a hell, there ought to be."

Written for the Religio-Philosophical Journal.
WHAT IS EDUCATION?

By George Haskell,

NUMBER ONE.

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

The origin of the term education indicates its meaning. It means: to draw out; to unfold and develop the innate powers. It means something more than eramming the youthful mind with the thoughts of others, however valuable and important those thoughts may be.

The present popular school systems are deficient in some important particulars. Proper, systematic bodily exercise is neglected, and an unbalanced condition of the physical system, ending in physical or mental debility or death, is the result. When children are confined to the school room six hours a day, without physical exercise, they are not in the best condition for the full development of the mind. But let a portion of the time be devoted to systematic labor or exercise in the open air, instead of confinement in an ill ventilated school room, and greater advance will be made in mental improvement than it the whole time were spent in study and recitation.

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

Are the popular educational institutions of the day adapted to accomplish the work in the best manner? Lt us look at results. The immature mind is stimulated to undue exertion; its powers are overtaxed, and without proper physical exercise it becomes languid, and mental imbecility or physical death is the natural result. How many of the most promising minds are thus broken down and rendered useless! Our popular colleges and educational institutions are defective; they do not provide for the healthy bodily ex reise so much needed. We want something better adapted to our condition and needs. We want schools where both sexes can have equal advantages and be educated together. We want schools where physical and mental discipline and training shall proceed together, and where the purest and most elevating mo:ality shall be inculcated, but no sectarian dogmas taught. Leave the mind free to form its own religious creed and obey its own intuitions. We want schools where the science of life, or a true system of living, shall be taught and practically illustrated. We want schools where all the pow ers and faculties of b dy and mind can be devel-

We want schools where the use and abuse of all the bodily organs will be so understood and impressed upon every mind, that the evils which result from ignorance may be avoided. We want schools where there will be freedom to think, freedom to speak and freedom to act,-provided such action does not infringe on the equal rights of others. We want children reared where they will be free from the permitious influence of all vulgar or vicious habits; where they will not be encouraged, by precept or example, in the use of vulgar or profane language, or sumulants of any kind, but where tobacco and all intoxicating dranks shall be regarded as deadly poisons. We want schools where some useful trade or occupation shall be taught in connection with the mental training, so that when children shall arrive at mature years, they will be prepared for the active duties of life. In short, we want schools where improvement and advancement can be made in everything that pertains to human welfare.

oped and prepared for use.

As professed reformers, we see and deplore the defects in our popular educational institutions, and we should teel the importance of supplying a remedy. Who is ready for such a work? Who is prepared to make an off at to inaugurate a better system of education,—better adapted to meet the demands of this progressive age, and better fitted to elevate and purify the whole physical and spiritual bling?

Written for the Religio-Philosophical Journal.

A CUMPACT.

A beautiful Spirit Test—A deceased Wife presouts herself to her husband.

LETTER FROM A. A. AVERY,

Bro. Jones: The question is now settled with me, and I am a happy man. You will recollect that I wrote you some time ago about a compact I and my darling wife had entered into, which has now been fulfilled to my entire satisfaction. Last Monday night, Mira came to my room and I saw her and talked with her. I had been reading while in bed, and I turned, and extending my arm, said, "Now, darling, if you are in the room, and can come and lie on my arm, do so." I was then impressed to turn my light down, upon doing which, I returned to the same position, and directly she laid on my arm, and over her face was a thin white veil. I could see her eyes through it, sparkling with angelic sweetness, and I felt her hand placed over my shoul der as palpable to me as ever I did in life, and after the first effusion of costatic bliss was over, I said to her, "Well, darling, how is it?" Sne answered "It is all right, dear." I then asked, "How is it with me?" She answered, "You are all right, darling." I must here state that in our compact, the part she was to do was, if she could return to me, to tell me whether the Harmonial Pailosophy which I was teaching her and every body else who would listen to me, was correct or not.

One thing more. After talking with me some time, she said to me, 'Darling, I wish to ask of you one pledge. Will you grant it?" I answered, "You never asked of me anything that I did not do my best to comply with." Then she said," I wish you would not med le with politics—there is danger in it, and in the next instant, I was alone.

next instant, I was alone.

Now, Bro. Jones, could that be a dream? If it was, let the balance of my life be spent in dreaming. It has cost me many sleepless nights (for I am a laboring man) and many dollars for reading matter, to find out what little I know of the Harmonial Pailosophy. Brother Warren Chase says, "That religion can be experienced in the twinkling of an eye; but Spiritualism must be obtained by direct study, research and questioning. Question every thing in the universe. Leave nothing unquestioned, and aside from the answers that nature and God have directed right to my reasoning faculties, I have nothing that has given me any more satisfactory answers than the Religio Philosophical Journal. Many times a single article is worth the whole cost of the volume which contains

em. Troy, Ind. Written for the Religio-Philosophical Journal,
THE NATIONAL ASSOCIATION.

Letter from W. Foster.

DEAR JOURNAL:—I notice in the Journal of October 1st, a letter from Brother E. V. Wilson in relation to the National Association, wherein he assumes that Na i mal Associations have had a depressing effect, and have been followed by the demoralization of those societies or congregations where they were held. So far as Providence is concerned, the cessation of meetings was entirely independent of the Convention held here, or any influences connected with it. It is unnecessary to detail the scenes, but I may say, that in my opinion, they need not have stopped. The last six months of our operations were as hopeful as any six months at any previous time-the congregations were large on Sundays, and the Lyceum was in excellent working condition, and was doing a good service in providing wholesome food for the children—Brother Moses Hull 1 ctured in May, and in his note in the Rostrum touching his visit to Providence propounced. dence, pronounced the Lycaum inferior to none in the country. Mrs. Wilhelm followed him in June, and had large audiences. We adjourned then for the summer vacation, but meetings were not resumed,-irom no infliences, however, as I have said, proceeding from the Convention.

With Brother Wilson, I, too, believe that Spiritualism is not dead, and I second his suggestion as to mass meetings, and other instru-mentalities kindred thereto. We need to become more aggressive, push oursely against the world more vigorously, and discuss the issue of the hour in the light of the spr.tual philosophy. We are too isolated, too much individualized, and do not resolutely band ourselves together, with that moral force our numbers are capublic of aggregating. Divided off ris can never achieve great results. Let us then, East and West, North and South, gird on our armor and fight manfully and in unison. If any man has a hobby, let him ride it without running over or against any body, and let every b dy else lock on and let him ride to his heart's content.— Cnarity,—the rose of Spiritualism, should more perfectly bloom in all our souls, then we could harmonizs, work hand in hand, and a e the ric's fruits of our labors. These are my views in general, and possibly I may some time write as to the specifics.

Richmond, Ind.

Voices from the Zeople.

OSSIMAKE, MICH.—Samuel Ellsworth writes—
It is with pleasure that 1 r.ml; a six months' subscription to your most excellent paper, which I could not afford to do without for twice the amount of money. The Divemport Brothers were here the first of August, and met with perfect success.

TIPTON, IN ).—Wm. Paul writes.—I find no fault, or serious objections to the "Pond Wm." The paper is good enough at all times—readable and quite pulaticle—even if forwarded to the address of the Devil. He is an illustrious enaracter in the spiritual ranks, according to orthodox infallibility, and figures conspicuously in various phenomenon,—waiving the starting fact that he need in one instance only, and on the auspicious occasion when he offered the kingdoms of the world and the appurtenances thereof to Christ, provided he would worship him.

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

WATERTOWN.—W. S. Day writes.—Mr. Charles H. Read, medium for physical minifestations, has been giving seances in this place and vicinity, for a few weeks past, and I must say the manifestations made through him are truly wonderful. He is strenghening the faith of the believer, and confounding the skeptic. He is on his way West, and will visit your place soon. All should see him and fail not. The Davenports are wonderful, but Mr. Read surpasses them. No one can witness tuem and soon forget. They must think, and consequently investigate. I hope you will give him large houses, for I think no one will go away dissatistied.

Brother A. A. writes:—i wish I had time to write out a few of my thoughts on the question, "Does God keep a Cat?" I would show that all animal life, from the sponge up to man, are cats.

NORTH TUNBR DGE, VT.—H. L. Foss writes. Every week the Journal comes to me in a nice wrapper, labeled tons—"H. L. Foss, Tunbridge, Vt., June 29, 70." Now, what I want you to do is, to take the two dollars inclosed, and see if you cannot change those dates a little, so that I can feel that I sm reading my own paper—not Brother Jones' paper.

NORTHWEST, OHIO.-Jocob Houghey writes. It has been about one year and seven months since I commenced reading the Journal, and I think it is about tim: to let you know what I think of its teachings. I must say that if the doctrine of Spiritualism, as I understand it, was practiced by all, we would need no j ils and penitentiaries to keep had people in, but an would know the Lord, from the least to the greatest. I have sent you the names of several trial subscribers, and hope that some of them have become yearly readers of the paper. Many of them are taking exceptions to certain ideas published in the paper, but as far as I am concerned, I think it contains too I for all. In my immediate neignborhood I am almost alone, there being a small class of blood and thunder Methodists organized here. When we want any liberal food in the way of lectures, we have to go from six to ten miles, but things will not always continue "thusty," as Nasby says. As the time for which I paid for the paper is out, I here send three dollars for a renewal as we cannot keep house without it. So says my wile.

INDIANA.—Wm. Cayle writes.—As you continue to send me the paper panctually, I teel self-bound, as an honest reader, to pay what I owe you. It is a welcome visitor.

POPLAR BLUFF, MO.—D. T. Edwards writes.—
I have been a subscriper for the Journal since
July last. By mere accident I saw a copy of it. I
would not do without it for treble the subscription
Drice.

YORK TOWN, ILL.—S. A. Rogers writes.—I think is the duty of all mediums and lecturers to help circulate our split-ual papers, especially the Journal and Banner, two great mediums of truth, blessing humanity. The Journal is one of the most popular papers of the West.

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

"Well, my young gentleman, how would you like your hair cut?" "On, like papa's, please—with a little round hole at the top."

The first steamb at used in Great Britain was the Comet, a small vessel of forty teet keel and ten feet and a half beam, with an engine of three-horse power, which carried passengers on the river Clyde, Scotland, in 1814.

New York is going to erect a \$150,000 ob-

servatory in Central Park.

In Catoosa County, Georgia, a woman recently shouted herself to death under excessive religious excitement.

The fashionable programme for the day at Newport is, breakfast at 10, bath at 11, lunch at 13, dine at 4, drive at 5, dance at 9, and rolling at

## Original Poetry.

Written for the Religio-Philosophical Journal. OCTOBER.

EY S. A. NICHOLS.

Twas a ca'm October evening.
And over mountain and wold
The glory of heaven descended
In a shower of molten gold.
The rich and yellow sunshine
Was cancht by the rembing leaves.
And with bands of glittering emeralds.
Was bound in golden sheaves.
The earth, with hands uplifted
Imprisoned the glowing sun,
Seeking to stay his footsteps
After his work was done;
And up the garge of the mountain
An amy of vapor rolled,
And the leaders enthe craggs were clad
In a uniform a f gold.
I looked on the corgeous picture,
But my soul was dumb with pain,
For the glory of my motherhood
Could come no more arain.
And all the while my spirit heard
The moaning of the sea:
"The tender grace of a day that is dead
Can never come back to me."
But a hand was laid on my shoulder,
And my face was brushed by his hair,
Ard the peace of a satisfied longing
Was tolded around me there.
I knew that beside me was standing
My pride—my first-born boy;
Re was looking with me on the phantom troop,
And the lair October evening
Was bathed in new g'ory and light,
For the child I had lain 'Leath the snowdrifts

And the fair October evening
Was bathed in new g'ory and light,
For the child I had lain 't eath the snowdrifts
Had burst the shackles of night!
He was there—I felt the touch of his hand!
Death cannot part him from me.
The sting of death is drawn at last—
The grave hath no victory!

SPIRIIS GOOD AND BAD.

Jottings from the Pen of John Syphers.

Paul says, 'try the spirits." We can lear many things by a close and critical consideration of this idea of Pauls.

How can we try the spirits unless they return? All preachers used to say that no spirits ever came "from that bourne whence no traveler returns," and that Spiritualists who said they did, were all liars, and the thing a mon-trous humbug! But they have now turned their tune, for a little more thought and consideration of the matter, has proved to these jockey s, that even their Bible (word of God) recognizes this idea of the return to earth of disembodied spirits.

Paul himself was strongly imbued with this idea, for how could we try them unless they came back to us? We certainly could not go into the spirit world at will, and try them there; neither would we have any right or business to do so, even if we could; but when they re-turn to us, we have the right to try them—to test them, to see if they be of God, and whether good or bad. This we determin by what they say and do. It is quite an easy matter to deter-mice, to which cas sprits belong after we have become acquainted with the laws of spirit intercourse, and of spirit control. Another idea may be gathered from Paul's injunction to try

the spirits. Both go d and bad spiri's return. It no spiri's return but the se of the Devil, as the churches and the preachers now everywhere affirm-why

'Try them to see if they be of God!"

If the position now taken by the Orthodex churches is correct, then Paul should have said Eschew the spirits, have nothing to do with them, hide from them, for they are all of the Devil." But the B.ble plainly says that they are all ministering Spirits, sent forth to minister to those who are heirs of Salvation. But

who sent them forth? Certainly not the Devil. He takes no such lively interest in the affairs of those who are heirs of Salvation, and consequently entirely out of his reach. No! he never takes any stock in that class of people! He has no need to. He can get all he wants without making any such special effort to secure even that small class of humanity, and besides he does not want to act the hog and take the whole world! He is generous enough to allow unto his great opponent (God) a few sculs to people His realms; to erjoy the beauty and the splendor of His heaven and His home.

He is too generous to take delight in seeing Him who made the world, and is the Creator of all things, make an entire failure, and the great sweep of His gospel net through the world coming out with an entire water haul! He allows Him a few minnies, but appropri-

ates the big fish all unto himself! No! the Devil is no chur!, although they say he lies a little cocasionally, but who don't? He is rather a clever old mythe, and has some good traits after all, even the ugly black old cloven foot that he is. He is more than satisfied! His business has succeeded entirely beyond his most sarguine expectations.

I am not airaid of him at all, no, not a bit! although the preachers all tell me that he has got a hook in my mouth and is slowly dragging me away to his hole in his infernal volcano, burning

with fire and brimstone—in a horn!
But what strange reason and philosophy the churches must have to suppose that God would permit the Devil with his hosts and armies of wicked spir ts to invade this world, and lay waste with fire and sword and general destruction His entire realms, while he sits still upon Hi; throne in the heavens and never presumes to sound the trump of war, or His armies of good spirits to meet him and try him at his own game,- to check mate him, or to out flank him in any of his cunning strategic movements! How strange that God should act thus. No! it is a monstrous lie! God has more than a hundred good spirits to the Devils one, in the field to day, and under His leadership the world has nothing to fear from a mythic Devil and his puny Hests. They say God is a general who never lost a battle, and I believe it.

The Orthodox churches may cry out Devil, Devil. Devil! and evil spirits, just as long as they can wag their tongues, yet the great work of God and the good angels bringing about a new, better and more spiritual religion, will go on, and the gates of Heil cannot prevail against them. It is the same old bue and cry of the Orthodox churches of Christ's time.

They cryed out, "Beelz bub, Devil, Devil! He cast out Devils by Beelzebub, the Prince of the D. vils.

But the whole thirg was nothing but a shortlifed orthodox lie; and as of old, even so to day. Miss A. P. Ladd, of Augusta, Maine, has

been appointed by the governor and council a justice of the peace-good. This is believed to be the first appointment of a lady to this office in New England, and perhaps in the United States. East of Wyoming Territory. This appointment qualifies her to administer oaths, take acknowledgements of de's, and solembize marriage.

The most fashionable for to be used next winter, according to the New York Evening Mail, will be chinchills. Ermine has gone entirely out of fashion, and is now used only for opera cloaks.

The mothers in law of Brigham Young have formed themselves into a co-operative society the object being to compel Brigham to "do equal and exact justice to all his wives."

Written for the Religio-Philosophical Journal, THE MORMONS-WHAT SHALL WE DO WITH THEM?"

By W. J. Atkinson.

In the Journal of the 31 inst., I see an article by Brother Hull with the above heading. I like his remarks very well. The Mormons, like all other Christian denominations, have their time of trouble and abuse. "You do not call them Christians, I hope, with all their wives."

Yes, my dear sir, I do most assuredly—if to believe the B ble, preach and practice its sayings, makes a person or set of persons Christians. There is not, that I have found, any where in the Bible, a single sentence that opposes polygamy as being a sin, or incompatible with christiarity; but Jesus and the apostles lived in the midst of such practices, were themselves the offsprings of wives kept in polygamy; yet we do not hear them raising one word against it. They never call polygamy adultery, fornecation, whoredom, nor any thing of the kind; because it was not Christian faith. If the Bible is the infallible word of God, to be a good Bible Christian, one must believe and practice polygamy as an ordinance of the church of God, for the hely prophets and men of God in all ages, practiced it. Then why abuse them for keeping the teachings of the Bible, if we regard it as true? The Mormons claim "King James' translation of the B.ble as the word of God, and upon that do they plant, with firm steps, their doctrines. Those who like to hear a long and good experience told, ought to read Joseph Smith's struggles to overcome the world, and have his rob s washed and made white "in the blood of the lamb, by the holy spirit. If Mr. Smith's visions were not genuine ones, and his conversion as pure as any orthodox conversion, then what evidence have you that any other was ever genuine? Truly, not by their fruits, for the Mormon leader was as true to the conviction of his mind, as Jesus of Nazareth,—not viction of his mind, as Jesus of Nazareth,—not only so, but like Moses of old, he sealed what he saw and what he told, by producing the "papers," though it was engraved on plates or copper, instead of sto e; yet, it did not alter the facts, the plates were produced, and how any man who recognizes old Moses' tables of stones as coming from, and by, the direction of God, can doubt that the plates of which Joseph Smith speaks were produced just as he states. Smith speaks, were produced just as he states, is more than I can tell. Taking it all in all, upon the Bible platform, the Mormons are the true party, and "peculiar people" of God, and through them will be in filled the prophecies of that book.

I would ask the devotees of the Bible, to read Mormon literature, and compare it with the Bible, and pass sentence after said examination. Now, as we do not believe that God ever talked to Moses, Abraham, Imac, nor any other man; therefore, we do not believe that God has any peculiar people that he favors by giving any written word on siones, brass, copp r, er any cther sub tance. Then, we propose to do with the Mormons, as we would with any other so-called orchodox pe ple, as though they were doubly deluded by M s.s and Joseph S. ith, and shall strive to elevate tacm as we would any body disc-let them alone, in their religious belief, so long as they behave themselves. Treat them kindly, and teach them truth, and if we can convince them that they are in error, and cause them to refrain and obey the truth, as nature, common sense and poliosophy presents it, then we shall have accomplished a great work, and great will be our reward in licaven.

We can not m ke a retorm, in a moral direction, by legislation. It must be done by meral sussion. When it is thus accomplished, it will be a permanent thing, and will sat aside legisla-

tive bodies. Let principle once get possession of the minds of the people, and then we will have no use for legislators, -each man will be his own legislator, and none will set bounds to a thing, and say, come to this or I will anothematize you for ever. Until our system of morals are made beiter tuan that of the Mormons, let us lay still, remember-ing the maxim, that "with what measure you mete, it shall be measured to you again."

Kingsville, Mo.

#### BEECHER WANTS TO BE A SPIRITUALIST.

In a recent letier to Fanny Fern, writing of Litchfield, Conn., Mr. Beecher says: "And yet, if you should go over to the east of the town, and, wandering in the burial-ground, you should find a stone marked Roxanna Foote Beccher, please uncover your head, and drive from your mind all but heavenly thoughts. She will not speak to you, I know she will not! Oh! why should we be left struggling on in this life in doubt, and often in despondency, when one word, one single word would re-nspire the soul, and that word never be spoken? The dead beneath the feet may be stient; but over our heads, in the spirit-land, is there no voice there, and none to call and comfort?"

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

You only prove yourself possessd of longings common to hunanity, Friend Beecher, by this wail of your great soul, and the angel mother, you say to your friend you know will not speak to her or you, is even now hovering about you, and longing to pour into your ear the glorious news that she lives, and loves you as of yore.

For many years, I, too, mourned a mother dead, and visited her tomb with the same prayer on my lips and in, my heart, that your own burdened soul gives ut erance to.

Thanks to the All Fa her and the dear angels, my days of mourning are ended. My mother lives. Her own dear voice, in tones that thrilled my every sense of being, has assured me of that fact, and she continues to repeat that assurance at every opportunity: "My son, I am not dead; on the contrary I am more alive than when in the earth form. This is the real life,-that but the incipient stage or starting point of life."

This message, and a thousand other sweet and consoling ones my mother has delivered to my willing ear in an audible voice such as moria's use.

You say you know your mother will not speak. Perhaps not, if you seek her in the churchyard. If she did, she would say, "My son, why seek ye the living among the dead?" You deceive yourself by saying your mother cannot, will not, speak to you. You do not know it—on the contrary you do not even believe it. Your own heart-longings are pro-

phetic of better things. Allow me to assure you in all candor, that I know your mother will speak to you if you will listen to her. I know this because your

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

> Written for the Religio Philosophical Journal, WISCONSIN.

Spiritualism in Geneseo.

LETTER FROM C. B.

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

and the advance of truth. There are many liberal minds here, who, having gone through the school of orthodoxy, and finding nothing upon which the soul may feed and rest satisfied, are seeking still farther for more light and wisdom; and during the past two or three months, an unusual interest has been manifisted in regard to the investigation of the truths of our philosophy, as set forth by E. W. Stevens, of Janesville, Wis., whose talents, as an orator and seer, are not often excelled by any of the spiritual silv cutes in the west.

Not long since, a Rev. Methodist, considering it his duty to use his influence against the great evil, Spiritualism, called a meeting for the purpose of 'showing up" its diabolical origin, and its direful effects upon its adherents generally; but contrave to the exceptations of some the but contrary to the expectations of some, the above named gentleman met his arguments, sarcasm and buff-lonery, with so much sound reasoning, that even some of the Methodist persussion, regretted the effort that was made by their leader.

A phonographical report of both lectures was made out for publication; but as I have seen nothing of it in the JOURNAL, I think it

may have been neglected.

We are laboring and hoping for further de velopments to be made, which will open the eyes of the blind, and lead all earnest investigators into the light of a truly spiritual theology.

Geneseo, Wis.

LETTER FROM A. NEWTON.

Joseph H. Priest and his healing Powers.

BROTHER JONES:-I wish to say to your read ers, and especially these who reside in California and Or gon, that J seph R. Priest recently of Berlin, Wisconsin, is now on his road to Sanfrancisco, California. He came this way, and tarried a few days among his old friends and neighbors. It is known to you and many others that he formely lived here, and was considered one of our most respected and energetic farmers. Though uneducated—as the world syles it—he succeeded in accurable in a hands me property

During the early stages at the development as a medium, this community was thrown into a great excitement. At first his d.v.lipment was slow and distorted, in consequence of his surroundings and other univalable circumstances. Sictarian bigotry, with its thousand slanderous tongues, was actively employed in persecution and raillery; and even a preposition was ready to have him arrested and sent to the Insane Asylum. Under this order of things, his spirit guides directed him to sell out and go to Wiscon in. He did so, and located in Berlin Green, Lake Co. There he labored several years as a lecturer and physician under spirit control. Having received but a meager compensation for his services, his spirit guides have assigned him a new field of labor in California.

On the eighteenth of September-present month-he delivered a discourse upon Progression, in the Christian meeting house, located in his old neighborhood. There was a full attendance. His lecture was thrilling and elequent, and it was listened to with profound attention. I trust that all who heard him, went home with broader ideas and less bigotry. Our friends in California will find him worthy of their confidence and support. His wife accompanies him to his new and distant home. She is an excellent and intelligent lady, and cannot fail to please all who have an opportunity to make her accquaintance. We wish them much happiness and success, and hope they will find many warm and congenial triends.

Will the BANNER OF LIGHT and other Spiritual periodicals, both East and West, please copy. Daysville, Ill, September 30th, 1870.

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

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#### A Search After God.

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

NUMBER ELEVEN.

Continued from last we k.

For eleven weeks we have pursued the investigation of this subject, unveiling many facto connected with the orthod x God, and demonstrating conclusively that he is a myth, and those who worship him, are just as much idolaters as those in India or Cains, who bow down before some brazen image. We can only compare this conflict of opinion that exists, and that impedes our progress, to the rocks and shoals that obstruct the mariner as he sails along near the shore of the sea. As the mariner finds no safety near shore, he unfurls his sails to ca'ch the wafting breeze, and fearless ly goes forth on the waters of the mighty deep. to contend with mountain waves and terrific sterms-there, away from rocks and sheals, he fears nothing, bids defiance to the mad waters and the fierce hurr'canes.

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

Well, what c mes next? What is left undone? What points have we not touche i upon during the last eleven weeks? Ah! many. Tae field grows broader as we advance, and there rises up before us in magnificent grandeur, index fingers, which point out certain positions for us to assume.

In s previous article, we alluded to the evil that existed, and desired to know, if through that, we could discern any rays of intelligence that pointed significantly to an All wise Creator. Those who endeavored to prove the existence of a God, have evaded that question and while they have tried to establish his exist ence, they have failed to demonstrate why ev l was allowed to exist, why discord was permitted, and why so much misery prevailed in the world. To evade that question, or travel over it by giving expression to a few glittering gener-lities, would show an unpardonable weakness. We boldly face the issue. The probl m is a grand one; it is one that is worthy of the profoundest minds.

Man is not like a chronometer watch, so arranged, so constituted, according to his own opinion, that he walks' through life with mathematical precision. The fact that he is forced neo, through, and out of, the world, demonstrates that like a watch, he was made, only the fingers that put him together a e not visible. The laws that govern the formation of the human system. are not seen. The blood moves through the veins. but the circulation thereof through the system, was not discovered until Ablequapendents had determined that they had valves, then it was an easy matter for Harvey to demonstrate that the blood of the system is in constant motion.

The magnetic telegraph is operated by firees invisible to the naked eye. The electric current that can penetrate the strongest man is invisible and imponderable. The rolling thunder, nature's own colombiads, is caused by imponderable forces. The wind that moves the ponderous wheel, or the majestic ships, can not be detected by the keenest vision. The forces that

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

In the primary stage of existence, we know this to be true. The unseen forcesact upon, and set in metion elements of the material universe. The material world is constantly acted upon by unseen forces, and certain tendencies given thereto. No man is free, perfectly so, for he does not create himself. Perfect fr edom can not result from your creation by another. If law acted in the creation of your mind, in unfolding it, and perfecting it with ma hematical precision, is not law also required to sustain it? Does law form the first thought in the mind of the child, the first image on the retina of the eye, the first feeling of hunger, thirst, laughter, etc.? If law creates, is it not required to sustain? If man is not free in his creation, is he perfectly free in his actions? Wi cre is the cividing line? Law forces you into the world. Were you consulted? No! Wherein then were you free? Does law act in your formation, and not to sustain? But this man is idi ctic, his eyes are not brilliant with that expression that cisting withes the scholar. Why this? That man has been a cripple from birth-pain in every limb, every nerve weak, the system all cut of order and resen bing a burdle of fish hocks. Why so? Is this right? Does it exhibit wisdom or intelligence in a Creator? Why this sorrow, crime, misery, licentiousness and poverty on all sides-tell me if you can? Stop. Here is a thought. That man has been a crip. ple from bir h; another stands by his side in periect health. Both are the creatures of law. One is strong and vigorous, the other weak in bedy and mind, but

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

No less appropriate is that oft repeated couplet of Pepe's

"All are but puts of one stupendous whole, Whose body Nature is, and God the soul,"

We recognize the first line of Pope's declara tion as true, and none but a fool would attempt to prove to the contrary. Then can not we conclude that

"Which seems but idle show Strengthens and sustains the :est "

Has the idiot, then, just as important a pisttion on earth as the most profound scholar that ever wielded a pen? \* \* \* \* \* \* \* \*

\* \* \* \* \* \* \* \* \* Oirquiring mind! ever on the alert, ever active, basming with energy and strength, peering with critical eyes at the works of creation, and interrogating the Maker thereof, we bow in humble adoration before thee. It can soan the universe, measure the distances of the planets from the earth or sun, invent instruments that unfold the heavens like a scroll, and read ther from the language of unseen forces.

On how mujestic and grani! Before the colossal grandear of the great minds that dat the fair pages of science, or shine forth from the artisa's brash and pencil, when they glide gracefully along on paper or canvas, we stand with a feeling of awe, mingled with the most profound respect.

We honor and reverence the mind that, Co lumbus-like, leaves old established landmarks, to search for grander and more beau iful truths that will ever lie before it.

Yes, the human min 1, -a library of books-a canvas on which are delineated nature's land scapes, and the choicest works of art-1 storehouse of literary ge ns-1 telescope that brings unseen truths near—an instrument that unfolds like a scroll the order of creation-a play-house where thought dances in the imagination, or holds carnival with the scenes around, -oh, the human min1! capable of infinite possibilities .wast question will it evale?

Real'y, then, how can one portion of matter festering with lisentinususes, covered with putrid sores, the outcropping of disease, suffering from pain that causes the tears to flow and the moans to escape from the lips in plaintive melodies,-yes, how can matter, sending forth deathmessages in the shape of some contagious element, strengthen and support the rest?

\* \* \* \* \* \* \* \* \* \* \* \* \* \* The waves that roll mountain-h'gh, that rise in colossal grandeur, dressed in a spray of white, while they dash the stauach ship to atoms, afford a source of enjoyment to the sea-gull, the sea dolphia, the flying-fish, and the numerous phosphorescent animalou'm, that send forth their larid light from the vast volume of water that heaves to and fro, as if laughing with joyous glest While is is causing death by dashing to atoms the ship, its movement generates new lite, brings into existence untold millions of animal cu'æ, the light of waic i can be plainly seen at night on the mid waves of the ocean, as they dish along in terrific grandeur; and when the bodies of eartu's chiliren are enveloped in a watery shroud, and the sea guil sings the parting requiem, the thousands of flab feed on them, and u told millions of physphore coat animal-

cu'æ are generated therefrom. The mad waves do no harm. They cause death-on the one hand, but they develop life on an-

Grand thought! Beau iful arrangement in the economy of Nature! Min, pause before you curse God, or unter blasphem was words.

It is sad to see the majestic ship tremble on the spray-capped waves, to reel to and fro like a drunken man; it is horrifying to see the angry cloud gather around it, and load itself with electricity with the same precision the soldier would his cannon, and then discharge the same at poor, weak, puny mortals that, on their kness are asking God to drive away the S.orm King, to fetter the lightnings, to assume the angry waves, and dry up the torrents of mad waters that rush through the windows of heaven.

Yes, they pray, but no one says "Peace! be

still." The sea gull sings louder, the shark frisks with new life, the mail waves open the jaws of death, and the grand old ship with its precious cargo finds a watery grave.

"All right!" say the roaring waters. "Good thing!" says the shark. 'Grand arrangement!" utter the thousands of fish that meet to hold high carrival over this terrible catastrophe.

New life is created by the devastation and ruin that follows. Tell me not that death on the mad waves has not its uses, and subscrees no wise end - no wise purpose. There, even when the last cry of some poor heart, to see a mother or father, a brother or sis er, or a little child, and death ensues, the body becomes the food of animals, and from which life is not only sustained, but new life generated therefrom. Would you quiet the mad waves, chain the lightning, dissipate the black cloud, drive back the torrents of rain, calm the chi ling blasts that are freezing some poor frail creature that was driv en forth like Carrie Beam from a pulatial residence on Michigan Avenue, because s'ae had erred once? Poor Carrie! you had erred. You were a servant girl. When you surrendered your better nature to that hell-hound, Charles Garetson, little thought you of the torrents of scorn, vituperation, abuse and hatred that would be heaped upon you by the members of that household. Driven to despuir, agony in every feature, tears flowing in torrents, hair disheveled, and with sighs and moans, you were driven forth. It was a cold night, too, -ob, what chilling winds!-and the frost was falling, and the very air seemed full of demons.

Had we control of the lightnings, the winds and the clouds on that night, we might have aimed the force thereof at that palatial residence, where hum an beings walk on soft carpets, sit in silken chairs, sleep on downy beds, eat the choicest vi inds, while on the streets was Carrie Beam, a poor servant girl, in labor pains, suffering untold agonies.

Poor, miserable, contemptible, heliish, brutish, hate'ul i mates of that palatial residence! Within the soul of Carrie Beam is more purity, more precious qualities, though disguised, than in all the occupants thereof. But it had its uses. Is it true that the world of antagonism sings a harmonious song, and chants the praise of N sture's laws? Or shall we term

"All transient evil universal good, All discord harmony n't nade:stood?"

Carrie Beam's suffering excited sympathy, created new life, as it were, in calloused souls and in the end did great good. And can we trutafully say that, even on the cold streets,

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

\* \* \* \* \* \* \* \* \* \* \* \* \* Encouraged, with a mind radiant with the thought of ultimate success, we ested a gimpse of Deity through the Sarpent E.i., that has been so much trouble to us in our scarch. The dark cloud that enshrouded us is gradually rising, and we feel at if we were walking in grander fields, where truth, becoming a I ving reality, holds communion with our own soul.

We are now in the morning of our Search. The sun has just arisen; the dark clouds are shrinking away; the Sarpant Erithe's as if he was about to commit suicide, and our spirit guides are all hilarlous, and we feel like a man just escaped from a hid ous incubas.

· Henceforth we shall c n'inue our labors with new life and energy, and will finally unveil the Beingvafter whom we are searching.

To be continued.

#### Complimentary Resolutions to Mrs. Hardinge.

At the class of Mrs. Hardinge's engagement with the Cleveland Society of Spiritualists, Sept 231, A. A. Wheelock, chairman of a committee appointed to prepare resolutions, read the following, which were unanimously adopted by the large and intelligent audience to whom they were presented:

WHEREAS, The ministrations of our esteemed and gitted sister, Emma Hardiage, to the Society in Cieveland, are now closed, and desiring to give (xon ssion t) the affecti mate esteem we entert in for her, as a noble woman and a selfsacrificing co laborer in every referm that can aid hum ni y, therefore, Resolved, That we regard our cl quent sister

second to none, as an able expounder of the Spiritual Philosophy, and that we feel a pride and sa isfaction in committing the sacred cause of Spiritualism to such hands, knowing that it will ever receive that elequent defence and justific with it merits.

Resolved, That our sincere gratitude is due, and her by most freely tendered to Mrs. Hardinge, for her earnest, unrealiting and most successful labors in diff rent paris of our State, and in Cleveland, for the past two months, as sured as we are, that by her irresistible logic, her matchless elequence, her exalted and ang lie in pirations, our cause in Ohio has received. as i: other parts of the country, where her voice has been heard, aid and assistance most encouraging for the ultimate triumph of the truths of Spiritualism.

Resolved, That not only as a brilliant orator. but in the character of a true and noble woman, symathizing with the poor and oppressed, and using the most heoric efforts to reclaim the degraded and fallen of her sex, do we recignize in her endeavors, the woman and the angel united and combined.

Resolved, Toat in her recent off r to recall a paying engagement in order to respond to an invitation given by Mrs Hill and other ladies, representatives of a benevolent society in the city of Cleveland, to give a lecture, the proceeds to be devoted to aid the suffering, we find additional proof (though none were needed), of the unselfish devo ion and living sympathy of Emma Hardinge's great, womanly heart, for suffer-

ing humanity.

Resolved, That though parting with her in the form, we shall still keen and cherish her in memories bright and golden, and wherever she may journey through life, whether across the cean blue, to the land of her birth, childhood and kindred; whether visiting foreign lands, tulfilling her heaven appointed mission; or whetaer returning to America, "the land of the free," with fresh inspiration and a baptism of the dew of heavenly knowledge for all,—our sympathies, friendships and prayers for the welfare and happiness of Emma Hardinge, shall go with and follow her, like the ceaseless love of the angels a constant benediction and blessing forever.

Resolved, That a copy of these resolutions be presented to Mrs. Hardings, and that a copy be also sent to THE AM. SPIRITUALIST, BANNER

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

REMARKS.

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

#### Testimonial.

S. S. JONES-DEAR SIR:-I find my health so improved since I was in Chicago, that I shall be able to take the field soon to battle for truth and against error, superstition and ignorance. hence you may put my name in the speaker's list. I would like to go down into Illinois, to labor for the winter.

Mrs. R binson is indeed a great healer, and no less a test medium. While sitting with her. I received four good tes's that cou'd not be questioned. I would like to say through the Jour-NAL, that here is one case of four year's standing, cured by and through her. The reason why I wish to say this, is because it was said to me that she had never cured any one yet, and if I was cured by her, it would be the first. I by no means believed this.

Let the sck give her a tri l, for the angels are with her, and they will not be sorry.

Yours, &c. J W. Kenyon. Watertown, Wis., Oct. 11th, 1870. REMARKS.

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

Her powers as a test, buliacs; and healing Medium, are so generally kao yn, that the slanderer who willfuly misrepresents her powers, will find no other compensation than the justly mori ed contempt of those whose minds he thus attempts to prejudice against a medium far his superior.-Ed. Journal.

#### Rosicrucia and Reform.

F. B Dowd in the Filld as a Lecturer.

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

His subjects are: "The Rosicrucian Philosophy," "Badhism," "Magic," "Magnetism," "Clairvoyance," "Fire Worship," "Governments," "The Issues of the Times," "Mediumskip," "Development." "Demonology," and all the great subjects of the day.

Dowd to cur fitinds. He has within him the his hall for the use of the Spiritualists, but that elements that invariably lead to success. He is a clear, legical thinker, an elequent speaker, and a live min in every sense of the word. We hope he will be kept constantly empleyed.

## Miss Eliza A. Pittsinger.

This distinguished California poetess, whose posms have been read with great interest all over the country, is now the acknowledged u hore s of "Great Truths," as published by Andrew Jackson Davis, in his "Stellar Key," and which will forever immortalize her name.

The communications from Andrew Jackson Davis to Miss Pittsinger, admitting her authorship, will be read with interest.

This gifted poetess, under the aus: ices of Mrs. Juli Brewer, late of Hartford, Connecticut, will soon commence giving readings from her own productions, in our large cities, and we bespeak for her a cordial reception wherever she

## Dr. Samuel Underhill.

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

"The JOURNAL just received is ALL GOLD. \* \* \* \* \* . I hope you will find God!" We rejoice to know that this "Search af er God," has attracted the attention of thinking minds, and is awakening within them a train of thoughts that will do good. The whole orthedex church to-day, are worse Pagans and Idelaters than those to whom they send mis in-

## Mrs. Mand Lord.

This most excellent medium for physical manifestations, is still holding seances in this city. At her seances, spirits hold conversation with those present—caress their friends, and do many other wonderful things. Information can always be obtained at this

office in regard to the place where scances are to be held.

## Henry Ward Beecher.

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

## Look to it

That your subscription is paid. Those who are on the wrong side of October, 1870, should right up promptly, and aid us in publishing the best newspaper in the world. A little from each will belo very much.

## The Wilson and Haddock Discussion.

Owing to the weakness of the eyes of the reporter engaged to take down the debate between Wilson and Haddock, we are unable to lurnish the last day's proceedings this week,

## Rersounl and Aocal.

-W. D. Holbrook writes us that the Spiritualists at Waukesha have opened the campaign by employing the services of E. W. Stephens, who delivered two fine lectures. They propose to keep the ball moving.

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

cause of Spiritualism is prospering in Minneso'a. She says "that the tests given by E V. Wilson, and other test mediums, have given Spiritualism an impetus that cannot be counteracted by the opposition."

-A note from Mrs. L. A. F. Swain says that the

-R. Bolton, writing from Peoria, Ill., says that Mrs. Abbott, the developing medium, has been doing a good work there, and is going to Decatur. She will sgain return to Peoria.

-Anna Cora Mowatt Ritchie was a Swedenborgian and a firm believer in spiritual manifestations. She used to assert most seriously that in all her trials, after her first husband's decease, she was in direct communication with hin, and that he guided all the important actions of her life.

-A. Coyle & Co, National News Depot, 237 Pennsylvani: Avenue, Washington, D. C., keep on sale the Journal and all other Spiritualist and liberal publications Our friends in Washington will find them perfect gentlemen, and always up to the times. They deserve a liberal patronage.

-Isage B. Stevens writes that "Mrs. H. A. Kates calls spirits by their names as they come to our circle, particularly all that take part in our exercises"

-That elequent lecturer, H. P. Fairfield, speaks in Salem. Massachusetts this month and at Ancora,

N. J., next. -Brother G. N. W. Sweyer, M. D., writes to us from Fliat, Michigan, stating that Spiritualism is in a flourishing condition in that quarter. He

says that "the Journal is full of significance, fraught with the bread of eternal life." Thank you, Brother, and we will ever try to meet your -J. Madison Allen, conscious trance speaker, will

answer calls to lecture for Spiritualist societies. He will lecture week evenings on Language, and instruct classes in the new and natural short hand, also attend funerals and weddings. Address him care BANNER OF LIGHT, Boston, Mass.

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

-Dr. Samuel Underhill writes us that Professor Paelps has accepted him as an opponent in a debite, which will take place probably at New Boston, in November. Professor Phelps is an able man, and is really well worthy of that old hero in he cause, Dr. Underhill. An abstract of their debate will probably be furnished to the JOURNAL

-Brother Sam tel Hartman writes to us, speaking in high terms of the lectures of Emma Hardinge, We take great pleasure in recommending Bro | at Wheeling, Oulo. Jacob Horabrock tendered -The BANNER OF LIGHT, elluding to the promi-

nent characters at the Richmond Convention. says; "Dr. Henry T. Coild, of Philadelphia, was at his accustomed place as Secretary. He made many short speeches, all of which were relished by the audience." -J. G. Fisk, of Philadelphia, has been lecturing

for some time at Springfield, Mass. He is an able advocate of our glorious philosophy, and author of the work, "Bible in the Balance."

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

—Mr. Milleson, spirit artist, will be at Little Falls, N. J, until the first of November. -Warren Chase will lecture in Denver, Colorado,

Sunday, October 30th, if the friends there make arrangements, and notify him at or before the Topeka Convention, which takes place October 23rd; or, it no arrangements are made there, he will speak at Greely, Col., on that day.

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

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

-Some one writes for extra numbers of the Journal, from Quincy, Ill, and sends fifty cents, but gives no name. We will attend to the order as soon as the writer gives his name. Another. Cary H ecfl, as near as we can decipher his name from the waiting, speaks of sending to S. S. Jones by draft, \$3,5. but fails to give his post office address. As soon a ne writes and informs us of his post office address a 12 writes his name plainly, we will try and look it up.

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

-David Dillon, of San Jose, Ill., writes to us speak ing in high terms of the labors of Mrs. F. A. Logan. He says that healing is one phase of hermediumship. She also writes under spirit influence. Her poetic effusions he regards as very

-Mrs. Rogers, late of Maine, a fine trance medium, gave us a fraternal call on her return from lows to her home. . We hope she may be fully appreciated in her labors wherever she may go.

-D. W. Hull in a newspaper article, humorously "takes off" the quarrel between Satan and God: There has been an everlasting quarrel golug on between the Almighty and his Satanic Malesty not only have they quarreled, but we learn that they have frequently undertaken to settle their

dispute on the principle that "might makes right." and now that they have failed to settle their mat-ters between themselves, they have brought their quarrel down to earth, and the Almighty is appealing to us to help him. We say, gentlemen, if you cannot determine which of you is infinite, don't bring your dirty work to us; we want nothing to do with it. Go and settle your own matters, for if you leave the decision with us, we shall have half a mind to punish you both, and send you to bed without your suppers. It is a shame that God and the Devil should bring their quarrel down

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

-A correspondent in the Boston Investigator. comes to the defense of Spiritualism, by giving the following incident: "The hand and arm of a member of my family will on occasions be seized by some power or influence, and, without her knowledge intelligent communications are written backward, from right to left, which purport to come from persons, principally relatives, who, to use their own phraseology, bave passed from earth life to another sphere of existence. These communications are not usually very profound, nor are they always entirely reliable, but simply such as might be expected from persons who have some knowledge of you, or of things appertaining to this sphere of existence, and who have been removed to another without losing their identity. Communications are also made by means of tatle tipping, rapping, etc."

-Thank you brother, for these papers, The Evening Star and The Echo, both published in Otago, New Z sland. They contain items of interest. which will be noticed in due time.

-The orthodox of Boston set aside a certain day for proyer, to entreat God to send down rain. The Investigator speaks us follows in reference to the matter: "The proposed prayers for rain in this city on Sunday, the 2 d inst, were anticipated, as the celestial fluid came down boundfully the day refore. Nature pays no attention to prayers, or there would not have been such a dry sea-

-Prophecies are constantly being made by different mediums. The person who is not mediumistic, cannot foretell the future. Tue London correspondent of the Chicago Journal gives the following: 'Noticing a reference to a prediction by an ancient French prophet, said to be found in a work by Chevaller de Chatelain, publish d some years ago, I have taken the trouble to consuit it today. The particular prediction referred to, is in 'When the second empire shall these words: have been established at Paris, it will last for eighteen years, less one quarter, not a day longer.' Mark the singular tailf ment. Louis Nap leon claimed supreme power, though not yet the title of Emperor, on the 2nd day of December, 1852, and on the 2 d day of September, 1870 exactly eighteen years, less one quarter, not a day longer, he was a prisoner of war, and his dynasty at an end. This is che of he most remarkable coincidere. es en record, fir the prophecy has not been cooked up for the occasion, but was printed in black and

-Dr. A. B. Herman, Lealing medium, late at She. boygan, has located in this city, at 42 Regle street. The Doctor, under spirit direction, is com. pounling specific remedies for various diseases. Address him as above.

-The card of Dr. G. Newcomer will be found in this number of the JOURNAL. We have known the doctor for several years. He is an honorable gentleman, and an excellent healing medium.

-A J. Davis' new book. "The Fountain." oning to the great outley for illustrations, etc., cannot be afforded at a less price than \$1.25 per copy, at which pries it will be sold. Postage, 16 cents. We have a quantity on the road, and shall be able to fil all orders in a few days.

--Mr. J. B. Adams keeps the Religio Philosoph TOAL JOURNAL for sale at the corner of G and F streets, opposite of the post office, Washington, D. C.

## Dr. Dake in Beloit.

Interesting Particulars in regard to Healing.

It was announced, some time ago, that Dr. Dake was coming to Beloit, Well, no one circle, for Beloit had long been the rend zvous of Quack doctors, and, as a matter of course, he was one. He came and took rooms at the Goodwin House. There was not a grand rush; but a few went to him. After a few treatments be cured them. They told the story to their friends, and they, too, went and were cured .-- , The truth row began to lesk out, Dr. Dake was not a ' Quack," but a thorough Analytical Healer-a physician of high order-a man who was powed; who could tell a man what ailed him, and the remedy for his disease. This knowledge he had not obtained from some recipe, or from discovering the virtues of a "common pasture weed." II did not use one med cine as a sovereign cure for all diseases. He treated each patient according to the nature of his disease and constitution. What would help one of perhaps the same d.s-ase, would be fat il to another of a different constitution. Dr. Dake's father and his grandfather were eminent physicians. He was reared by them, inherited their temperaments, and has made the study of medicine and of healing, his life work. He is yet a young man, but comparatively tew of his age, or older, are meeing with the same success that attends him. Well, Dr. Dake has ben in Beloit three weeks; since the first few days he has been thronged. People came from pear and lar, and he has treated many desperate cases successfully. He has had about wenry cases of membranous rheumatism, and in every one he has wrought a cure. Among them, the most disorate case, perhaps, was that of C. C. Vance, E.q., Justice of the Peace, at Roscie. He was a most helpless, and could bur ly get around with the aid of crutches His limbs were drawa out of shape and he c u'd reither bender use them, and suffered con inually the most terrible pain. Dr. Dake showt besitwed to encourage him, but tolu him he would do for him all he could. He commenced a treatment. In a short time he relieved him from pain, and after several treatments he could walk about. On Tu sday he came up to the Doctor's effice, without his crutches, and told him he was cure 'hat he fel as fice and lumber as ever, and had no pain at all. This had been a confirmed case for years.

A young lady in this city, also, who has been very lame for two years with the same disease he has treated for three weeks. She says now she is as well as ever, and can dance and run up stairs as lively as she c uld years b fore.

One gendeman here, who has suffered terrialy with as hma for twenty years, and who was almost suff cated when he came to him, he has, he tells us, cured him by a few treatments. Several severe cases of bl. comiz at the lungs he has a so successfully treated. We mention these lew cases among the many treated here, to show the merits of Dr. Dake, and that he is not one of that class of pretented doctors who are pestering

every city and town in the country.

The Doctor leaves to-day for Rockford, where he makes his headquarters; and where he has a large number of patients. He expects to be in Beloit again in a few weeks. He will be welcomed by many on his return.

A gentleman from Rochester, and well known in this city, has just informed us that Dr. Dake stands very high there, and people have the highest confidence in him. - Journal, Beloit.

## Thiladelphia Department.

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

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

#### Stimulants.

Some singular facts concerning the different stimulants used by eminent men are given by an Englis 1 writer, Dr. Paris, in his "Pharmac logia." Hobbes drank cold water when he was desirous of making a great intellectual ef fort. Newton smoked, Bunaparte took snuff, Pope strong coffee, Byron gin and water. Wedderburn, the first Lord Ashburton, always placed a blister on his chest when he had to make a great speech. The great Lord Erskine took large doses of opium. On the trial of Queen Caroline, Erskine, anxious to make a great speech, took an overdose of his favorite drug. The effect was striking; he dropped into the arms of Lord Sanhope, who sat next to Mankiad are inflaenced by a variety of caus-

es in their actions and the expressions of their seatimerts and feelings. The lood we eat speaks right out through our organism. The drinks we take are still more decded and prompt in their expressions. To know the real value of any opi ion in regard to the use of food or drink, you must know the habits of the individual who gives it. The man who drinks ten or coffee or uses spices and condiments, places his organism by this means in a condition for these articles to speak right ut for themselves, and he cannot b'ame them. The individual who use tobacco, resigns his julgment to a greater or less extent to this na seous plant, and it will speak out through all his thoughts and actions, often in extreme selfishness. The man who pours alcould into his stomach, virtual y resigns his manhood to the voice of that which may well be called "evil spirits." In all cases, unless the system is very muc's blunted, the individual has a struggle in getting it into a condition to bear stimulants. Many a little boy has spent days of harrible nausea in acquiring the "manly habit" of using tobacco, and even the most inve erate chewers, who have saturated their systems, know that there is a limit bryond which the weed becomes exe edingly posmous even to their corrupted system. We have often m rvelled at the extent of pover in the human system to withstard the violations of physical laws, as we have passed near ind viduals, who were recking with the fumes of alchohol and tobacco. We have not much hope of r deeming such individuals, because the rum and tob coo assert their divine right to be themselves, and leaving been ensconcil onthe throne if a sys tem which is surcharged with thes, it ceases to be the man that we are able to appeal to, but the stimular to which he has sold himself. It is a sad feature in human history, referred to in the above ex rac', that some of the firest min's the thave ever cost their light on this world, have thus sold themselves to these low and grovelling appetites, and crying out of the hells of their dissipation, they have still shown something of the bril iant talents with which they have been endowed. Intemperance is a fearful evil, supping the very foundations of human character and human power, and our main hope must be in the education of the roung, inducing them thavoid its very beginnings. That education must, however, commence prior to tieth, for there is no cadi in in which there is c'enter evidence that invented tendencies can be tran mi ted than that or a love of stimulants, and it is a fe rful thing to know that very many child ren are begotten under the simulating influences of alcohol and theaces. A learful responsi-bility rests up a many physicans, who not only administer decholic preparations, but actually recommend it as "a generator of life force," a mest follocious idea, for stimulants never generate life-force, but always excite, urritate and exhaust it; and those who succeed in the hab tual use of these, do so in spite of them, and not as the resu't of any beneficial ac ion.

We appeal, however, to the young, whose systems are pure, and to women who, as a general thing, have not entered into these debising

The human system is sustained in proper health, and the wasted elements are renewed by the use of that kind of food which belongs to the class of nutri cents, and which in proper quan ities, always satisfy the natural and healthy d-mands of the system.

Among the atticles taken as food in civil zed

life, are stimulants of various kinds-p pper and spices belong to these,-they do not, however, satisfy the demands of the system, and are

used to create an artificial desire for tood. Every pers in knows, that after eating one or two spiced ginger cakes, there is a siring cray ing for more. This is not the case when crack ers or plain food is taken. The stimulant exc tes the stomach, and causes an unnatural flaw of gastric juice, waic i pro uc a exhausti in

Pollock in his Course of Time expresses this idea in speaking of Byron. He says, "he draik draughts that common millions might have quenched, then died of thirst because there was no more to drack." Those who have witnessed the wild and unsatisfied c avings for simulants, of the inebriate, can realize something of this. The true plan to escape all these evil- which flow from this terrible source, is to avoid the begining. Parents should never give their children stimulants, espec ally as ar icles of foot, for this in to usands of instances, had laid the toundations for an appetic which had led them on to ruin. The same whom the same petite has already comme cod, should pauceed ponder well the road that les before them.

No man can contemplate the awful condition of the reeling drunkard, without shrinking at the thought that he shall come to that condition.

We walk slowly into the irridious arms of this Bri rian monster. The moderate drinker never expects to be a drunkard—oh, not but the wily enemy is onling its serp at folds around him, and every glass of I quor is a twi :ing tendri teat shall bind him closer and closer, until he falls. There is no safety in the habitusl use of any kind of stimulanta-their effect is evil and evil only, and certainly no advantage, and the habitual use is never conducive to heath. We remember a sign board upon a road along the sea shore to this effect, when this water is four feet above this board, it is not safe to travel this road. This is the sign that we read over the head of every moderate drinker. and if he cannot read it now,-now will it be when the water is four feet over it, as it will be? We say to all theu—touch not, take not, handle not, suffer a thousand times more than you ever have, rather than yield yourselves servan s to such vie and degracing influences, as shall take away your machood-your nobility, the dignity which God has ensumped on you. Be coreful of the milder stimulants, for they are the stepping at mes which too of en lead the traveler out into the deep and dangerous ocean of

Intemperance. Most especially and earnestly would we appeal to the young and pure, to show the world by example, how much better purity of body is to that condition which results from Intemperance. You're man, if you are tempted by your associates, or by any other influences to enter upon the use of tobacco or liquor, pause and

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

-----"Dr. Franklin's Messages to Thomas Richmond,

Or God's Method of Abolishing Slavery."

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

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

Mr. R chmond has been an agent in the hands of the Spiri: World, and nobly has he conducted himself in carrying out the wishes of his spirit friends. Dr. Franklin once said to him:

"Channels of communication radiate from you as a center, by which we are enabled to carry impressions to those ninds upon which we would operate." Thus we find that Mr. Richmond has been an

instrumentality of whose organism, impressions have been conveyed to others. This work is now in press, and orders will be received therefor at this office. Price \$150,

instrument, a medium, so to speak, through the

### "A Spiritualist Mystery."

postage 20 cts.

Under the above head, the Leavenworth (Ind.) Independent gives some remarkable in i dents connected with the experiences of a lady residing 8t. Fredonia. "Spiri ual mysteries" vil never scase. When min reaches th t point on Progression's Ludder, when he comprehends "all things," then the laws of creation will be readily understood by him, and there will be no "mysteries" left to attract his atten-

Tie " mys'ery " is as follows: "F r about ten years past, a lady resiling at Fredonia, has had for a companion a spirit child five or six years old, which at ends her wherever she goes and has been seen by nearly every resident of Fredonia at one time or another. It has become a common expression, when the litt'e form is seen full wing the one whom she seems destined to guar I through life, that "There goes B's itle gril" Frequent attempts have been made to capture the mystelittle victor, but when the bands would seem to he about coming in contact with the form, visible. Only once has it been seen in any other place than following the lady alluled to, and that was a short time after the close of the war. A gentleman had just returned home from the army, and with his wife and call, were occupying a room in the house of the hounted lady. They had retired and lighted a lamp, and he was in conversation with his wife, when he heard the pit a pat of a child's feet on the floor, near the bid. Looking in the direction of the sound, he observed a little girl walking towards the stairway. Naturally supposing that it was his own chill that had got out of bed some way, he sprang up an I followed the form down the suirs, at the same time calling it to return. He wife, noticing his movements, asked him what he was doing. He replied that their child was out of bod and going down stairs, and he was trying to eatch it and bring it back. The wile responded that the child was still in bed, which tae husband found true on returning to the bed. He told his wife that he certainly saw a child going down the steps. She replied that it must have been B-'s little girl, and then told him the circumstanc's concerning the mysterious visitor. A bright light was burning in the roo n at the time, and as both husband and wife were awake and talking when the child made is appearance, there can be no doubt but that the gentleman saw the apparition, at least he is willing to make oath to this effect.

## Dr. G Newcomer.

-Dr. G. Newcomer, the bealer, is stopping for a week at the European Hotel, Dearborn street, Coleago. Those wishing to be healed, call and see him. He also wishes to obtain agents to sell his "Handy, Movible, Culinary, Stove Pipe, Shelf-Fruit and Clothes Dryer". Address when at home, 288 Superior street, Cleveland, Ohio. Ben! for illustrated chenlars.

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## J. BROWN.

Late of Oxford, Ind., ower for the Journal since the 8th of March, 1'61. We are informed that he has gone, and left his family. If this notice should meet his eye, he will up, derstand that he can get his name out of the Black List y paying his arrest ages due for this paper.

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#### NATIONAL CONVENTION.

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

Phonographically reported for the Religio-Philosoph-Scal Journal, by Henry T. Child, M. D.

WEDNESDAY AFTERNOON SUCION, SEPT., 21st. THE CHILDREN'S PROGRESSIVE LYCEUM.

Mr. A. A. Wheelock said: 44 No question could arise that would give me greater interest than this Lyceum question, and

prefer work, action, to talk always. I think there is but one question that ought to inspire the hearts of Spiritualists to day, and that is the question of education. Why? In heaven's name, look at the experience of evaout of great tribulation, at last into mental freedom, through great struggles and agonies of soul to break the bonds that were fastened upon them at that reriod of their lives when the child is a helpless victim, not only in the hands of dogmatic beliefs upon the part of parents, but also of c'urch organizations. Did you ever think what relates to this question religiously with regard to your children? Did you ever, Spiritualists-father and mother-you who have struggled so grandly and bravely to come up out of the bondage of church organizations and creeds, did you ever think how absolutely and literally that the child is a victim in your hands; how at the earliest age their thoughts are sifted in with the sunshine of a mether's love; how these things are crippling and binding the children to-day! What have we to interpose? What as Spiritualists, have we to present? What have we here to oppose to this educational influence that manifests itself still throughcut the world, holding it firmly, and with the tenacious grasp with which the different theological organisms seek to hold.

I know of nothing, thus far, only the Children's Progressive Lyceums. We have had resolutions and discussions upon the subject of education, but nothing more. Then what is the Children's Progressive Lyceum? Alas, many of our efforts would seem to indicate the idea that it is only Sunday work. I do not so regard the spirit agencies of this movement. I believe the whole scope of it is to take the child not only mentally and s, iritually, but bodily, and make humanity a whole; and therefore, I think the principles apply to every day of the week, and to make the system so educational in its influence, that while it shall care for the bidy as a basis in our every day system of instruction among our children, and give it that finishing touch that it needs, it shall also form the basis of all that is b autiful in the spirit movement.

We may have the phenomena of Spiritualism, without entering into the vital elements and forces that mould men and women in their

lives and characters. My idea of the Children's Progressive Lyc.um, embraces the fullness of every thing that can come to us by way of blessing in education. We shall change the whole system of education by this Lyceum, especially those ideas that have led to stuffing the children with theological tenets and notions. In the Lyceum, we reverse all this, and instead of stuffing the child with Jesus and him crucified, you question the child and draw out of him the manifestations of intelligence that are there embodied, that will bud and blossom when your systems of education shall reach the phenomena of Nature's growth and development. The plan at present in vogue, has been to cripple all these powers by stuffing the child with dogmas and cramming down him those things which neither he nor you can com-

prehend. I say we reverse all this system of education, and in order to do this, so radical a change as this demands that it shall be bised upon a foundation so broad, that it shall not only reach the child one-seventh of the time, but all the time. We may have different exercises on Sunday

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

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

Cephas B. Lynn spoke as follows:

"I am here as a graduate of the Children's Progressive Lyceum. I do not believe I ever should have become a Spiritualist, had I never attended a Lyceum. I know that I never should have been a lecturer if I had not gone through the Laceum.

There was a time when the position of the Lyceums in many places seemed to be separate from Spiritualism; now all over the land the testimony comes up, that the Lyceums are connected with Spiritualism.

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

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

We want more enthusiasm. I believe that Spiritualism that produces enthusiasm is sensible—not that enthusiasm that exults in wild cestacy and then passes away, but that which has stability, might and power; that moves within us, and keeps us alive, but not fanatical, A true Spiritualist can not be fanatical because his belief is founded on truth.

I want the outside world to realize the fact that we are not filling our children with dog-mas, but that we are giving them freedom, letting them stand upon a natural basis—bringing out their ideas.

We believe that men and women come to goodness and love spontaneously, and base our religion upon the inherent goodness and truth, and not the total depravity of mankind. We know that per children will accept Spiritualism es naturally as any other truth; therefore we have no need to crowd marvelous stories into their minds. The distinctive idea of Spiritualism is freedom for the soul and body.

There are those who believe that religion takes them away from humanity. God deliver | blessing to all.

me from a syst m which takes me away from my brethers and sisters, and takes my interests away from the world.

There are many who send their children to the Lyceums because they are thus free; and there is something about the Spiritual Philosphy that makes every one feel better and happier, larger but not egotistical-the heart goes out towards all mankind with love. We have done with special heavens; we have a universal

system, and we bless everybody,

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

Mrs. Marceps, of Dayton, Ohio, who has recently become developed as a Trance Medium, was introduced to the audience, and after a

song by Mr. Harris, she said: Friends of the cause of spiritual progression: We find ourselves before you on this golden summer afternoon, a stranger among strangers; but as we understand the cause of truth, it be longs as well "to the stranger without the gates, as to those who dwell within the city." Then of this great free born truth, let us speak to you in reference to what Spiritualism is bringing to humanity. It is the bright and golden sunshine to the earth. It is the pearly dew drop that baptizes the bowing drooping flowers, imparting to them strength and vitality. It is the gentle shower that brings back the verdure to the parched and withered plant. It is the glory of the midnight moon whose mild and gentle light sheds a halo over earth. It is the "Star of Bethlehem" that shines with undying lustre in the sky of the nineteenth centu-It is the magic power by which the angels ry. It is the magic power by which upon hold communion with those who watch upon the hoa it done for the planes of earth. What has it done for man? With hand of power and strength, it has rolled the stone away from the mouth of the sepulchre, and lights up the vale of death with rays of light divine. It has taken the Fiery Dragon frem our mids, and shown us that God is love. It is gone out into the highways and by-ways of life. It has given to all the children of earth a free invitation to the marriage feast. It is a grand religion that requires the Universe for its temple. It is a religion that is reclaiming the drunkard; that is showing the Infide, who stood cutside the church, the reality of the after-life. It has chased the tear-drops from the eye of the mourner, showing to them that the grave was the receptacle of the old clothes only, and that the spirit walks forth in the path of life. From this platform the soul starts on the grand progressive highway.

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

Spiritualism is the angel of the present age. Through its bright power, light has come into the dark places, sad hear's have been made glad -there are sailes where once there was griefs. Man may point the finger of scorn, but ere long humanity will not dare to rake its puny hand against it. The mag c word has gone out; its megic power has crossed the mighty ocean. Nations are shaking to their contres; Lumanity cries everywhere for spiritual freedom, and the echo has been heard in the cours of heaven. In all the grand temples where they worshiped their God, there was no consolation to the broken hearted.

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

THURDAY MORNING. Conference.

INVOCATION BY NETTIE M. PEASE.

Our Father, not as slaves, with trembling fear, Would we in thy pure sight appear, Nor as those who lear the avenging rod of a great undictive G.Jd; Not as those who dread thine fre, And the "lake of burning fire;" Not as those who with the crowd Have low before thine altars bowed, Praying that their God might see How low and vile a world could be; But with beings all in tune,—As the balmy days of June In roses glowing red Their sweet; reath around us spread—When the flow rets mid the grass Smile so sweetly as we pass,—Then, when our hearts are all aglow, We would asse our praises to thee, for we know We would asse our praises to thee, for That thou dost mark the sparrow's full for we know O'er him whose soul is free from stain As pearly dew-or crystal rain;
O'er him whose soul is free from stain As pearly dew-or crystal rain;
O'er him whose soul is wrapt in gloom As deep and dark as error's tomb;
On high or low—on great or small—
Thy brundless love doth ever fall. Father, we know in thy good time All souls shall mount to realms sublime. Guided by thine immortal hand, On Truth's firm rock each soul shall stand, Whilst far beneath their shining feet The angry waves of Sin shall meet— Powerless to reach that sun-bright shore, The spirit's home forevermore.

President Wait said: Ladies and Gentlemen of the Convention, as I am compelled to leave on the twelve o'clock train, I desire to express my thanks to you for the kindly courtesies that you have extended to me. There has been no difficulty in preserving order and decorum in all our meetings. I think that the efforts that I have made have been ap-

preciated, and I feel more than compensated. I wish this Convention all the success that the great and noble cause in which we are engaged merits. Moses Hull and Mrs. Wait spoke. Oliver Hampton, of the Shaker Settlement

at Unionville, Ohio, was invited to address the meeting, and spoke as follows: "I should be glad first, dear friends, to express my thanks for the delicate attentions and invitations I have had from several quarters to visit

this Convention. It has been a real privilege to me—a greater one, in that particular direction, than I ever enjoyed. I am happy to congratulate the Convention upon the universal disposition towards the amicable; not only that, but the entire freedom with which every one is invited to express his or her views. This is the true catholic spirit for a Spiritual Convention, as it appears to me.

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

"That was, in our opinion, the inauguration of the pentecostal day. The two grand principles of Shakerism are Community and Celibacy. In commencing to make a little explanation on this head, I can hardly have the courage to begir, for fear it may be taken by many that we are egotistical. We really feel humble; and so far as scientific research is concerned, we really consider that this Convention is very far ahead of us. Then again, on the other hand, as concerns purity and personal righteousness, we do not feel, perhaps, to yield to any institution that

we are acquainted with. "In the first place, the reason for our existing as a religious class, for one hundred years, is because in the highest grade of divine wisdom such a plan must have certainly been adopted, as will yield the greatest amount of benefit and

"There seems to be no plan under the heavens more calculated to promote that grand idea better than a Community; consequently we are established in Communites.

"In the second place, we live a truly and perfectly celibate lite. Now for a little experience upon that head; here is where the egotism comes in; when we look, upon the one hand, and see the tremenduous amount of wickedness, the awful maelstrom of corruption and abomination,—when we see that in one city on this continent a man will marry from ten to sixty wives, and in a thousand other cities he will have but one, and will not be faithful to that wife, but will have as many as from three to twenty mis tresses,—when we see that the propagation of species all over the world seems to be overdone to a very great extent, so that hereditary proclivities are very strong, and inducements to sin in this direction are very great. We know that some will be propagated through the instrumentality of law, which is as good as any other law that God has made. At the same time we cannot help but think that there should be something like a check and balance, so that all creation will not become Gethsemanes. There may be such a thing as a necessity for a celibate life in all the world. If all the whole creation-vegitable and animal-were propagated according to the facilities that there are in the world, perhaps the earth would not exist two years; it would be entirely overdone; it would destroy every man, woman and child. If the seeds of all the plants should grow, there would not be a square foot upon the face of the earth; there would not be a place for man to set his foot. He could not exist upon it; it would bring about the very catastrophe which the popular theologians are looking for, but which we do not be-lieve will ever come. We do believe, however, that there should be some nucleus around which mankind might gather when they see the evident signs and tokens of the destruction of the race as well as of individuals,—a kind of asylum where they might retire from all these scenes, and find something that will suit them. We candidly believe that the marriage institution is right and proper, and a positively necessary institution on the face of the earth. The only fault we have to find with it, is its abuse. And seeing that this abuse has gone to such a tremenduous length, in many instances, and knowing that there are thousands and thousands of men and women who would give all they have upon earth if they were only released from this, and taken back to their innocent condition of youth,—why is it not a good thing that there is such an institution, where they can possibly be reclaimed?

"If a min goes to roll a stone up the side of a mountain, he has no place on the side of that mountain on which he can rest; if he relaxes his held, it will go down, but when he gets it up to the top, it will lay there, and there is no danger of its rolling down. Now for celibacy. The S ciety of Snakers profess openly that where men and women feel that they can no longer live in the life of sensuality, they can retire for the sake of escaping from these evils, where they may be safe and sure, and certainly upon the ground of perfect relief from the sorrow to which they have been subject by the lower and rudimental principles of their nature. All other institutions, that we know of, are inclined planes, in which mankind cannot find any resting place where they can be safe. We do not expect all mankind to go up that way,and that is all right. We believe, as we said before, that mankind are all right just as they stand, until something within them aspires to higher conditious-until there is an attraction which is put into vital activity, which draws them to semething better, and from that moment they never can e.j.y themselves, unless they rise to a higher place. Mankind are drawn in the ve y lowest possible conditions of selfishness, so long as there is no higher function of their minds awakened, so long as they are not visited and vitalized by an attraction to something higher from men or angels. Let them remain there, for they can do no good anywhere else. If it were possible to take them to a higher plane, they will be worse than they are, and

do more mischief. There is a higher plane—another condition of life-which makes a man cling to his wife and his children, his houses and lauds. If he fills that position well, it is the very place where divine providence has placed him, and there he

should remain. "When the time comes, either in this or the other life, when he finds that there is higher, more universal love, that binds him to all angels and all human beings in the universe, then it

becomes his duty to rise to that plane. "We believe that there is no end to the heavens: that man is progressive, and may rise throughout the endless ages of eternity. It is well to recollect that when man's affections lead him to any place, he must remain there until he grows to desire a higher place,—and then his happiness will be at an end until he raises himself to that plane.

"When we consider that every seventh man. and every seventh woman, has to be divorced; and when we consider the vast amount of jealousy and misery that runs through so many families, we really leel that there are thousands and thousands of men and women in the world who, if they could only hear that there was a place where all these heart-burnings and jealousies and trials could be forever sent into the land of oblivion, and they could enjoy chaste and pure feelings, here and throughout the endless ages of eternity, they would rejoice.

"We believe that heaven is just as possible here on this earth as it ever can be made on any other sphere. We believe that when the reign of pure, practical, personal righteousness is realized by any man or woman, from that moment it grows brighter and brighter unto the perfect day, without any kind of reference to the place he or she occupies.

As soon as a man or woman commences to travel to higher and better conditions, it is heaven to them, and through the law of man's growth and attraction, an influence must and will reach him from the angels, from God, or his fellowmen, by which he will be continually raised to

higher and better conditions.
"This is about the nature and shape of our theory as nearly as I can express it in a few words. Still there are many ramifications to our theory, which it is not possible to present here at this time. I can say I feel very thankful for

the opportunity you have given me.
"I have made a very careful investigation of all the theologies of the day, and I have been totally unsatisfied. Shakerism is not priest-craft or creed-craft, and if Spiritualists or Methodists or Catholics can lay out a plan that shall lead to a better und higher life, where we shall be able to obtain a greater amount of personal righteousness, we will immediately abandon the Shaker platform, and rely upon that. But when I look upon the theologies of the day, and when I look through Spiritualism, as I said before, I know that you are, theoretically, logically and philosophically speaking, ahead of us; but when we come to the practical results, we find that we can live in peace and harmony equal to any other people.

"When we find that we are absolutely equal, and every man and woman has given to him or her according to their needs,—when we enjoy perfectly that state of things, and cannot find that any better condition exists among Spiritualists, even the most enlightened of them. we then conclude that it is test to hold on until we can find something practically superior,-not theoretically alone, for theory and practice must go together.

We know there is an immense amount of theory in the world that is totally devoid of practice. There was an expression or two I heard yesterday that I felt sorry to hear. We have the utmost charity for all monner of people, let their faith be what it may. Every man that is convinced of a truth, as a theory or faith, if it be the highest he can receive, we consider him on the grand high-

way to heaven, so long as he acts according to his highest convictions, consequently, although we do consider that many theories of the present day in regard to popular churches and popular theologies are imperiect and unsatisfactory, are without much foundation in truth, yet we are very delicate how we speak in regard to them, especially to those who consider them as the only means of salvation, we are extremely delicate how we speak in regard to them. Not only so, but we believe that every institution that has been inaugurated since the world was made, and we don't know when it was made, we believe that every one of these institutions that had for its foundation some little grain of truth, and everything that is good, for God's sake, let it remain; whatever is evil, let it be cast

I have heard several expressions here which I would not make. I would not make any derision of a man believing in Jesus Christ and him crucified. If that is the best belief he can have, let him keep to it. I would not destroy his confidence

Sarcasm has a tendency to cut, to sever and de-stroy all tender plants of affection. I do not think we ought to make use of sarcastic and cutting re marks in regard to old fashloned theologies and religious. It does no good to a man or woman to hart their feelings, it may make them angry, and it it does them any good, it is through a long, circultous route. If we can get at a man so as to make him love us, it is the easiest thing in the world to impart truth to him."

Mrs. F. A. Logan said : "The last remark of our brother concerning charity, calls me out. We profess to believe in the harmonial philosophy, and the fundamental principle that our philosophy teaches is, that we are all immortal, are all progressive all will ultimately live in the spirit spheres, and continue to progress eternally. Therefore, we as Spiritualists believe that all mankind are brothers and sisters, from the lowest to the highest. Even the drank ard in the cess-pool of intemperance is our brother the outcast, in the lowest and most degraded con-citions, is our eister. Our philosophy enables us to throw the mantle of charley over all. We know that there is sufficient divinity in every human soul to enable it to grow into purity and good-

Cephas Lynn spoke elequently on the subject of

charity.
Dr. Thomas spoke of his experiences. George A. Bacon said ;

"Mr. Chairman and friends: I am no speaker. I do not belong upon the spiritual rostrum. Spuritnalism to me presents a three fold aspect, religious philosophical and scientific or practical. Now, what is the great want of the present age, relative to the subject of Spiritualism? How stands the subject of Spiritualism, related to the world in which we live? It strikes me more forcibly than any one thing, it is to remove the erroneous notions pertaining to popular theology. Remove these obstacles, and humanity is at once lifted up toward the heavens. I believe the object of these National Conventions should be to devise ways and means by which we can scatter the e errors most specify and most effectually. So believing, I accepted a commission from a veral parties in the East to be present here, and to make the following state-

Louking over the field, as they did, they felt a necessity, and they set to work to accomplish something. They wanted to work from a practical buis We have, as you have, our speakers, our lyceums, our press, our book and newspaper publica ions, but we wanted to reach the masses more directly, as combined together with that good old glorion infidel, Wittem Denton at our head, we form d'he americ a Liberal Tract Society, which is taking the no term out of the American Tract Society, ortho ex. We have published nearly a dozen tracts, and we are scattering these leaves of truth all over the land, that they may reach thousards where our speakers reach dozens. They desired me to say to you that if any of you felt to strike hands with them they might do so, they being in a condition to as ist you, and you in a condition to as ist them most efficuently. Let me

read a few words from the Cons.itu ion. The object is for the more general dissemination of liberal literature, in the form of radical spiritual and reformatory tracts, on moral and social topics, which tend to elevate humanity. Any person can become a member and can contribute to its sup-port. I have here some of these tracts, Henry C Wright's letter, and several others, which I shall now distribute through the audience."

Dr. George Haskell said:
"I have felt for a long time that there is some thing better adapted to our present needs in regard to education than anything we have had. We want a plan by which all parts of the system can

be brought out. We want schools where the sexes can be educated together. Some filteen years ago I felt this, and made up my mind to devote what little means I have to the subject of education. I have visited different parts of the country to find a location which I thought would be best for that purpose. I decided that New Jersey presented the greatest facilitles for commencing such an institution. I know we shall want several of these, but a beginning must be made somewhere. The place is about twenty-five miles South-east from Philadelphia, with easy access to New York and New England, a mild and genial climate, with land easily cultivated, and quite productive. There are twenty five hundred acres of land, with several buildings on it, a good hall, and facilities for the accommodation of a number of families. I have seen on the ground four years and have seen on been on the ground four years, and have set out fruit trees, and had some improvements made. The land is worth about sixty five thousand doilars, and there is a debt of about twenty five thousand, which the parties desire to have settled at once. If I had the means to clear this, I would commence the school at once. If any persons will take land and a vance money, we can soon establish a school. I will give a clear deed for forty acres of land for one thousand dollars."

On motion of Moses Hull, a committee of three were appointed to attend to the offer made by Dr. Haskell

H. T. Child said: "Friends, the hour is a proaching when we must part. I rejoice with you that we have had such a blessed and harmonious meeting. It has strengthened us and encouraged us for the future. have looked thto your earnest faces, and seen and felt that you were determined to go on in this great work in which we have enlisted.

Amid the arduous labors of the office to which you have assigned me, I have found time occa-sionally to look over, not only this audience, but also to see that other audience that many of us have realized to have been here at all our meetlngs. Beside me has stood at times our noble friend and father, Pierpont, erect in the majestic dignity of a brighter spirit; with him, our newly risen Brother Wright, and hosts of others that I may not name now. They are here, noble souls and true, working and rejoicing with us in this great labor that has come to redeem the world, and dispel the clouds of darkness and error which have failen around humanity.

Oh, friends, it is glorious thus to clasp hands with the angels and work on, work ever. We shall all be stronger for this be utiful union and communion, which we have had here. Let me say to you, one and all, that though we may never most on earth again, we shall know each other. meet on earth again, we shall know each other when we meet on the other shore, and as the white hands to lead us higher, we shall rejoice that we have lived in this glorious day, when the light from the mountain peaks of the Summer-Land comes streaming down upon mankind, light ing up the dark places of earth, and casting a balo around our pathway, so that we need walk no longer as elaves in the dark dungeons of earth, but as free men and women, walking upon the highways of life, scattering blessings as we go, so that others may be made happy, as well as our-

It is indeed glorious to feel and know that angels are encompassing us around about, and that we can walk in peace and love above all the storms of life, confident that 'we shall meet our loved ones there.''

The President and Mr. Granville spoke here, and Moses Hull expressed the great satisfaction it

had been for him to attend this meeting, how his soul had been refreshed and strengthened thereby. Kersey Graves and Cephas B. Lynn also spoke el quently, but we could not report them after speaking under influence.

George A. B.con said:
"Friends, I feel that I would put my hand into
the collective hands of this audience, and say, God speed you one and all."

Oliver Hampton said:
"In listening to the several discourses that I have heard this evening, I have not heard one centiment which I, or any consistent Shaker could take exception to Especially am I interested, and have been more

than usually inspired by the last words of our Brother Lynn. There was a practical import in what he said about the care and training of youth. I have been about twenty years in the charge of youth and children. It was suggested by many what is best to be done to forward the interests. what is best to be done to forward the interests and behests of these most noble institutions in the United States and in the world. If there is anything of interest on the face of God's footstool; if there is anything that can in the least destool; if there is anything that can in the least degree give impetus and vitality to the American Association of Spiritualists, it seems to me it is in the tender filial concern for the children of this country. I hope no one will feel wounded at any thing that I shall say. There is a subject which every one of you, perhaps, is acquainted with, either theoretically or practically, that comes very close to the interests of the young children of the present generation. I believe it is our bounden religious duty to teach our children and young people the absolute nature, construction and use people the absolute nature, construction and use of themselves, physiologically and spiritually. I believe further, that through a false delicacy, there have been thousands and hundreds of thousands of young children seat into the maelstrom of heli. (Shakers have not one mite of faith in the cternity of hell torments.) There is a false delicacy which renders paren's absolutely unable to approach their young child, their own sweet boy or girl, on certain subjects. These children are neglected until they are often beyond the reach of all remedies. Every one of us knows by practical experience, what the strength of the lower passions of humanity is, and in order that the great tide of destruction which is sweeping over the whole world, may be somewhat abated in its fury, may it not be well to inquire whether in the education of our children, the physiological character and uses of all parts of their systems, should be fully explained to them. All hope of infusing spirituality in them is vain. All the spirituality in heaven and earth cannot save a calld, unless he is physically pure. The instincts of the calld may lead him ignorantly from day to day into a vortex in which, before he knows it, he is beyond the possibility of remedy.

It has been asked, what shall we do in this di-

rection to favor the interests of humanity? I will tell you what I have done. I have not been afraid to take every child alone, and tell them the proper and legitimate uses of every organ of the body, and everything that I know pertaining to their physical life. I do not hesitate to tell the child the result of the abuse of every faculty, as well as the good and proper use of all the faculties that God has given. How, if they make proper use of these, they will succeed in all things, and if they have children, they will bless them, and so it will go on

from generation to generation I do not hesitate to say that if we shall all do this, that I believe in seven years more good would be done than the spiritual associations can do in fifty years.

I was asked by a young man the other day: What are you tiving to? You are wasting and destroying a portion of your nature. I told him, not at all. I thought I knew about as well as he did what I am about. If you want to understand how it is, said I, I will tell you. There are some little tadpoles down there in the mud. If you examine them, you will find they are only a round bunch or flesh, with a little tail that they waggle.

Now, that warm mud is a heaven for the tadpole. He knows nothing higher, and he wants nothing more. After a time, if his conditions are favorable, that tail crops off, and four beautifully formed feet come out, and he swims gracefully in the water, or leaps upon the land, and is developed for the enjoyment of a higher heaven than the mud puddle was. You may make what use you please of this figure. I know where I am stand-

are.

Let me say to this assembly, if we will begin with our child en and youth, and teach them what they ought really to know, and what is absolutely murderous for them not to know, we shall have in the next generation a far different class of people

from what we have at present.

Just one thing further, and I will not detain you any longer. I would advise every man, and especially every woman, to read Henry C. Wright's most excellent volume, entitled, "Unwilling Ma-ternity." I consider that one of the most valuable books ever published." Mes. H. F. M. Brown said:

·I am glad the Father made this beautiful town. I am glad the people built this halt, and f am glad they had it in their hearts to invite us here. I feel that we have come as a band of pil-grims to Mecca to worship, and we have worshiped all the great and beautiful and lovely things here. I have been at most of the conventions, and have never been at a pleasanter one, where peace and good will seemed the ministering spirits among us.
I was glad that these little children, and larger
ones of the Lyceum, made so happy and glorious
an evening. When the curtain rose, I could only
think of soft sunlight breaking through the clouds. One lady said, 'These children dressed in white, remind us of the Morning Land.'
I hope that you will see that these children are

kept interested and cared for, so that when they come to take our places, they may be better able to do the work than we are.

I am glad we have the pleasure of meeting all

these good old men with their white locks, and these silver haired, womenly hearted women, who, with me, are looking toward the sunset. I am stronger and better for the words spoken to me. We may come back in lifty years, and see how these meetings and lyceums are coming on. I only want, as the time to part has come, to say good-

by to all these friends, and leave with you my good will, and blessings from the angels."

The meeting then closed with a very pleasant sociable, and the friends departed to their homes highly gastified with the good feeling which had prevailed in all the meetings.

## QUERY.

When the dust returns to dust. To rest beneath the sod, And the soul in upward illight Returns again to God, Tell me, tell me, ye savans, That dwell on Wisdom's plane; After the spirit leaves the form Can it return again? In robes of lightest other drest In their celestial birth, Shall we recognize our friend When we retire from earth?

## Where shall I find him?

"Where shall I find the Delty?" Inquired a lady fair.
Behold this beautiful rose-tree,
I think you li find him there.
"I fain would find the Deity,
O tell, pray tell me where!"
Go list to the feathered angaters,
For God is angly there. For God is surely there. "I jain would find the Deity, They say he hath beauties rare." They say he hath desuties rare."
Take a peep in the eye of childhood,
I know you will find him there.
"I fain would find the Deity,
I've sought him here and there!"
Look one on the broad creation,
For God is everywhare For God is everywhere,

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

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BY .... WILSON

### McGregor, Iowa.

Dear readers of the JOURNAL, have you over been in McGregor, lowa? If not, when you journey North west, stop over two days, and go and visit the Picture Rocks. But you may ask before I write any more, "whereabouts in Iowa?" Well, I will tell you, if you will have a little patience. First, then, to commence with the beginning, you will take the Milwaukee passenger train at five o'clock in the afternoon, North Kinzle street, West Side, North Branch, Chicago River, Chicago, Ill. Caution-before reaching the bridges that cross either pranch of the river, p'ug your noses carefully with cotton saturated with Eau de Cologne, for Chicago Biver has a breath peculiarly its own; and now that the Pharlees of Chicago have taken to wash. ing their inner parts, the breath of the river is increased muchly. On reaching Milwaukee, Wis., take the nine o'clock evening train for Prairie du Ohien-take a eleeping car by all means. It will pay. The officers of this rallroad and the sleeping car in particular, know how to care for their customers. You will remember that you are not obliged to pay the porter twenty-five cents for blacking your boots. They, however, will raise no objections to your paying it.

By toking this route, you change cars but once, at an early hour in Milwaukee, and in the evenng find yourself on the banks of the "Father of Waters," on the Wisconsin side. You are not froubled during the night by the frequent nudge or cry of the conductor, "tickets," or the brakes. man shouting cut the names of the stations at which the train may stop. Caution-den't hand your satchel to the bar-keeper in the ticket cfilce, urless you wish to pay a quarter. Cross the street for your subjer or lunch, if you are hungry. You vill get it for balf the money, and just as good, and frequently bet'er.

Ec'ing houses are a public necessity, but the proprietors have no right to charge their customers three prices for stale feed, badly cooked.

By taking the sleeping car of the night train,

you avoid news boys, with their stale fruit, old papers, soiled books, and bad cigars—also the crowding and fretting of the ever changing multitude. You can get a good breakfast in Prairie du Chien, after which you take a fine ride on one of the railroad ferry steamers, to North McGregor, which is situated between two spars or bluffs of high land. The ground is low and swampy, and yet must in the future become a place of considerable importance, as a railroad depot.

South McGregor, or McGregor, more properly speaking, also lies between two spars or bluffs of high land, and has one long business street, having this advantage over North McGregor, in that it has dry land ready made to build on. The people seem to be progresive and full of enterpise. We lectured in McGregor to small but intelligent au

We would a lvise our friends to hold meetings in North McGregor, for there is the perve and brain of the Spiritualistic element, to be found in Brothers Munson, Clark and others. Brother Ladd, of McGrevor, is an earnest worker, but a little easy. We estimate our strength in the two places at sixteen, at the head of whom we may consider Brothers F. F. Munson, Clark, Talcot and Ladd. Picture Rock, below McGregor, is worth a visit, Here the colors of the rainbow blend in beautiful combinations, forming many picturesque acenes. Do not fail to visit them.

### SPIRITUALISM.

The Lesture Last Night.- Man Better Now than Roer Before the Subject for To-Night.

From the Union, St. Joseph. Mo

Notwithstanding the threatening aspect of the weather last evening, between one and two hundred persons assembled at Kirschner's Hall to listen to the second lecture of the cours: being delivered on the above subject, by Mr. Wilson. Beginning at the creation, the speaker quoted

from the Bible to prove that the orthodox, or belief generally accepted by the Christian world, that everything was pure and perfect before man's transgression—was erroneous, and that the reverse was true. That to man's fall we owe everything, even to immortality. That the cerpent in the garden of Eden was man's best and truest friend; that had he not tempted Eve there would have been no progress. Prior to the eating of the forbidden fruit Adam and Eye were nothing but full-grown babes, having no knowledge, "and they were naked and knew it not"-knew not good from evil, until the serpent appeared.

God, as understood and taught by the Hebrews, even denied to man the knowledge of his immortality, and Satan instructed them. To-day the Christian world will tell you that the devil is the greatest of liars, and they hold up his promises to Eve as the blackest of lies ever uttered. Speaking of the tree of knowledge, God said that "the day thou eatest thereof thou shalt surely cie," and Sitan said that they should not die on the day that they eat thereof, but should gain a knowledge of good and evil and be like God himself. Adam and Eve lived two or three hundred years after being driven out of the garden, and the Bible will tell you in the third chapter of Genesis; that God himself had testified that Satan had spoken the truth; that man had gained a knowledge of good and evil, and knew as much as God, and was even then stretching out for the trees of life, and that God, this infinite being of goodness and mercy, drove his greatest and best creation out of the garden and set up guards to prevent their return, for fear that they should come by the tree of life.

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

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

In reading characters the professor missed it on our friend Caswell of the *Herald*, and appeared to hit nearly the thing on several others. To night he lectures on "Jesus," and will close by reading characters of persons chosen by the audience.

## To Lecturers.

Our lecturer, Mrs. Thomas, "passed on" on the 23rd inst. We desire a speaker. We have a good residence parsonage for a small family, which we give to our speaker. Lust year, we raised \$25 a month, besides this rent, for Mrs. Thomas. I supp se the amount we could raise for next year, would depend somewhat upporthe ability displayed.

Here Lain opening for a speaker who could - its soming ing else towards a living. Can you give us any information that will lead to a correspondence with a view to an engagement. Yours.

P. P. BUTLER.

Sec. F S. S. Top.ks, Kan, Aug. 25 b, 1870. We copy the above from the Banner of

LIGHT of Sept. 10 h. 1870. Here is a good opening for such of our friends as desire to be settled. Will not some of the many advocates of settled speakers, apply at once for this desirable situa'i n-\$25 a month and a parsonage for a small family-of course the smaller the family the better. Does the Secretary of the 1st Society of Spiritualists of Topeks, Kansas, mean by the expression. 'I suppose the amount we could raise for the next year would depend upon the ability displayed," how much money the speaker could give toward paying himself or herself, or does he mean that the " \$25" per month would depend on the Society's success during the year, or does he mean by the expression, "and a small parsonage for a small family," the grave now filled by our Sister Thomas. Come, brothers and sisters who desire to be settled in "a nice society," here is a chance for you. Don't all apply at once, for that would be too large a family. Come one at a time, and we assure you that you will be as effectually settled in a small parsonage, free of rent, at the end of the year, as is our lamented Sister Thomas,

Here is the practical results of "settled speakers," and if some one of the many friends of this view of the mission of Spiritualism, does not apply at once, we will hold them up to the world as men and women who have fallen from faith in "settled speakers." Only think of this golden opportunity of \$25, per month in greenb cks-discount for gold 14 per cent-equal to \$21 50 per month in cash, and board yourself.

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

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The Third Annual Convention of the State Spiritualist Association of Milnesota, will be held at Minneapolis Mion, Oct. 21st, 22d and 281, 1870. All persons attending the same must purchase round excursion tickets at their respective stations, reseiving their return tickets, which must be signed by the Secretary of the Convention. Return tickets free are promised on St. Paul & Wilways

kee' St. Paul & Sloux Jity, Histings & Dacota roads, Come one, come all,

Harriet B, Pope,

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The Executive Committee of the State Association have appointed Friday, Saturday and Sunday, Mih, 20th and 30th of October next for the State Association, to be held in the State Capitol at Lincoln.

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'Your child is better."

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

'Your chied is better"

Arsw:r: "I know it!"

The doctor said, "Keep giving the medicine. I think your child will get wel.. I never saw so suiden a change in my life. I did not expect to find him alive."

The father said, "I smr coing to continue the medicine," but did not tell the doctor what the medicine was.

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The above is just word for word as he told it. His name is Houghton; and he declares he never will be without the Powders ag in.

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Mumboldt Basin, Oregon.

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