

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

ARTS, SCIENCES, LITERATURE

NOTED IN ALL PHILOS.

ROMANCE AND GENERAL REFORM.

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Truth 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 POEM.

BY ELIZA A. PITTSINGER

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

Her glory rises her mission appears,
To glow with the dawn of the far-coming years;
The spirit hath its blossom, the summer its bloom,
The autumn its harvest, the winter its gloom;
The spirit its season of hope and regret,
And the star its own time to rise and to set;
The mind hath its master, and greatness lies dead,
The soul its own orb, and the era its head.
The world's dark horizon for a time may obscure
That azure-like glow, transient as pure,
That eyes with its softness, and tinged the goal
Of that shadowy region, the realm of the soul;
The realm of the soul, where the artist ascends,
Euphoric in that halo of brightness that blends
With her own quickened power,—the splendor that
So, glowing and radiating, from the sphere of her
dreams!

The artist, O world! thou art savior and guide!
In all hearts and all homes let her teachings abide,
Let the world over bless and halo the name
Of her who was sent to redeem and reclaim!
Her lessons, ye mothers, oh! cherish and heed,
To the dawn of that grand rearing we sped;
That era of woman, by a woman to be
To the world in the glow of its beauty made her
In the love for herself, in the glow of her face,
In her pitiless, her firmness her meekness and grace.

In the work of her life, and a book by that name,
Whose grand import and lesson I saw in a
O Joye, thou art vanguard! the war is done!
I yield yield to the goddess the crown she hath won.
Full-armed in inspired, immortal, she glows
With the pearls she hath won in the strife with her
foes.
While the power that she wields, and the scope
of the voice,
But the charm of her own inner wisdom portrays,
The Era of Woman—the Era of Gold!
The blending of genius and love to unfold
In a new inspiration, as onward it sped,
Blends light with the ages and hope with the deeds.
Let us live in the new, for the old dies away,
And mingle its gleam with the gem of to-day,
While time by the light of its wings bears us on
To the portals that lead to the rosette dawn
Of that grand coming era, by a woman forthworn,
As she sweeps the vast regions of mind with her
own.

O Man, thou art equalled!—the contest is o'er!
In the realm she hath chosen she reigns evermore.
Henceforth let her spirit in the glow of her face,
By the light of her own subtle destiny,
Speed, speed on your cart and away in your flight,
As ye clip your wings in the fresh morning light,
O ye conquerors of time, O ye victors of years,
To the dawn when the type of this coming appears,
When regal, illumined, transcendent, serene,
She shall travel on the verge of that era—a queen!

The Message.

Oh, bear a message, gentle wind—
And linger not upon thy way—
To one who longs for me to-day;
Hear, hear, by city noise unheeded.

Will hear thy gentle whisper—
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 a sigh, thou hast read my heart;
Hear, hear, 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 Poetess.

LETTERS FROM ANDREW JACKSON DAVIS TO MRS ELIZA A. PITTSINGER.

DEAR FRIEND:—At my request, Mr. Jones of the Religio-Philosophical Journal, has sent me your address, and I therefore write to inquire 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 English 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 five editions of "Ballad Key" were printed, I found that he had also erased 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. DAVIS.
Orange, New Jersey, August 6th, 1870.

MY SISTER AND FRIEND:—Yours of the 10th and 11th inst., all in one letter, came duly to hand, bringing ample evidence that you are the author of "Great Truths," a high, strong, invigorating poem, for the writing of which, you shall receive full credit in the next edition of "Ballad 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.
Mrs. Davis informs me in rejecting over the accident the agent of good fortune—whereby you have been put into direct communication with me. The divine fire, burning in your many printed words, has reached and warmed and fed us very often, but you, at hereto, have seemed 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 once receive it or them. Mary (my wife) sends with me affectionate remembrances to you.
In the ties of humanity, your brother and friend,
A. J. D.
Orange, New Jersey, August 23rd, 1870.

From our Special Correspondent.

"THE DEVILRY OF NEW CASTLE"

Notings by "Reporter."

DEAR JOURNAL!—I have travelled hitherto, North, South, East and West, to hear it repeated that your goodly city of Chicago, "the 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 door; and when he scolds them, they only insult him for it. Naughty boys and girls of New Castle to do the same thing to a minister that you do to other people!

Brother Jenkins says that the word "devilry," and "according to Webster," is "the only word 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, cheat, play cards, gamble, slander, break the Sabbath, and dip snuff, and the clerks and young men of the city ride out on Sundays with hired horses; and after lashing his audience on the sin of "innuendoes," he comes in with one of his "contemptible sins," by saying that the employees of these young men "had better be looking out for their life." "Sly innuendo," he asserts, is by far a greater and more sin than an open slander. "If you must slander at all," says he, "do it boldly and openly."

Brother J. declares that the people of New Castle are a "G-dless set" and there is almost as much or "about as much" hypocrisy outside the church as in it; but very wisely leaves this as an open question. After urging the necessity of strict family discipline and home government as the grand restorative, he illustrated his point, rather dubiously, 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 ruin of a lovely daughter. After a solemn pause by the speaker, a ominous shake of the head, said he: "I told him there must be a screw 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 picnic. He urged the necessity of better morals, complained of insubordination everywhere, complained of the city authorities 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 slight allusion 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 immorality, was caused by any "progressive theology." And it struck us most forcibly that it would be an improvement on the devilish state of things in New Castle, to import a better religion. For if such rests 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 messenger of the true G-d make an effort to save this modern Sodom? Verily, according to Brother Jenkins, there are not "five righteous men" in this city.

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 if there were not great reason for so doing?
Where is Rev. Haddock? Will he take notes on the other side, now that he has been so very busy in making Spiritualism? What does all this mean, Rev. 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 unspiced picture, as the result of domestic theology? You charge hypocrisy 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 serious rates, and for once, we find a Reverend who gets as near His Majesty as Luther did when he buried the inkstand at his coporality.

On the whole, we rather admire the heroism of R. J., though we thought he manifested a good deal of acrimony, mingled with his sympathies, and while listening, took a philosophical 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, be a very tolerant and good-natured people. But we do not think they have much fear of a personal devil or a literal hell, or even the Jenkinses. Truly,
REPORTER.

New Castle, Pa.

The Hidden Sweet.

The honeybee that wanders all day long
The field, the woodland, and the garden o'er
To gather in his fragrant winter store,
Humming in calm content his quiet song,
Seeks 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 chalice. 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 through a Speaking Trumpet in an Audible Voice—Visitation of the Medium—Her Abstracts by those in the interest of the Church.

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

During the last two days, I have been speaking for the S. J. Mutuals near Covington, Indiana. On my arrival at this place, I was met by quite a number of persons each one telling me in their own way—and yet all agreeing in the particulars—of the abduction of Mrs. Jennie Curtner, from the house of Mr. Galloway, six miles north of Covington, Ind.

It appears that some six or seven weeks previous, Mrs. Curtner and her husband, who were then in Illinois, had separated, he having misused her most shamefully, and that she found her way to Covington, and soon became a medium, much to her sorrow, as she did not believe in Spiritualism.

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

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

So 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 finding out. One night, when two men stepped up, put a gag in her mouth, 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 act in such a way that her captor was compelled to jump out and go to the horse's head—meanwhile 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. Peter, Mr. O'Neil, Mr. Ridge and Mr. Miller and his wife.
I sat next to her myself,—held both her hands in mine, whilst the other hand was held by the neighbor next 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-fashioned dinner-horn, began bawling its middle against my nose, and then it would get on top of my head!

All this time I know that each one of 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 Matanswara, one of my controlling influences, announced himself as possessor of the horn. After this, her controller spoke through the trumpet and said:

"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; and 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 with her.

OLD SAW No. 1.

—If the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from view
The winters that deform it;
Hearts as frozen as your own
To that radiance gather;
You will soon forget to man,
"Ah! the cheerless weak!"

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-voiced mother,
Where the plaintive low winds breathe,
Through the leaves of the lattice window,
A song of the summer day,
While she chants a sweeter measure
To her darling rest from play.

Young mother! thus sweetly singing
To the baby upon thy breast,
Lulling with tenderest carols
The downy curls of thy ambition,
Dost thou feel the enirring presence
Of the God who hath 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 blessed than theophile of Bethlehem,
Which the white feet of angels tread,
Is the sacred heart of woman—
The nature through which alone
The divine can become embodied,
And the spirit reach its home.

Look up, O my drooping sister!
To the crown that awaiteth thee.
When truth from many a misty shroud,
Shall sweep over land and sea;
When woman, the Sacred Mother,
The cherished, the free, the blest,
Shall be to an entered 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 weave,
I would that every budding thing
Of June and summer should be thine;
While heart's ease all her purple woe
Should press for thee, wild roses red
All their early breath of angels tread,
Round thee, and forget to cease
Long as sunbeams in the decoo
Of heaven weave their shining strand;
And at last a heavenly hand
Give thee, give thee
Lilies of eternal peace!

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 yesterday morning. Many persons were unable to obtain admittance to the building. After the other preliminary exercises, Mr. Beecher proceeded 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 factors 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 property 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 Saviour was substantially this:

"You are a set of ignorant fools."
It was couched in other language than this, but it came to that. "Ye do err, not knowing the power of the Scriptures," you blunder, you are ignorant; the everlasting law of nature is the law of G-d. For in the resurrection they neither marry nor are given in marriage. But, although he likened man 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 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 life 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 Old 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 that 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; all idea of reward and punishment relative to this life. If 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 be Christians? Let me ask them how could God maintain 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 as to heaven, whether it is a thing or a place. There is no account given of its government or of the experience of those that are there. A

rections, therefore, are not answered, which demand of not unimportant irquisitive spirits to ask. We reason now more in respect to our own nature than the ancients did. Paul teaches that "fish and blood shall not inherit 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 anything about it. There is not a single line of explicit statement, as to what will be our employment in the Heavenly land; and we do not know; it is not stated. In short the questions guaranteed by our condition on earth are answered merely thus. We do not understand the power of G-d, and in regard to the resurrection, it does not yet appear what we will be. "We see now as through a glass darkly, but then face to face." But this very vagueness 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 this is 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 children, not come up 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 affections through the imagination. It may be said, therefore, that heaven is a revelation of man's heart through his imagination, and G-d thus teaches us of things which 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 literally there is a lake of fire and brimstone.

You do not believe it, nor do I. Nor are you to suppose that Heaven is paved with gold and silver. You do not believe that. If people did believe there would be more men's anxious for their soul's salvation. [Laughter.] It is used as a pictorial figure; we have no means of understanding the actual 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 eclipse of the sun, and should say that the moon, in a 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 it would explain it to him so inefficely 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 princes, 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 possible for the Bible 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 golden time. The Princes of earth do not give 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 Democratic Republican—a (them) good—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 picture all that we value as no blest a d best. A maiden 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 clear to him than any other man can make it for him. You may be shocked at this language when I tell you that you may make your own heaven, but you do it, nevertheless. G-d makes your hearts wiser than your heads, and that is the case 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 through a glass, 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 talk it with their own slime. In other words, the bottom cannot understand the top, although 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 him, but on your way heavenward do not despair, 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 I can live well again. So when the time comes, which cannot long be delayed and my grey hairs become white, and my hand palsied, and I am scarcely 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 outward part that is wasting; for though the outward man perishes, the inward man is renewed after decay. I am glad that I have been able to do some good, but I am willing to lay down my task when G-d requires it of me, for I have this imagination of heaven which makes me cheerful and indomitable in the day of trial.

Written for the Religio-Philosophical Journal. SPEAK NO EVIL WORD.

BY K. INGALLS.

If thy day be dark & mortal, If life's cup be filled with gall, Pass it never to another...

If thy life be one long summer, With no bitter, chilly breath, Like a ghostly form to marmar...

If the wine-cup tempt thy brother, And he fall from lofty station, Down where fabled demons hover...

If thy sister's heart be trusting, Concoct some white-winged dove, By a glowing flame of love...

If conditions made thee stronger, What fruit from all thine bliss? Let thy light shine on some wanderer...

Noble souls need not thy praises, For they catch the angel's smile; No words can reach the soul...

Original Essays. ROSICRUIAN MUSINGS.

Written for the Religio-Philosophical Journal. ROSICRUIAN 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...

aplicants. 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...

He looked at her a moment while he puffed his cigar; then handed her fifty cents, saying: 'Give you this out of my own pocket...

was Betsy guilty, that she should be deprived of the comforts of life, and hunted from this beautiful place where she had hoped lived human beings?

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...

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...

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 cramming the youthful mind with the thoughts of others...

Education 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...

Are the popular educational institutions of the day adapted to accomplish the work in the best manner? Let us look at results. The immature mind is stimulated to undue exertion...

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...

Written for the Religio-Philosophical Journal. A COMPACT.

A beautiful Spirit Test—A deceased Wife presents 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...

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?'...

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...

With Brother Wilson, I, too, believe that Spiritualism is not dead, and I second his suggestion as to mass meetings, and other instrumentalities...

Voices from the People.

OSSIMAKE, MICH.—Samuel Ellsworth writes—It is with pleasure that I read a six months' subscription to your most excellent paper...

Original Poetry.

Written for the Religio-Philosophical Journal.

BY S. A. NICHOLS.

'Twas a calm October evening,
And over mountains and wild
The glory of heaven descended.

SPIRITS GOOD AND BAD.

Jottings from the Pen of John Fyffers.

Paul says, 'try the spirits.' We can learn; many things by a close and critical consideration of this idea of Paul's.

Both god and bad spirit's return. If no spirit's return but the of the Devil, as the churches and the preachers now everywhere affirm—why should he say,

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 let through the world coming out with an entire water haul!

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 spirits to invade this world, and lay waste with fire and sword and general destruction His entire realm, while he sits still upon His 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 checkmate him, or to outflank him in any of his cunning strategical movements!

But the whole thing was nothing but a short-lived orthodox lie; and as of old, even so to day.

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.'

THE MORMONS—WHAT SHALL WE DO WITH THEM?

By W. J. Atkinson.

In the JOURNAL of the 31st 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 Bible, preach and practice its sayings, makes a person or set of persons Christians.

I would ask the devotees of the Bible, to read Mormon literature, and compare it with the Bible, and pass sentence after said examination.

Let principle once get possession of the minds of the people, and then we will have no more legislator,—each man will be his own legislator, and none will set bounds to a thing, and say, come to this or I will annihilate you for ever.

This is the sorrowful wail of one who longs to know he is immortal, and sighs for the experimental proof of angel guardianship, but longs and sighs in vain.

BECHER WANTS TO BE A SPIRITUALIST.

In a recent letter to Fanny Fern, writing of Littlefield, Conn., Mr. Becher 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 Becher, please uncover your head, and drive from your mind all but heavenly thoughts.'

You only prove yourself possessed of longings common to humanity, Friend Becher, 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.

Thanks to the All Father 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.

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 shuts from your vision the beautiful facts of immortality.

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 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.

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;

The philosophical 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.

LETTER FROM A. NEWTON.

Joseph H. Priest and his healing Power.

BROTHER JONES:—I wish to say to your readers, and especially those who reside in California and Oregon, that Joseph H. Priest, recently of Berlin, Wisconsin, is now on his road to San Francisco, California.

On the eighteenth of September—present month—he delivered a discourse upon Progression, in the Christian meeting house, located in his old neighborhood.

NEW EDITION, REVISED AND IMPROVED. THE STARLING PROGRESSIVE PAPERS COMPLETE.

Comprising liberal and logical essays on the following subjects:—The Spirit of Progress—Divine Development—Life—Individual Reform—National Reform—The Divine Method—The Spiritual Republic—A Remarkable Vision—Doings and Prophe- sayings—Souls—What am I, whence produced, and for what end, whence drawn I belong, to what period tend—Ideas and their Progress—The Nazarene—What think ye of Christ?—Regeneration—The utility of pain—A Plea for little ones—What are wonders—Omniscience—Utility of tears—Barren words to mothers—Selfhood—And who he come to himself? What is faith, he not act and only believe, a privet essence, Spiritual Encumbrance, The Broken sword, The rustic necktie, Hat-cutting by spirits, Spirit Painting, The mysterious hand soft as a woman's, News from the Spirit world, Transformation of one globe, and final disappearance of even and all diseases.

HOW AND WHY I BECAME A SPIRITUALIST.

BY Wash. A. Danskin. FOURTH EDITION.

With an appendix giving an authentic statement of that wonderful phenomenon known as the solid iron ring manifestation, which is alone worth more than the price of the book.

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For sale at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 187 & 189, South Clark Street, Chicago, Ill.

Speaker's Register.

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

Andrew Jackson Davis, Orange, N. J.
J. Madison Allen, Ancona, N. J.
O. Fannie Allyn, Stoneham, Mass.

Rev. J. O. Barrett, Glen Beach, Wisconcin.
Erlie Brown, Trance and Test Medium, will answer call to Lecture. Address: 128 West Washington street, Chicago.
Henry A. Beach, Spring Valley, N. Y.

Dr. J. K. Bailey, box 325 Laporte Ind.
Rev. J. O. Barrett, Glen Beach, Wisconcin.
Erlie Brown, Trance and Test Medium, will answer call to Lecture. Address: 128 West Washington street, Chicago.

Mrs. E. A. F. Swain, Union Lakes, Rice Co., Minn.
Benjamin Todd, Portland, Ore.
Benjamin Todd, Inspirational Speaker, Portland, Ore.

Artificial Somnambulism.

The author of the above named book, is a philosopher of large experience and great merit. In this work he treats of the philosophy of mind as demonstrated by practical experiments during the last twenty years.

HELEN HARLOW'S VOW.

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

SEXUAL PHYSIOLOGY.

A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PROBLEMS IN SOCIOLOGY.

The greatest interest now being felt in all subject relating to Human Development, will make the book of interest to every one. Besides the information obtained by its perusal, the knowledge of the various systems treated in improving and giving a higher direction and value to human life cannot be over-estimated.

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Psychometric Deliverance

THE PHILOSOPHY OF CREATION.

Unfolding the laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and Spirit world. By Thomas Paine, through the hand of Horace G. Wood, Medium.

HELEN HARLOW'S VOW.

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

First went the angel-eyed—then smiled the angel-gladly And caught the maiden merrily rushing through open door!

SEXUAL PHYSIOLOGY.

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Religio-Philosophical Journal

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. Office, 187 & 189 South Clark Street.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

CHICAGO, OCTOBER 22, 1870.

TERMS OF THE Religio-Philosophical Journal.

\$3.00 per year, \$1.00 6 months, \$1.00 3 months. Fifty Cents for Three Months on trial TO NEW SUBSCRIBERS.

In making remittance for subscriptions, always procure a draft on New York, or Post-Office Money Order, if possible. Where neither of these can be procured, send the money, but always in a registered letter. The registration fee has been reduced to FIFTY CENTS, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. All Postmasters are obliged to register letters when requested to do so. All subscriptions remaining unpaid more than six months, will be charged at the rate of \$3.50 per year.

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1. Any person who takes a paper regularly from the post-office—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the payment. 2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and collect the whole amount, whether the paper is taken from the office or not. 3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncollected for, is PRIMA FACIE evidence of intentional fraud.

LOOK TO YOUR SUBSCRIPTIONS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 31, 1870, it will be called, "Smith J.—Dec. 31—70." The amount \$3.00. If he has only paid to Dec. 15, 1870, it will stand thus: "Smith J.—Dec. 15—70, or perhaps, in some cases, the last two figures for the year, as \$2 for 1870, or \$2 for 1869.

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

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

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 week.

For eleven weeks we have pursued the investigation of this subject, unweaving many facts connected with the orthodox God, and demonstrating conclusively that he is a myth, and those who worship him, are just as much idolaters as those in India or China, 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 catch the wafting breeze, and fearlessly goes forth on the waters of the mighty deep, to contend with mountain waves and terrific storms—here, away from rocks and shoals, he fears nothing, bids defiance to the mad waters and the fierce hurricanes.

And let 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 efforts. Just for a moment think of the wild confusion that prevails on all sides in connection with this subject! 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 comes next? What is left undone? What points have we not touched upon during the last eleven weeks? Ah! many. The 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 a 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 existence, they have failed to demonstrate why evil was allowed to exist, why disorder 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 generalities, would show an unpardonable weakness. We boldly face the issue. The problem 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 in, through, and out of, the world, demonstrates that like a watch, he was made, only the fingers that put him together are 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 Able's dependants 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 forces invisible to the naked eye. The electric current that can penetrate the strongest man is invisible and impalpable. The rolling thunder, nature's own colubrids, is caused by impalpable forces. The wind that moves the ponderous wheel, or the majestic ships, can not be detected by the keenest vision. The forces that

will develop a timid 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 subjct 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 force is acted upon, and set in motion 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 freedom can not result from your creation by another. If law acted in the creation of your mind, in unfolding it, and perfecting it with mathematical 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? Where is the dividing line? Law forces you into the world. Were you consulted? Not where in then were you free? Does law act in your formation, and not to sustain? But this man is idiotic, his eyes are not brilliant with that expression that distinguishes 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 reason by a burden of fish hooks. 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 cripple from birth; another stands by his side in perfect health. Both are the creatures of law. One is strong and vigorous, the other weak in body and mind, but

"Each thing in its place is best, And that which seems but idle show Strengthens and supports the rest." No less appropriate is that oft-repeated couplet of Pope's:

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

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

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

Has the idol, then, as important a position on earth as the most profound scholar that ever wielded a pen? * * * * * "Oinquiring mind! ever on the alert, ever active, bounding 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 scan the universe, measure the distances of the planets from the earth or sun, invent instruments that unfold the heavens like a scroll, and read therefrom the language of unseen forces.

Oh, how majestic and grand! Before the colossal grandeur of the great mountains that dot the fair pages of science, or shine forth from the artist's brush 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, Columbus-like, leaves old established landmarks to search for grander and more beautiful truths that will ever be before it.

Yes, the human mind—a library of books—a canvas on which are delineated nature's landscapes, and the choicest works of art—a store-house of literary gems—a 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 senses around—oh, the human mind! capable of infinite possibilities, what a question will it evolve?

Really, then, how can one prate in matters feasting with flint and adamant, covered with putrid sores, the outcropping of disease, suffering from pain that causes the tears to flow and the means to escape from the lips in plaintive melodies,—yes, how can matter, sending forth death-messengers in the shape of some contagious element, strengthen and support the rest? * * * * *

The waves that roll mountain-high, that rise in colossal grandeur, dressed in a spray of white, while they dash the staunch ship to atoms, afford a source of enjoyment to the sea-gull, the sea dolphin, the flying-fish, and the numerous phosphorescent animalcules that send forth their lurid light from the vast volume of water that heaves to and fro, as if laughing with joyous glee! While it is causing death by dashing to atoms the ship, its movement generates new life, brings into existence untold millions of animalcules, the light of which can be plainly seen at night on the mad waves of the ocean, as they dash along in terrific grandeur; and when the bodies of earth's children are enveloped in a watery shroud, and the sea-gull sings the parting requiem, the thousands of fish feed on them, and untold millions of phosphorescent animalcules are generated therefrom.

The mad waves do no harm. They cause death on the one hand, but they develop life on another. * * * * *

Grand thought! Boundless arrangements in the economy of Nature! Man, pause before you curse God, or utter blasphemous 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 hail 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 knees are asking God to drive away the Storm King, to fetter the lightning, to assuage 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 mad 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. "Go on thing!" says the shark. "Grand arrangement!" utter the thousands of fish that meet to hold high carnival 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 suffers 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 sister, 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 chilling blasts that are freezing some poor frail creature that was driven forth like Carrie Beam from a playful residence on Michigan Avenue, because she had erred once? Poor Carrie! you had erred. You were a servant girl. When you surrendered your better nature to that hell-hound, Charles Garetem, little thought you of the torments of scorn, vituperation, abuse and hatred that would be heaped upon you by the members of that household. Driven to despair, 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—oh, 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 humankind walk on soft carpets, sit in silken chairs, sleep on downy beds, eat the choicest viands, while on the streets was Carrie Beam, a poor servant girl, in labor pains, suffering untold agonies.

Poor, miserable, contemptible, helish, brutish, hateful souls of that palatial purity! 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 Nature's laws? Or shall we term

"All transient evil universal good, All discord harmony not understood!"

Carrie Beam's suffering, exalted sympathy, created new life, as it were, in chilled souls, and in the end did great good. And can we truthfully 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 mingled rapture with the thought of ultimate success, we enter a glimpse of duty through the Serpent's Eye, that has been so much trouble to us in our search. The dark cloud that enshrouded us is gradually rising, and we feel as if we were walking in grander fields, where truth, becoming a living 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 shrieking away; the Serpent's Eye, as if he was about to commit suicide, and our spirit guides are all hilarious, and we feel like a man just escaped from a hideous incubus.

Henceforth we shall continue our labors with new life and energy, and will finally unveil the Being after whom we are searching.

Complimentary Resolutions to Mrs. Harding.

At the close of Mrs. Harding's engagement with the Cleveland Society of Spiritualists, Sept. 23, 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:

Resolved, That the ministrations of our esteemed and gifted sister, Emma Harding, to the Society in Cleveland, are now closed, and desiring to give expression to the affectionate esteem entertained for her, as a noble woman and a self-sacrificing laborer in every reform that can aid humanity, therefore,

Resolved, That we regard our eloquent sister's example to none, as an able exponent of the Spiritual Philosophy, and that we feel a pride and satisfaction in committing the sacred cause of Spiritualism to such hands, knowing that it will ever receive that eloquent defence and justification in its merits.

Resolved, That our sincere gratitude is due, and hereby most freely tendered to Mrs. Harding, for her earnest, unrelenting and most successful labors in different parts of our State, and in Cleveland, for the past two months, as assured as we are, that by her irresistible logic, her matchless eloquence, her exalted and angelic inspirations, our cause in Ohio has received, as in 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, sympathizing with the poor and oppressed, and using the most heroic efforts to reclaim the degraded and fallen of her sex, do we recognize in her endeavors, the woman and the angel united and combined.

Resolved, That in her recent effort 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, she proceeds to be devoted to aid the suffering, we find additional proof (though none were needed) of the unselfish devotion and living sympathy of Emma Harding's great, womanly heart, for suffering humanity.

Resolved, That though parting with her in the firm, we shall still keep and cherish her in memory's bright and golden, and wherever she may journey through life, whether across the ocean blue, to the land of her birth, childhood and kindred; whether visiting foreign lands, fulfilling her heaven-appointed mission; or when 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 Harding, 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. Harding, 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 Harding, 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 honorable 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 tests that could not be questioned. I would like to say through the JOURNAL, that here is one case of four years' 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 sick give her a trial, for the angels are with her, and they will not be sorry. Yours, &c., J. W. KENVON.

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, balancer and healing medium, are so generally known, that the slanderer who willfully misrepresents her powers, will find no other compensation than the justly merited contempt of those whose minds he thus attempts to prejudice against a medium far his superior.—Ed. JOURNAL.

Rosierucia and Reform.

F. B. Dwyer in the Field 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 Rosierucian Philosophy," "Bathism," "Magic," "Magnetism," "Clairvoyance," "Fire-Worship," "G. vernaments," "The Issues of the Times," "Mediumship," "Development," "Dæmonology," and all the great subjects of the day.

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

Miss Eliza A. Pittsinger.

This distinguished California poetess, whose poems have been read with great interest all over the country, is now the acknowledged author of "Great Truths," as published by Andrew Jackson Davis, in his "Star 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 auspices of Mrs. Julia 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 may go.

Dr. Samuel Underhill.

This veteran in the cause, is now at Dixon, Ill., 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 after God," has attracted the attention of thinking minds, and is awakening within them a train of thoughts that will do good. The whole orthodox church-to-day, are worse Pagans and idolaters than those to whom they send misdirected arrows.

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—cares their friends, and do many other wonderful things.

Information can always be obtained at this office in regard to the place where seances 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 worshipped 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 help 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 furnish the last day's proceedings this week.

Personal and Local.

—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 Lebanon, Indiana. We have his lecture delivered at Terre Haute, and shall publish it soon.

—A note from Mrs. L. A. F. Swain says that the cause of Spiritualism is prospering in Minnesota. 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."

—R. Bolton, writing from Peoria, Ill., says that Mrs. Abbott, the developing medium, has been doing a good work there, and is going to Davenport. She will again 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 him, and that he guided all the important actions of her life.

—A. Coyle & Co., National News Depot, 237 Pennsylvania 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.

—Isaac 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 eloquent lecturer, H. P. Fairfield, speaks in Salem, Massachusetts, this month, and at Ancona, N. J., next.

—Brother G. N. W. Sawyer, M. D., writes to us from Flint, 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 approval.

—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, and attend funerals and weddings. Address him care of BANNER OF LIGHT, Boston, Mass.

—Mrs. Annie C. Torrey is now at Mobile, Alabama.

—Dr. Samuel Underhill writes us that Professor Phelps has accepted him as an opponent in a debate, 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 his cause, Dr. Underhill. An abstract of their debate will probably be furnished to the JOURNAL.

—Brother Samuel Hartman writes to us, speaking in high terms of the lectures of Emma Harding, at Waukesha, Ohio. Jacob Hrabrowski tendered his behalf for the use of the Spiritualists, but that was too small, and the Court House had to be employed.

—The BANNER OF LIGHT, alluding to the prominent characters at the Richmond Convention, says: "Dr. Henry T. Galt, 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 press.

—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, if no arrangements are made there, he will speak at Greeley, 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 lifeless. Messengers were dispatched to Dr. de Laessan. 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 man did all they could to restore his life, but it continued to ebb despite them, and in a few moments Dr. de Laessan 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. Craft, as near as we can decipher his name from the writing, speaks of sending to S. S. Jones by draft, \$3.50, but fails to give his post office address. As soon as we 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. Bailey speaks in Corning, N. Y., on the 25th, 26th, and 27th of October.

—David Dillon, of San Jose, Ill., writes to us speaking in high terms of the labors of Mrs. F. A. Logau. He says that healing is one phase of her mediumship. She also writes under spirit influence. Her poetic effusions he regards as very fine.

—Mrs. Rogers, late of Maine, a fine trance medium, gave us a fraternal call on her return from Iowa 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 going on between the Almighty and his Satanic Majesty 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 matters 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 to earth.

—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, have 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 pertaining to this sphere of existence, and who have been removed to another without losing their identity. Communications are also made by means of table tipping, rapping, etc."

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

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

—Prophecies are constantly being made by different mediums. The person who is not mediumistic, cannot foretell the future. The 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 Gaeberlen de Chatelet, published a few years ago, I have taken the trouble to consult it today. The prediction referred to, who is referred to, these words: 'When the second empire shall have been established at Paris, it will last for eighteen years, less one quarter, not a day longer.' Mark the singular fulfillment. Louis Napoleon claimed supreme power, though not yet the title of Emperor, on the 2d day of December, 1852, and on the 2d day of September, 1870 exactly fifteen years less one quarter, not a day longer, he was a prisoner of war, and his dynasty at an end. This is one of the most remarkable coincidences on record, if the prophecy has not been cooked up for the occasion, but was printed in black and white years ago."

—Dr. A. B. Herman, leading medium, late at Sheboygan, has located in this city, at 42 Eagle street. The Doctor, under spirit direction, is compounding 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," owing to the great outlay for illustrations, etc., cannot be afforded at a less price than \$1.25 per copy, at which price it will be sold. Postage, 16 cents. We have a quantity on hand, and shall be able to fill all orders in a few days.

—Mr. J. B. Adams keeps the *RELIGIO-PHILOSOPHICAL JOURNAL* for sale at the corner of G and F streets, opposite of the post office, Washington, D. C.

Dr. Dale in Beloit.

Interesting Particulars in regard to Healing.

It was announced, some time ago, that Dr. Dale was coming to Beloit. Well, no one cared for Beloit had long been the rendezvous 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 he cured them. They told the story to their friends, and they, too, went and were cured. The truth now began to leak out. Dr. Dale was not a "Quack" but a thorough Analytical Healer—a physician of high order—a man who was *powerful*; 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." He did not use one modicum 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 disease, would be fatal to another of a different constitution. Dr. Dale'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 few of his age, or older, are meeting with the same success that attends him. Well, Dr. Dale has been in Beloit three weeks; since the first few days he has been thronged. People came from near and far, and he has treated many desperate cases successfully. He has had about twenty cases of membranous rheumatism, and in every one he has wrought a cure. Among them, the first dramatic case, perhaps, was that of C. C. Vance, Esq., Justice of the Peace, at Rockford. He was almost helpless, and could hardly get around with the aid of crutches. His limbs were drawn out of shape and he could neither bend or use them, and suffered continually the most terrible pain. Dr. Dale almost hesitated to encourage him, but told 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 Tuesday he came up to the Doctor's office, without his crutches, and told him he was cured—that he felt as free and limber 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 could years before.

One gentleman here, who has suffered terribly with asthma for twenty years, and who was almost suffocated when he came to him, he has, he tells us, cured him by a few treatments. Several severe cases of inflammation of the lungs he has so successfully treated. We mention these few cases among the many treated there, to show the merits of Dr. Dale, and that he is not one of that class of pretentious doctors who are pattering 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. Dale stands very high there, and people have the highest confidence in him. —*Journal, Beloit.*

Philadelphia Department.

Subscription will be received, and papers may be obtained at wholesale or retail, at 834 Race street, Philadelphia.

Stimulants.

Some singular facts concerning the different stimulants used by eminent men are given by an English writer, Dr. Paris, in his "Pharmacologia." Hobbes drank cold water when he was desirous of making a great intellectual effort. Newton smoked, Bunaprite 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 Salisbury, who sat next to him.

Man kind are influenced by a variety of causes in their actions and the expressions of their sentiments and feelings. The food we eat speaks right out through our organism. The drinks we take are still more decided and prompt in their expressions. To know the real value of any opinion in regard to the use of food or drink, you must know the habits of the individual who gives it. The man who drinks tea or coffee or uses spices and condiments, places his organism by this means in a condition for these articles to speak right out for themselves, and he cannot blame them. The individual who uses tobacco, resigns his judgment to a greater or less extent to this noxious plant, and it will speak out through all his thoughts and actions, often in extreme selfishness. The man who pours alcohol into his stomach, virtually resigns his judgment to the voice of that which may well be called "evil spirits." In all cases, unless the system is very much blunted, the individual has a struggle in getting it into a condition to bear stimulants. Many a little boy has spent days of his childhood in acquiring the "manky habit" of using tobacco, and even the most inveterate chewers, who have saturated their systems, know that there is a limit beyond which the weed becomes exceedingly noxious, even to their corrupted system. We have often marvelled at the extent of power in the human system to withstand the violations of physical laws, as we have passed near individuals, who were reeking with the fumes of alcohol and tobacco. We have not much hope of reforming such individuals, because the run and tobacco assist their divine right to be themselves, and having been enserfed on their throne, it is a system which is surcharged with it, as it is by the man that we are able to appeal to, but the stimulants to which he has sold himself. It is a sad feature in human history, referred to in the above extract, that some of the finest minds that have ever cast 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 brilliant talents with which they have been endowed. Intemperance is a fearful evil, sapping the very foundations of human character and human power, and our mind hops must be in the education of the young, in teaching them to avoid its very beginnings. That education must, however, commence prior to birth, for there is no condition in which there is clear evidence that talented tendencies can be transmitted than that of a love of stimulants; and it is a fearful thing to know that very many children are begotten under the stimulating influences of alcohol and tobacco. A fearful responsibility rests upon many physicians, who not only administer alcoholic preparations, but actually recommend them as "generators of life force," a most fallacious idea, for stimulants never generate life-force, but always excite, irritate and exhaust it; and those who succeed in the habitual use of these, do so in spite of them, and not as the result of any beneficial action.

We appeal, however, to the young, whose systems are pure, and to women, who as a general thing, have not entered into these debasing habits. 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 nutritives, and which in proper quantities, always satisfy the natural and healthy demands of the system. Among the articles taken as food in civilized life, are stimulants of various kinds—pepper and spices belong to these,—they do not, however, satisfy the demands of the system, and are used to create an artificial desire for food. Every person knows, that after eating one or two spiced ginger cakes, there is a strong craving for more. This is not the case when crackers or plain food is taken. The stimulant excites the stomach, and causes an unnatural flow of gastric juice, which produces an exhaustion.

Pollock in his *Course of Time* expresses this idea in speaking of Byron. He says, "The drunk draughts that common millions might have quenched, then died of thirst because there was no more to drink." Those who have witnessed the wild and unsatisfied cravings for stimulants, of the inebriate, can realize something of this. The true plan to escape all these evils, which flow from this terrible source, is to avoid the beginning. Parents should never give their children stimulants, especially as articles of food, for this in its usual development has laid the foundation for an appetite, which has led them on to ruin. There is in whom the appetite has already become confirmed, should be permitted to give him the food that is before him.

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 insidious arms of this Bileam monster. The moderate drinker never expects to be a drunkard—oh, no! but the wily enemy is cunning as a serpent in the grass, and every glass of liquor is a trying temptation that shall lead him closer and closer, until he falls. There is no safety in the habitual use of any kind of stimulants—their effects are evil and evil only, and certainly no advantage, and the habitual use is never conducive to health. 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,—how will it be when the water is four feet over it, as it will be? We say to all these,—touch not, taste not, handle not, suffer a thousand times more than you ever have, rather than yield yourselves servants to such a vice and degrading influences, as shall take away your manhood—your nobility, the dignity which God has bestowed on you. Be careful of the milder stimulants, for they are the stepping stones which too often 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 may, if you are tempted by your associates, or by any other influence 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 idea that you may have power to reform them. Remember that it is always much easier to prevent evil than to remove it.

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 him 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 best 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 allow his organism to be used by any other intelligence, and who is the principal spirit engaged in the great work.

Mr. Richmond has been an agent in the hands of the Spirit 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 minds upon which we would operate."

Thus we find that Mr. Richmond has been an instrument, a medium, so to speak, through the 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 \$1.50, postage 20 cts.

A Spiritualist Mystery.

Under the above head, the *Leavenworth (Ind.) Independent* gives some remarkable incidents connected with the experience of a lady residing at Fredonia. "Spiritual mysteries" will never cease. When man reaches the point on Progression's ladder, 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 attention.

The "mystery" is as follows: "I was about ten years past, a lady residing at Fredonia, has for a compulsion a spirit child five or six years old, which attends 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 little form is seen following the one whom she seems desirous to guard through life, that 'There goes B's little girl.' Frequent attempts have been made to capture the mysterious visitor, but when the hands would seem to be about to coming in contact with the form, it would suddenly melt away and become invisible. Only once has it been seen in any other place than following the lady alluded 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 child, were occupying a room in the house of the haunted 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 bed. Looking in the direction of the sound, he observed a little girl walking towards the stairs. Naturally supposing that it was his own child that had got out of bed some way, he sprang up and followed the form down the stairs, at the same time calling it to return. His wife, noticing his movements, asked him what he was doing. He replied that the child was out of bed and going down stairs, and he was trying to catch it and bring it back. The wife responded that the child was still in bed, which the 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 circumstances concerning the mysterious visitor. A bright light was burning in the room at the time, and as both husband and wife were awake and talking when the child made its 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 healer, is stopping for a week at the European Hotel, Dearborn street, Chicago. Those wishing to be healed, call and see him. He also wishes to obtain agents to sell his "Handy, Movable, Culinary, Stove Pipe, Shelf, Fruit and Clothes Dryer". Address when at home, 283 Superior street, Cleveland, Ohio. Sent for illustrated circulars.

The Biography of Satan;

or an Historical Exposition of the DEVIL and HIS FIERY DOMINIONS. disclosing the oriental origin of the belief in a Devil and Future Existence. All about the

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For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 187 & 189 S. Clark Street, Chicago.

J. BROWN,

Late of Oxford, Ind., owns for the *Journal* since the 9th of March, 1868. We are informed that he has gone, and left his family. If this notice should reach his eye, he will up, and shall be glad to give his name out of the Black List by paying his arrearages due for this paper.

MRS. A. H. ROBINSON, Healing, Psychometric and Business Medium, 148, Fourth Avenue.

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

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

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

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

Terms:—First prescription, \$2.00; each subsequent, \$1.00. The money should accompany the application, to insure a reply.

MINNEAPOLIS.

Persons attending the Annual Convention of State Association of Spiritualists, to be held at Minneapolis, Oct. 21st, 22d and 23d, 1870, will purchase "round excursion tickets" receiving their return tickets at their respective offices on Milwaukee & St. Paul, Hastings & Dakota, and St. Paul & Sioux City R. R. On the St. Paul & Pacific R. R., they will purchase their tickets of conductors only on the train. On Lake Superior & Mississippi R. R., they will turn over on certificate of Society of Convention, that they will fall fare to St. Paul.

Boards and roomboard. By order of respective agents: Harriet E. Pope, Sec'y.

SOUL READING.

Or Psychometric Description of Character. Alma Lord would announce to the public that those who wish, and will visit her in person, or send their photograph, late of hair or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition, make changes in past or future life, if physical disease, with prescription therefor, what has to be followed in order to be successful, the physical and moral condition of those interested in marriage, hints to the husbands and mothers, directions how to govern children and what to do in case the delinquent may become headstrong and rebellious. In delineation, \$2.00. Brief, \$1.00 and two three-cent stamps. Address: ALMA LORD, Box 168, Dixon, Ill. vs 23 ct.

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Rev. John Pierpont.

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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.

Photographically reported for the Religio-Philosophical Journal, by Henry T. Child, M. D.

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

Mr. A. A. Wheelock said: "No question could arise that would give me greater interest than this Lyceum question, and I 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 every one of these Spiritualists that have come up out 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 period 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 church 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 mother's love; how these things are crippling and blinding 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 throughout the world, holding it firmly, and with the tenacious grasp with which the different theological organizations 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 regard the spirit agencies of this movement. I believe the whole scope of it is to take the child not only mentally and spiritually, 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 body as a basis in our every day system of instruction among our children, and give it that fastening touch that it needs, it shall also form the basis of all that is beautiful 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 Lyceum, 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 stunting the children with theological creeds and notions. In the Lyceum, we reverse all this, and instead of stifling 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 comprehend.

"I may reverse all this system of education, and in order to do this, so radical a change as this demands that it shall be based 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 Spiritualists, 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 so 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 dollar." 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 seceder if I had not gone through the Lyceum.

"There was a time when the position of the Lyceum 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 efforts upon the Lyceum it renders them strong, and they forget those little petty jealousies that so often arise and separate the adherents of the cause. Sometimes think that as Spiritualists we do not get into the divine enthusiasm enough. Do we really believe that Andrew Jackson Davis got the idea by a vision, concerning 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 exists in wild ecstasy 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 cannot 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 dogmas, 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 our children will accept Spiritualism as 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

me from a system which takes me away from my brethren 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 Philosophy 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 century.

"It is the magic power by which the angels hold communion with those who watch upon 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 from our midst, 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 Infidel, who stood outside 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 purity.

"Spiritualism is the angel of the present age. Through its bright power, light has come into the dark places, and hearts have been made glad—there are no shadows where once there was grief. Man may point the finger of scorn, but ere long humanity will not dare to raise its puny hand against it. The meg-e word has gone out; its magic power has crossed the mighty ocean. Nations are shaking to their centre; humanity cries everywhere for spiritual freedom, and the echo has been heard in the courts 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.

THURSDAY MORNING.

Conference.

INVOCATION BY NETTIE M. PEASE.

"Our Father, not as slaves, with trembling fear, Would we in thy pure spirit appear, Nor as those who fear the avenging rod, Or a great vindictive God;
Not as those who tremble at the fire, And the "lake of burning fire"
Not as those who with the crowd, Have low before thee all bowed, Praying that their God might save;
How low and vile a world could be; How low and vile in time,
As the baby day of June
In roses glowing red
Their sweet breath around us spread—
"When the flowers read the grass
Smile so sweetly as we pass—
Then, when our hearts are all aglow,
We would raise our praises to thee, for we know
That our God dost love all
And hast care over great and small—
"O'er him whose soul is free from stain
As deeply down our hearts
"O'er him whose soul is wrapped in gloom
As deep and dark as error's tomb
On high or low—on great or small—
"Thy benediction love doth ever fall,
Father, we know in thy good time
All souls shall know 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—
"Be well so near 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 appreciated, 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. W. it 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 incarcerated 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 my 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 begin, 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 blessing to all.

"There seems to be no plan under the heavens more calculated to promote that grand idea better than this community; consequently we are established in Communism.
"In the second place, we live a truly and perfectly celibate life. 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 tremendous 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 mistresses,—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 Gethisemana. There may be such a thing as a necessity for a celibate life in all the world. If all the whole creation—vegetable 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 would 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 believe 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 tremendous 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 man 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 hold, 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 Shaker's Shaker 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 subjected by the lower and rudimental principles of their nature. All other institutions, that we know of, are inclined places, 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 assures them to something better, and from that moment they never can enjoy themselves, unless they rise to a higher plane. Mankind are drawn by attractions all their lives. We find one class in the very 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 coming to his end, and his children, his house and his land, and 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 feel 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 into 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 fellow-men, 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 theologies of the day, and I have been fully satisfied, Shakerism is not priest-craft or ord-craft, and spiritualists or Methodists or Catholics can lay out a plan that shall lead to a better and 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 best to hold on until we can find something practically superior,—not

theoretically alone, for theory and practice must go hand in hand.
"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 manner of people, but their faith be lieves that man that is convinced of the truth, as a theory or faith, if it be the highest he can receive, we consider him on the grand highway 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 imperfect 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, and 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 harmonious 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 drunkard in the cess-pool of intemperance is our brother, the outcast, in the lowest and most degraded conditions, is our sister. Our philosophy enables us to throw the mantle of charity over all. We know that there is sufficient divinity in every human soul to enable it to grow into purity and goodness."
Cephas Lynn spoke eloquently on the subject of charity.
Dr. Thomas spoke of his experiences.
George A. Bacon said:
"Mr. Chasman was friends: I am no speaker. I do not come upon the spiritual rostrum. Spiritualism 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 principle of Spiritualism, relative 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 derive ways and means by which we can scatter the errors most especially and most effectually. So believing, I accepted a commission from several parties in the East to be present here, and to make the following statement.
"Coming 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 basis. We have, as you have, our speakers, our Lyceums, our press, our book and newspaper publications, but we wanted to reach the masses in regard to the cause together with that good old glorious method, William Dutton as our head, we formed the American Liberal Tract Society, which is taking the book out of the American Tract Society, or other. We have published nearly a dozen tracts, and we are scattering these leaves of truth as fast as we can. We have 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 fifteen years ago I felt this, and made up my mind to devote what little means I have to the cause 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 facilities for commencing such an institution. I know we shall want several tracts, 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, a good hall and facilities for the accommodation of a number of families. I have 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 dollars, 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 advance money, we can soon establish a school. I will give a clear deed for forty acres of land for one thousand dollars. I have a 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 approaching 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. I have looked into your earnest faces, and seen and felt that you were determined to go on in this great work in which we have enlisted.
"And the anxious labor, of the office to which you have assigned me, I have found time occasionally 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 meetings. Beside me has stood at times our noble friend and father, Harriet, 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 fallen around humanity.
"Oh, friends, it is glorious thus to clasp hands with the angels and work on, work over. We shall all be stronger for this beautiful union and communion, which we have had here. Let me say to you one and all, that though we may never meet on earth again, we shall know each other when we meet on the other shore, and as the holy angels come to greet us and reach our 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, lighting up the dark places of earth, and casting a halo around our pathway, so that we need walk no longer as slaves 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 ourselves.
"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. George A. Bacon and Cephas B. Lynn also spoke eloquently, but we could not report them after speaking under influence.
George A. Bacon 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 sentiment 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 every one one after another, that the great desideratum is that we should have 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 foot-stool; if there is anything that can in the least degree brighten and vivify 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, it seems to me it is in the present generation. I believe it is our bounden religious duty to teach our children and young people the absolute nature, construction and use of themselves, physiologically and spiritually. I believe further, that through a false education, there have been thousands and hundreds of thousands of young children sent into the maelstrom of hell. (Shakers have not one mite of faith in the eternity of hell tortures.) There is a false delicacy which renders parents absolutely unable to approach their young child, but it is a false delicacy, there are 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, my will 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. A hope of making spiritualism in them is vain. All the spiritualism in heaven and earth cannot save a child, unless he is physically pure. The instincts of the child may lead him ignorantly from day to day into a vortex in which, before he knows it, he is beyond the possibility of recovery.
"It has been asked, what shall we do in this direction 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 neglected them, they will fail, 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 living for? You are wasting and destroying a portion of your nature.' I told him, not at all. I thought I know about as well as he did what I am about. If you want to understand now it is said I will tell you. There are some little people who are very ignorant. If you examine them, you will find they are only a round bunch of 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 something more than that, his conditions are favorable, that tail comes out, and four beautifully formed feet come out, and he swims gracefully in the water, or leaps upon a lily, and is developed for the enjoyment of a higher heaven than the mud puddle was. You may make what use you please of them, but in the mud where I am standing, and think you can call pretty nearly where you are.
"Let me say to this assembly, if we will begin with our children and youth, and teach them what they ought really to know, and what is absolutely necessary for their success in this life, 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 on this matter, 'Divine Identity.' I consider that one of the most valuable books ever published."
Mrs. H. M. Brown said:
"I am glad the Father made this beautiful town. I am glad the people built this hall, and I am glad they have gathered here to listen to us here. I feel that we have come as a band of pilgrims to Mecca to worship, and we have worshiped all the great and beautiful and lovely things here. I have been in most of the conventions, and have never been at a pleasanter one, where peace and good will seemed to pervade the air. I was glad that these little children, and the young 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 friends, and the young ones, who, with me, are looking toward the sunset. I am stronger and better for the words spoken to me.
We may come back in fifty years, and see how these meetings and Lyceums are coming on. I only wish you were all to part as they do, to say goodbye to all these friends, and leave with you my good will, and blessings from the angels."
The meeting then closed with a very pleasant social, and the friends departed to their homes highly gratified with the good feeling which had prevailed in all the meetings.

QUERY.

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

Where shall I find him?

"Where shall I find the Deity?"
Inquired a lady fair,
Behold this beautiful rose-tree,
I think you find him there.
"I faint would find the Deity."
O tell, pray tell me where?"
Go lie to the feathered songsters,
For Gibe to the bird who sings,
"I faint would find the Deity."
They say he hath beatitudes here,
Take a peep in the eye of childhood,
Who will find him in the here,
"I faint would find the Deity."
I've sought him here and there,
Look on in the broad creation,
For God is every where,
P. C.

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

Price-List of Books.

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Frontier Department.

M. V. WILSON

McGregor, Iowa.

Dear readers of the JOURNAL, have you ever been in McGregor, Iowa? 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 Kinzie street, West Side, North Branch, Chicago River, Chicago, Ill. Caution—before reaching the bridges that cross either north of the river, plug your nose carefully with cotton saturated with Eau de Cologne, for Chicago River has a breath peculiarly its own; and now that the Pharisees of Chicago have taken to washing their inner parts, the breath of the river is increased much. On reaching Milwaukee, Wis., take the nine o'clock evening train for Prairie du Chien—take a sleeping car by all means. It will pay. The officers of this railroad 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 taking this route, you change cars but once, at an early hour in Milwaukee, and in the evening find yourself on the banks of the "Father of Waters," on the Wisconsin side. You are not troubled during the night by the frequent nudge or cry of the conductor, "tickets," or the brakemen shouting out the names of the stations at which the train may stop. Caution—don't hand your watch to the bar-keeper in the ticket office, unless you wish to pay a quarter. Cross the street for your supper or lunch, if you are hungry. You will get it for half the money, and just as good, and as frequently bet.

Eating houses are a public necessity, but the proprietors here have no right to charge their customers three prices for the same food, badly cooked. By taking the sleeping car of the night train, you avoid these boys, with their stale fruit, old papers, soiled money, and his 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 spurs 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 spurs 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 progressive and full of enterprise. We lectured in McGregor to small but intelligent audiences.

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

SPIRITUALISM.

The Lecture Last Night—Man Better Now than Ever 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 course: 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 serpent 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 Eve 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 die," and Satan 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? If 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 evil and did not do it, then was he and not humanly 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 evidences 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, Mr. 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. Last year, we raised \$25 a month, besides a rent, for Mr. Thomas. I suppose the amount we could raise for next year, would depend somewhat upon the ability displayed. Here, in an opening for a speaker who could be looking 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.

Topiks, 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 situation—\$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 Topeka, 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 greenbacks—discount for gold 14 per cent—equal to \$21.90 per month in cash, and board yourself. Who will accept this splendid offer from the First Society of Spiritualists of Topeka, Kansas? Echo answers—"Who?"

MEANING OF NAMES.

When in Lawrence, Kansas, some two years ago, we asked what the English of the word Topeka was, and we were told that it signified, "small potatoes."

Twenty-five dollars per month for a speaker, who could do something toward paying himself, or herself—one hundred and twelve lectures per annum, besides visiting the sick, attending conventions and burying the dead—making and buying as well as clothing for yourself—all for \$25 a month.

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The Religio-Philosophical Journal being an especial friend to all true mediums, will hereafter publish a complete Directory, giving the place of all professional mediums, so far as advised upon the subject. It is well furnished with 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 registered.

CHICAGO.

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