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ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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From our Special Correspondent. The Convention at Richmond.

By Dr. J. K. Bailey.

Now, that the action of the Convention is before the public—that the pressure of excitement and anxiety in behalf a good and efficient work therein, is allayed—in the calm and quiet of rest and conditions, which enable unprejudiced and deliberate reflection, it may be well to concisely review results.

The Convention was, to my consciousness, a healthy success. Notwithstanding the pressure of coldness and active opposition, leveled at the movement with intent of strangulation, the "child born" at Rochester "still lives."

There was a good attendance, considering the efforts above indicated, the monetary pressure of the times, and the comparatively isolated position, as to "great thoroughfares," of the place where held. Harmony and good will prevailed, earnestness of purpose, and active rational effort was manifested on all sides. Whatever differences of opinion existed, as to policy, measures or means, were mainly contested in committee, and the minority gracefully acquiesced in the decision of the preponderating judgment. Nothing, however, of vital importance was permitted to *estuate* its way into success; all was tested in the crucible of critical, earnest and unrelenting discussion—sifting and deliberate judgment. No doubt some were disappointed—perhaps *disatisfied* with final results upon some of the issues. But we believe no member of that most efficient Convention will "abandon the ship," because, forsooth, every plank be not of the kind of timber and manner of "fastenings," he or she would select. Only moral cowardice and "rule or ruin" believers in organization, "play" the disreputable "role" of "White-leader," or "Sour-grape" vindictiveness and determination, to tear down what such can not build, after their own patterns and control. The unselfish earnest, in the cause of organization, watch, work, wait, and finally triumph in all that is truly wise and best.

The most important results of the action of the Convention, are embraced in a few points: First, the amendment of the constitution, so as to meet the popular demand for representation upon a basis of Spiritualists, and yet retain the necessary check of the selection of representatives by state associations. To go back to mass conventions, would be self-destructive, as evinced by the first National Convention held at Chicago. To go back to delegations from (acuminal) local societies and lyceums, would be equally suicidal, as evinced by the fourth National Convention held at Cleveland. Both of these venerable Conventions were bedlams of confusion, and arenas of inharmonious and vindictive debate. The first was a "mass-meeting," still advised by some. The latter (fourth Convention) was composed of delegates from *nominal* societies—many of which were simply organized on paper, for no other purpose than the sending of delegates. As now arranged, state and territorial associations can each send a delegate for every fractional fifty members of its own organization, and of each active local society and working lyceum, within the state or territory of said organization. The provinces and District of Columbia, are provided for on the basis of membership Spiritualists; and states or territories having no general organization, can also be represented on a like basis. (It behooves local societies and lyceums to attend to the doings of the Conventions of their respective state associations, and see to it, that each shall be properly represented.) This system is fair, protective, and based upon membership Spiritualists.

The "American Association" means organization; and hence, rational, systematic and effective work. It cannot know any thing of the number of Spiritualists not sufficiently alive to join a society; therefore, it can consistently adopt no other basis of representation. Besides, this basis encourages the organization of both general and local societies, as well as Progressive Lyceums. For these and several other reasons, I think the basis, as fixed by this amendment, the best that can be at present devised. Another important amendment is the provision, that only two members of the executive Board, consisting of the President, Secretary, Treasurer, and six Trustees, shall reside in any one state, territory, province or District of Columbia. Other amendments of minor importance are also well.

Another important measure is in the initiatory steps towards the establishment of an industrial school—not to be controlled by the association, but by a joint-stock company, to be inaugurated by the committees appointed for that purpose—starting with a subscription or donation of \$25,000, by Dr. Haskell, of New Jersey. Surely none will dispute the necessity of industrial schools, founded and conducted upon the broad principles of the philosophy which we indicate—untrammeled by any sectarian influence whatever.

The interests of Progressive Lyceums were enhanced and encouraged—not so much by any resolutions passed, special action taken, or "talk" of the members of the Convention, as by the beautiful and grand example, presented by the Richmond Progressive Lyceum, in their very fine display before the Convention on Wednesday evening, of System and Culture. The good people of Richmond have also presented another pattern to the Spiritualists of the world, in their unbounded liberality in providing for all delegates free—and good entertain-

ment for all others at the low rate of \$1. per day. The fine hall at Richmond is also a magnificent rebuke to illiberal and frigid Spiritualists every where. It is well that the seventh Convention was held at Richmond, though I believe a much larger attendance would have obtained at other and larger places.

Another result of the action of the Convention which I shall specially notice—not, in my judgment, by far the least in importance—is the election of a woman to the Presidency of the Association. Thereby the loud and long continued boast of Spiritualists, that woman is to stand equal with man in this great revolutionizing dispensation of the nineteenth century, is tardily made practical. This is simple justice, which I have long struggled for in our conventions, but which, policy and personal ambition have heretofore prevented. It must command the attention and respect of all truly liberal minds. It will help to re-attract the confidence and sympathy, if not active co-operation of many honest but doubting friends of organization.

This Convention also presented an example of progressive liberality, by inviting all to participate in the conferences, which occupied much of the time of the different sessions. In this respect the Seventh National Convention was a decided improvement over any other National Assembly I have attended, which includes all except the Second and Third Conventions. The discussions and action upon business matters, should be confined to the delegates; but the conferences, which are most interesting and useful—pre-eminently the people's opportunity—may well be open to all. More of these seasons of soul expression and communing should prevail. And these should not be monopolized by their privileges appropriated by the lecturers who have abundance of opportunity upon other occasions.

GOOD WORK WAS DONE AT THE RICHMOND CONVENTION.

There has been much criticism and discussion upon the question of organization, and particularly as to the merits of the American Association of Spiritualists. That honest differences of opinion should prevail, is not strange. But that those who have fully committed themselves as favoring organization, should oppose the progress of the American Association, does seem a little singular to me. If such have really changed their minds upon this question of organization, why not so state, instead of making war upon this movement? Why not reserve judgment upon the merits of this association until it has had a fair and full trial? Why not take hold and assist in securing a fair trial, by keeping in a negative status, the influence of dangerous elements? If it be repented that the "American Association" does not represent the sentiments of the mass of Spiritualists, or even of those who value organization, then it would seem that the wisest course will be to take hold of the work and assist in shaping its character, objects and means as to meet the true standard and secure the highest good in behalf of the true work. I do not believe that any organic movement which might be established, can represent the sentiments of the mass of Spiritualists. Only Infinite Wisdom can comprehend the conflicting sentiments and will of the mass.

I have much lamented what seemed to me unwise action in past conventions—have counseled against it at the time, and continued to labor for change, until I have seen nearly every (to me) obnoxious feature swept away or hedged with safety-guards. Unlike many honest and earnest workers in the cause, I never desert the ship, until every means of salvation is exhausted, every hope vanished. I believe in pumping, cleansing, repairing and "smoking out" the rats, instead of "taking to the small boats" and leaving the craft at the mercy of pirates or rats, if such have gained a foothold on board. I believe in organization—that the "American Association" is a *fact*. I believe that it will grow, mature, crystallize, and finally pass away, like all the works of man or nature. Organization is the law of growth; and all organisms must, of necessity, disintegrate when the mission of each is executed. Thus it will be with this association. How soon it will culminate, none can now say.

I have confidence in the usefulness and continued existence; the healthy growth and expanding power of the American Association of Spiritualists. The chilling blasts, sweeping simoons, continued drenching of torrents of criticisms,—both friendly and unfriendly,—will only strengthen and elasticize its *layers* of growth from year to year, send down its roots deeper into the "virgin soil" of its development, and make more vigorous its every fiber—thus enabling it to stand, "A Monarch of the Forest," of new truth and enlarged attributes of charity, tolerance, and that love which "casteth out all fear."

Let us continue the noble work of organization.

Tioga, Pa., Oct. 22nd, 1870.

The ministry of spirit is not new. The Gymnosophists of India, Hieronaths of Egypt, Magi of Persia, Thaumaturgists of Greece, Sybils of Rome, Seers of Judea, and Deriviches of Arabia, were gifted with open visions and mystical powers of spirit communion. Zoroaster, Pythagoras, Plato, Socrates, Hillel, Proclus, Augustine, Constantine, Joan of Arc, Louis XVI, John Fox, Behmen, Swedenborg, Flind, Wesley, Luther, Baxter, Mather, were writers of and believers in spirits.

From our Special Correspondent. Croquet and Base Ball versus "Glory of God."

BY ADDIE L. BAILLOU.

It is a remarkable and noteworthy spirit of Christian (?) zeal that prompted the last session of the Wisconsin Conference of the Methodist Episcopal Church,—to have become so suddenly conscientious of discipline rules and requirements, as to just now make the shocking discovery that it was "wicked" to play at a game of croquet. The faithful committee to whom the subject was referred, brought in their verdict, advising that ministers "head with great care" the requirements of the discipline, that no amusement be engaged in that "does not tend to the glory of God."

Indeed! What conscientious scruples are those that draw as wide a line of demarcation between one discipline requirement and another? If now, at this late day, some policy has made it expedient to the Church to go back to old discipline restrictions, to prescribe the almost only open air amusement, innocent and healthful, that young people, and women and girls in particular, can participate in, while other equally inflexible discipline rules, among which are the restrictions on wearing ornaments, ribbons, jewelry and curls, are so remote yet set aside?

What very extended views these committee-men must have of the duties of Christian people! Evidently they still remember the dictum of Catechism instructions, and also, know that "the chief end of man" is "to glorify God and serve him forever." We shall, no doubt, see an entire revolution in the Methodist Church directly,—the frizzled locks and supercilious brows, modish chignons, rats, puffs, etc., etc., will doubtless be sold, and the purchase money be profitably (for the Lord) invested in "tracts" for gratuitous distribution to the vain and wicked people who hate God, and who will "tempt Providence," by traveling on railroads, etc., who will be so gratified to know that the devil is traveling "in cog" on a special pass from the Divine Wisdom, and lies in wait to seize them, when if proper justice were shown them, they would be sentenced to outer darkness and irretrievable woe, and all for "the glory of God."

Is it any wonder that the children of such a people, grown up with the rigid restrictions from the indulgence of such amusements as are innocent and even beneficial to bodily health, should in a later day, find a use for the dormant faculties which are natural hence God-given, and through the proper use of which, in their season, can alone come the harmonious development which of itself is God's highest gift, and if the long pent up faculties should overstep their primary legitimate uses, and in the glad delirium that follows delivery from bondage, bring down the powers of the soul, to loving and contentious people; or, in other words, is it strange that the sons and daughters of ministers and deacons are proverbially more prone to disregard the teachings of their sires than the same proportion of other people?

If the game of croquet is slain, what of the national game of base ball? Is there any more that will tend to the "glory of God" in the latter than in the former? Very distinctly do I remember witnessing on several occasions, the practical demonstration of a decided taste in that direction on the part of one of that denomination, well known in the state of Wisconsin, and doubtless a prominent member of the late Conference.

But it would be most gratifying to know by what process of reasoning, or through what deductions of reason or revelation, they have discovered it not to be to the "glory of God" to play at croquet. Was God ever glorified in the development of disease? Why! one would as soon expect to hear a symphony of sweet sounds dissonant from a cracked tin horn, as that the lips of an habitual dyspeptic could render acceptable service in praise or thank-offering to the author of all good and perfect gifts, and it is little strange that fat luxuriant lips, glistening with perspiration, and pushing and pulling, and "blessed" through ministerial lips, should be the very nucleus of this malady.

Is not the admiration and love of the beautiful in art and nature, a sentiment that reflects from our love of the divine? Art is but the re-tying, by human hands, of the copy set by the hand of God in Nature's table, and Nature must ever supercede Art's disarray, and whatever we may do to cultivate what God or Nature has given or endowed us with, must ever be to the glory of God in being his assistant. He made us to love the beautiful flowers that bloom in the woodland or by the road side, yet much more to love the human body and bloom that grows by our own hearty sides, and whatever we may do to add to their beauty of form, feature or character, is it not to his glory, for are they not of him a part? Then shall we not be glad that some benevolent genius has given them a centre around which to radiate, in the stimulus or healthful and invigorating play that shall call into action the tired muscles that grow weary in the confinement of school-rooms, are almost impracticable; and is not the picture of ruddy, plump, spontaneous children or youth, with happy faces lit up by the inspiration of pure air, bright sky, green lawn, and shadowy trees,—all aglow with enthusiasm and exercise, one that even the gods might look upon with pleasure?

Perhaps when the Methodist Episcopal Conference has strained at a few more gnats and swallowed several more camels, they may be able by the light of reason, to swallow a few truths, and be able to digest them to the better education of man, and the greater glory of God.

John B. Gough's father was a "Peninsular soldier," and his mother the village school-teacher of Sandgate, England, where John B. was born, in August, 1817.

During the last one hundred and sixty years France and England have each granted 10,000 patents. During the same period the United States has granted more than 100,000 and rejected 50,000.

Professor Tyndall's researches on the action of light on vapors, show that a cloud of all the brilliancy and grandeur of Donat's comet, occupying a space of hundreds of millions of cubic miles, might be produced from only a few ounces of the vapor of allyl, one of the chemical substances with which he experimented.

From our Special Correspondent. An Evening with the Spirits.

Hands are materialized, Voices heard, Flowers made, etc.

LETTER FROM D. AMBROSE DAVIS.

BRO. JONES.—Being conscious as I am, that God's eternal truth is attendant upon our glorious gospel of Spiritualism, and enjoying as I do a soul satisfaction in the knowledge of it, I can but feel that it is instrumental in extending that knowledge to others. I shall, perhaps, be instrumental in extending a real soul-treasure where it may be needed. I therefore sometimes in the busy whirl of life, grasp an opportune moment, if I can, to say something about the manifestion and intercommunication of the mortal and immortal conditions of life.

Then the consequence often is a request from some of my fellow mortals to be permitted to witness some evidence of that life beyond this, called spirit. And last week being favored with the company of Mrs. Jennie Lord, the well known medium for physical manifestations, opportunity seemed to offer itself for me to invite to my house some fifteen candid inquiring persons, to witness what they might of the power of spirits to make manifestations through their medium. And early in the evening we found ourselves harmoniously arranged in circle, each holding the others hand, with the medium seated in the centre, my wife sitting beside me, holding our little boy R. upon her lap.

All things being in readiness, the lights were extinguished (darkness being a scientifically explained requirement for the physical action of Spirits), hands of various sizes were immediately in action around us, shaking our hands and affectionately patting our faces, taking up a quit air, and playing upon it while it was being carried with almost lightning speed over the circle and around the room, sometimes resting for a moment upon our heads, hands or arms, and then quickly away upon its mission again making melody in every department of the room.

"Now," exclaims Judge B., "they have snatched my watch out of my pocket." "Yes," says Mr. C. over opposite, "and they have given it to me." "And a ring from my fingers has gone too," says the Judge. "Yes, and I have it upon my finger," says a lady at a distance; but soon they are carefully returned to their proper places with the owner accompanied by a voice saying, "All right again."

Then away goes our little boy from his mother's lap, and is carried without mortal hands over the head of the medium and entirely around the circle, resting for a moment on the lap of each and safely back to his mother again, greatly to his amusement as he joyously exclaims, "ma, ma, ain't them funny spit its!"

Fathers and Mothers who had lost sight of their children by what is termed death, plainly felt like hands upon their faces, manifesting a very earnest expression of affection, while the endearing words of papa and mama were distinctly articulated to them, exciting in response, the most tender parental emotions; and when a request was made for some one in the circle to sing, and not readily complied with, a little melodious voice to my wife says, "sing mama."

Bouquets of flowers with their natural delicacy of fragrance, were made manifest to us by being presented to each person present, though none were known to be in or about the room.

These with a variety of other manifestations which I do not attempt to describe, made up to us a very interesting evening's entertainment, and in relation to the manifestation with our little boy, I can assure your readers, Brother Jones, that we should be very unwilling to have him thus tossed about in total darkness by mortal hands, but as it was, we had no fears.

Chicago, Oct. 21.

Written for the Religio-Philosophical Journal.

The Mormons.

Interesting Reminiscences of the Golden Bible.

BY SAMUEL UNDERHILL, M. D.

Your article on Mormonism brings to my memory a few facts of some interest to an inquirer. In the winter of 1834-5, whilst a Professor of the Willowby Medical College, at Willowby,—now at Cleveland,—by invitation of trustees I visited Kirtland, to lecture on Temperance. There I was introduced to Joseph Smith. I informed him that I had that day received from an unknown source a work entitled "Mormonism Unveiled," and that when I had read it I wanted to hear his story. I saw him the next Sunday, and told him that I had read the book, and he set a day to visit me. He came with a Dr. Williams, and spent the day with me. I had previously met Harris in a canal boat, in 1831, near Akron. Smith and Rigdon were, with one smart woman, going to look out the "Land of Promise" in Missouri. I obtained from Harris this confession: that the highest evidence on which his mind rested was an inward witness of the spirit. Smith's story about the plates, was this:

"I went to bed in a prayerful state of mind, and think I had not slept, when suddenly the room was filled with light, and in that light I saw the hill and the plates in the hill. Some three times the vision was presented, and I was directed in that light to obtain them."

He said that he used in translation a stone found in digging a well, which enabled him to

see the meaning and translate from the plates the Golden Bible. He told me that he was promised by the spirit three witnesses of the truth of the Golden Bible; that he was directed to select Martin Harris, Cowdry and Whitman as witnesses; that when the Bible was written by Cowdry, as detailed through him, he took the book, and with the three above named, went into the woods as directed; that they all knelt by a large log and each prayed; that nothing appeared. They each prayed again and nothing came of it. Then Harris said: "I know what the matter is; I have no faith." He arose, and went over a hill from them. Then they prayed again, and lo! an angel came down within forty or sixty feet of them, with a stand before him on which lay book, and fixing his eyes on Whitman, said:

"This is the GOLDEN BIBLE."

They then went and found Harris praying. They knelt down, and all prayed again, and the vision came again, and they all saw it. Rejoicing, they returned to the log where they first prayed, and all prayed again, and down it came the third time, as before. There lay the book on the table or stand. They did not touch it, nor see inside of it—but took the word of the angel.

I was at that time a noted Infidel, and could not believe the story, but have since witnessed equal wonders, and I said then, that, in giving the above relation there seemed to be an awe, a solemn feeling, in harmony with the wonderful relation. After, when editing the Cleveland Liberator, in Cleveland, Joseph's brother, after a quarrel with Joseph, came to me, subscribed for my paper, and told me that if Joe did not play fair about property, he would "let the cat out of the bag."

From our Special Correspondent.

Mrs. Wilcoxson after the Secular Press.

TO THE NEW CASTLE GAZETTE AND DEMOCRAT.—In one of your articles criticising "Mrs. Wilcoxson's lectures" of Sun, Oct. 16th, evidently editorial, we find you protest in rather a doubtful mood, too, against the return of Theodore Parker. We believe all you say in this particular respect. You don't want Theodore Parker's ghost hanging around New Castle, especially in a Presbyterian Church. Just so exactly. But according to Brother Jenkins, in his sermon on "the devilry of New Castle," the Presbyterian Church there is so demoralized by various satanic influences that Theodore Parker probably finds it a good missionary field. And as it is well known that in morality and true virtue he stood pre-eminently above such a demoralized state as Brother J. charges home upon the families of his own church members and the whole community of New Castle, you "don't want" his "ghost" around. But you need not be afraid of him. He was always a merciful man, and followed the teachings of a pure and undefiled religion. He did not preach Christ and act Moses. He did not, Sunday after Sunday, like his enemies of the Presbyterian Church, pray for the anger of a wrathful God to fall upon the head of an earnest and true teacher, because he did his own thinking, and thought logically, rationally, consistently. We never heard that he was guilty of intolerance, or any manifestation of Cotton Mather spirit, and doubtless he would preach, too much of "the sermon on the Mount," and the purity of apostolic gifts to suit some of the heads of the Presbyterian Church of New Castle, but we are strongly inclined to think not too much, for the poor, starving, earnest souls who live nearer the heart and spirit of its profession. We are not so sweeping in our conclusions as to inter there are no honest, worthy members of the Presbyterian Church, who are sick of its "false Gods," and who, while "professing" conversion, are far from conviction. The people are not slow to decide between the teachings of an arrogant, intolerant Sectarianism, a self-selected Mosaic Priesthood, and tyrannical decrees of its councils and a truly republican religion which grants its "inalienable right" to our Theodore Parkers, and all other citizens of this American Confederation.

The Gazette may be disloyal to this principle, or any member of a Presbyterian Church making use of its columns may thus prove traitor to our Declaration of Independence, but it will not be possible to arrest the freedom of the masses. And we do not doubt at all that since the Presbyterian Church cursed Parker out of the body, in its holy wrath, being unable to bound him in argument, they, the Presbyterian Churches, have all trembled lest his "ghost" should haunt them. And they may learn in time that a little more of the heaven of love and toleration will save them from remorse of conscience in the future, and especially that it would be good policy in them, seeing they cannot now look either Theodore Parker or his Satanic Majesty out of the Church (per Rev. J.) to shift their line of defence (or offence) to some more tenable ground. Certainly, we do not think it is in good taste for any one in the interest of the Presbyterian Church in New Castle, to say much about "false Gods" in the face of that recent complaint and confession of its own minister. A little scripture may assist your memory, Mr. Critic. "First cast the beam out of your own eye, etc."

Then we will shake hands in a good cause—defy devils even in New Castle, welcome Theodore Parker and every true humanitarian, give every body a seat in our heaven-bound train, leave our mistakes and Presbyterian Churches behind us, and see if we don't feel better by and by, especially when we get to our journey's end. With a free ticket for all, we wish you a happy time of it.

MRS. M. J. W. PAXON.

13 William Cullen Bryant is the richest poet in the United States, his last year's income being \$50,000.

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A. A. JONES, 189 SOUTH CLARK STREET, CHICAGO, ILLINOIS.

A Search After God.

NUMBER THIRTEEN.

Continued from last week.

The Embassadors of the Orthodox God—They Serve
—who is constantly harassing the Children of Earth.
—The Government they Represent, not Friendly to
—Humanity—The Damage that the Elements Cause
—Why not Demand Reparation?—Practical Hints.

Our readers may entertain the idea that our "Search after God" is attended with great difficulty, and that obstacles are constantly rising up before us. It has been our aim in this series of articles to so present this question that every obstruction in the way of humanity recognizing a God, if one exists, would be removed, or rendered so transparent that they could see the Being after whom we are now searching.

A single article on this question would do but comparatively little good; while an exhaustive treatise on the subject will be of incalculable value to those of an inquiring turn of mind, enabling them to pursue understandingly an investigation of the subject, even if they don't come to the same conclusion that we do.

In our previous article we alluded to the fearful havoc made by the elements in the destruction of human life, presenting a phase of existence which would indicate that an eternal warfare had been waged by them against humanity, and we failed to see through their hostile array any evidence of an all powerful, infinitely merciful Being.

The animalcule in the atmosphere have caused epidemics. The effluvia arising from the earth, the result of chemical changes, has sent untold numbers to an untimely grave. The water, impregnated with certain gases, has disorganized the whole system; rain pouring down in torrents has devastated whole sections of country, destroying the works of centuries. The volcano spouts forth its lava, and like a pestilential serpent it coils itself around cities, burying them, only to be resurrected like Hercules or Pompeii. The cloud is charged with electricity with the same precision that the operator would charge a Leyden jar, and its destructive forces unloosed on the inhabitants of earth. In fact, there seems to be a war on earth between man and God, more terrific and destructive than that between Lucifer and God. Talk about the wars of earth, the destructive works of vandal soldiery, the loss of human life from the conflict of contending armies—all sink into insignificance by the side of the destruction that results from the elements over which God is supposed to have supreme control.

Wars between nations are wrong; war between man and the elements right. The destruction of thousands by the various missiles of war, is an outrage that all philanthropists should condemn; the death of a crowd on the green, caused by the cloud systematically charged with electricity, is in accordance with all principles of justice. The burning of cities, the laying waste of beautiful sections of country, the destruction of works of art, by two contending governments, is an act that excites within the heart the severest condemnation; the windows of heaven are open, the water pours down in torrents, cities are destroyed and human life lost,—yet it is ALL RIGHT! Two ships meet in mid-ocean; awful is the conflict—desperate the struggle; yet the one controlled by pirates conquers, while those in the other find a watery grave. Then all lovers of justice cry, "What a wrong!" A beautiful steamer is riding on the deep waters. Glances at the mad angry waves as they roar mountain high, carrying the noble

ship as easily as a whirlwind does the lightest feather. Beautiful, isn't it, on that spray-capped wave, proudly defying its sweeping strength. The wind blows with terrific violence; the rain pours down in torrents, and it seems as if the very elements were controlled by a DEMON who desired to destroy that steamer and her precious cargo of human life! Those on board appreciate the situation; and what heart-rending cries are heard on all sides! Mothers on their knees, with their children clasped to their bosom pray that the storm may cease, that the elements may be stilled—the angry waters become at rest! Pray, yes, they pray,—poor, puny mortals, on mid-ocean praying! Bah! Your prayers are not worth a herring in value. We wouldn't give a cent for them! Tears then are of no avail. Knees bent, and eyes upturned, and tender entreaties don't amount to much then. Wonder if Rev. D. L. Moody's church in this city, should institute a glorious prayer-meeting, and each one of its aristocratic members kneel down on a floor covered with soft carpets, behind a desk trimmed with the finest silk, and with eyes upturned towards exquisitely painted ceilings, pray that the noble ship on mid-ocean would be saved, what would be the result?

Moody's prayer can't make a loaf of bread, can't cause water to spout from a rock, or any section to flow with milk and honey. His prayers are as powerless as those of a Caramanche Indian, and possess as little weight as the incoherent ravings of any other religious fanatic.

In mid-ocean, on that steamer, prayers are heard in Irish, German, Italian, Portuguese, French—in all languages. Little children pray; old women pray; crusty old men and stiff old bachelors pray; all pray! yet the storm rages; the wild winds howl; the mad waves roll along, and the wildest terror prevails on all sides, and finally the noble ship is wrecked! Is this all right? No wrong there! Here was a terrific battle between the steamer's massive timbers and the elements; the latter were successful, and not a voice is heard in all Christendom condemning the act.

War between man and man is wrong; between the forces which God controls and man is right! Ha! ha! Justice, where art thou? Man, murder your brother man; sharpen the keen blade, and with uplifted hand send it to the vitals of a human being, and see his eyes roll in their sockets, his lungs heave in agony and hear his wild cry of distress, his entreaties to be spared! Why the whole world would damn the act!

But see that cloud,—black, devilish, satan-like, its expression apparently borrowed from the cess-pools of licentiousness; see it curl itself in the heavens, assume the appearance of a snake, a vile monster, and then see it coolly murder a human being,—send to a premature grave one of the fairest of earth. Who controlled that hideous-looking, ugly, monstrous cloud? and who aimed its charge at one of the fairest of earth? No one condemns the act! Justice, where art thou? Do you hold in your hand those beautiful scales, and can you determine what is right and what is wrong—what genuine and what fictitious? Justice—is there any Justice? Shouldn't the one controlling the cloud be hung for committing the murder?

Poor, puny mortal of earth, you hang your brother man, and if your power was sufficient, you would hang the "culprit" who charged that cloud with electricity and aimed it at the mortals of earth. What, God murder? Who controls the cloud?

Ha! ha! and the very air seems devilish! All the elements seem to conspire against the life of man. He is forced into the world, and then insects sting him, the animalcule in the air poison him, poverty pinches him, the water devastates his farm, the cold winds freeze him, the wild storms of life beat against him, he struggles from early morn to dewy eve against the elements surrounding him.

Ah! Where is your God? Try God for incompetency! Demand of him who charged that cloud with electricity to shoot one of the inhabitants of earth? Send your plebeian to him with your requisition to demand the culprit. Open up communication between the United States and the "Kingdom of God," and ask reparation for the insult! One of the citizens of the United States has been wantonly murdered—cruelly shot down by that miserable Cloud, and the honor and dignity of this government must be sustained! Yes, demand reparation for the life of that citizen—for the destruction of Hercules and Pompeii, Sodom and Gomorrah—demand an explanation, require that the fortresses of heaven be dismantled, insist that such guarantees shall be given that no insults shall be offered in the future. Poor, puny mortal of earth! asking inanity of a foreign court, the Kingdom of God.

But here are our charges.

The loss of one thousand lives by your lightning.

The destruction of \$10,000,000 in California by your earthquakes.

The loss of \$100,000,000 in consequence of your allowing the windows of heaven to remain open too long, and too much water to pour down.

For these outrages, we demand that you, O God, shall dismantle the fortifications of heaven; cease your lightnings; improve your water works so that no more inundations can occur, and discharge all your incompetent subordinates. Unless guarantees can be given that will insure the future safety of this government, war will be declared and prosecuted to the bitter end.

Why not ask guarantees? Isn't the government alluded to, foreign to us, with distinct, dividing lines, and has our embassadors ever been allowed admittance there? Two centuries ago, we knew as little of China as we do now of the Kingdom of God! The Methodists, Baptists, Presbyterians, Episcopalians and Catholics pretend to be embassadors from the celestial courts of heaven. Why not treat with them, and they can give any guarantees as to this

good behavior of the government which they represent, why not give them their passports and send them home, just as we would any embassador from a foreign court, when difficulties occur. For every death by lightning, hang a prominent Minister, commencing with Rev. ———, of Chicago, or crucify some member of Brooklyn Church, N. Y. For property destroyed by inundation, confiscate the property of the Young Men's Christian Association; in fact, hold the prominent members of the Christian Churches as hostages for the good behavior of the government, the God they represent, and never desist until different arrangements are made among the clouds, and the water works of heaven so repressed that the children of this government shall not be the losers. Why not make this arrangement? These embassadors, this phalanx of praying Parasites, have direct communication with the "Courts of heaven"—why not then hold them responsible for the acts of that being whom they pretend to represent? We had rather be assassinated like Lincoln, than be cruelly murdered by a black, miserable cloud, or buried in volumes of burning lava.

Ah, Children of earth, glance around you and reason to some effect. View these Embassadors from the "Celestial Courts of Heaven"—hear them pray, see their upturned eyes, and their "lofty, dignified bearing"—we tell you that they represent a country, whose Ruler is constantly harassing the people of earth, and is it wrong to demand reparation?

We have stated facts—we deal in them as they are presented to us now. Our statements are plain; our conclusions so pal, able that all can see their true bearing. The Orthodox ministers pretend to represent the "Kingdom of God." They have "calls" to preach. They obey the behests of the being they serve. They pray standing, kneeling, and some too lying, say their prayers in bed. Their entreaties, are, however, perfectly powerless. We never knew one to be answered. As they represent the "Kingdom of God," why not hold them responsible for the good behavior of their Sovereign Prince. When he leaves the "windows of heaven" open too long, and too much water inundates the earth, make the thing practical, and for reparation, either hang some prominent divine, or receive damages. The ruler of a foreign court should not molest us in this manner. Its embassadors should be held strictly accountable, and compelled to leave the country or pay damages. What wrong in this demand? Nothing. Who controls the elements? According to their statements the Orthodox God! Then hold him responsible and unless he behaves himself, punish his embassadors; confiscate their property; take possession of their churches; turn the iron spires into ploughshares; their Bibles into paper for the RELIGIO-PHILOSOPHICAL JOURNAL; their fine carpets into blankets for poor shivering humanity; their grand pews into wood for fire; their "vestries" into manufacturing establishments; their publication houses into co-operative places for business where the indigent may find employment. Great God! Yes! let it be understood, that unless the "water works" of heaven are improved, the lightning properly controlled so that metallic rods can be dispensed with, and the elements brought under proper subjection, that war more terrible than any heretofore, will be commenced at once!

Well, we pause. The world seems in a giddy whirl; the very air full of demons; the hum of human voices in the streets below sound like the expiring notes of the midnight revelry, and we wonder if there is a God?

We pause again in our search. It is now Sunday, A. M. The bells of the City have ceased to toll. Prominent divines are on their knees. We look at their upturned eyes, and from our inmost soul, we pity them. While they pray to God "who controls all things," they have been careful to place lightning rods on their churches. Bah! what hypocrisy!

(To be continued.)

A Challenge.

Isaac Sheen, of the Mormon persuasion we presume from the heading of his letter, sends the following challenge:

"I am ready to discuss the following question with Moses Hull, or any one of the able advocates of Spiritualism who will not use ungentlemanly language toward his opponent: Is that system of religion which is called Modern Spiritualism, reliable, true and commendable?"

The above named reverend gentleman like all other "Reverends," thinks he can state a proposition in such a manner as to give room for him to cater to the morbid prejudices of the devotees of old Theology, and gain their applause at the expense of truth.

Is Spiritualism true?

Why does he not propose to discuss the above simple question. If Spiritualism is true, that truth will solve all minor questions. If true, the Author of all Truth is responsible for all contingencies, such as come under the head of *reliability, commendability*.

Suppose some one of our lecturers should send a challenge to the Reverend Isaac Sheen in this language: "Is the system of religion which is called Mormonism reliable, true and commendable? would he feel that the proposition was honorable in view of the prejudice that exists among Christians against Mormons? Would not the field be open for all the slang that has ever been reported against the plurality of wives, thieving, robbery and murdering by Mormons?"

Come out, dear sir, and make a straightforward challenge to discuss the truthfulness of Spiritualism. Be a true man, and you will find plenty of true men to discuss with you.

C. H. Read.

This famous medium for physical manifestations is now in Central New York, and on his way to Chicago.

Little George Bundy.

On Sunday, Oct. 22nd, at about four o'clock, P. M., our only grandson, George M. S., a beloved little boy of seven summers, and the only son of Col. J. C., and Mary E. Bundy, passed from the material to the Spiritual plane of life. Little George was the pet of the household, and beloved by all who knew him. Ever active and observant of what was passing among children and youth, he loved fun and out-door sports.

At the time of his death, he was watching some older boys who were playing base ball in the street, when an unlucky bat sent the ball directly to little George, and struck him near the heart and killed him almost instantly.

His funeral transpired on the Tuesday following,—Bro. H. Slade, of Elgin, officiating and tendering the gospel of immortality and eternal progression to the bereaved relatives and friends.

Thus, without a minutes warning, our little grandson was launched into Spirit-Life—not dead, nor does he sleep. The little boy still lives, and loves those whom he loved while in the form. Of this we have an abundance of evidence. He, in company with our beloved son, George, he, whose name is fresh in the memory of many of our readers, who passed to spirit life over four years since, and for whom little George was named, on Thursday evening next after his death, made himself manifest, not only to us, but to a large number of friends who were assembled at one of Mrs. Lord's seances.

The beloved little boy was sufficiently materialized to be seen and perfectly described by the medium, and to use his own vocal organs to speak to us, and his own little hands to caress and to present us with tangible things. Joyously can we exclaim, "O Death, where is thy sting! O Grave, where is thy victory!"

Testimonial.

The following is selected from many testimonials, which are daily received by Mrs. Robinson from her numerous patients living in all parts of the world,—testifying in a most expressive manner to her remarkable powers as a healing medium.

FIRST LETTER ASKING FOR A PRESCRIPTION.

Mrs. ROBINSON.—Enclosed is a lock of a sister's hair. Her name is Marion M. Goff; is 42 years of age; has been free from her menstrual discharge for two years and upward. Four years ago, she was changed for several months—again last spring, and also about two months ago, she had a run of low fever, and though she appeared to have come up out of it in a manner that seemed very favorable for a term of unusual health, yet she is not sane, and appears to be relapsing into serious sickness.

During this last sickness, she utterly refused all medicine, but that influence may be brought upon her through you, is an experiment. If you can do her good, proceed—if not, take of the money sufficient to pay for your trouble, and write to us immediately.

Direct to Marion M. Goff, West Salem, La Crosse Co., Wis.,

and oblige, yours,

Mrs. S. E. HEFFERD.

SECOND LETTER—FOURTEEN DAYS THERE-

AFTER, ANNOUNCING A CURE.

Mrs. ROBINSON.—We received your letter, and followed the directions. My sister is entirely rational now; is competent to dictate the writing of this. She says she has no bad feeling in the head now, except a slight dull pain in the back part of it, and down the neck. Her stomach, at the time I wrote to you before, and for a day or two after beginning treatment, felt, as she remarked, as though its contents had been scraped out clean; but she feels that no more; still, she thinks her food sours sometimes. Her appetite is good now. She says her bowels are regular. She feels the best in the after part of the day. Sleeps good now. Feels on rising in the morning, as if she could do a good day's work, but after being around a little time, her limbs tremble, and she feels weak generally, which feeling wears off by noon.

It is but justice to say that the remedy in this case was substantially the *positive* and *negative* elements, imparted through the hands of Mrs. Robinson, while under spirit control, to a battery so compact as to be inclosed in a letter, with directions accompanying the same, where to be worn by the insane person.

See her advertisement in another column.

Search After God.

As our articles under the above head are exciting considerable interest among our readers, we desire to say that they will be continued through, at least, ten more numbers of the JOURNAL. In number seventeen, we shall branch off into a new field of thought, and in four articles we propose to show that design in Nature is no evidence of the existence of God. In them we shall trace the action of matter, and show its wondrous powers.

Brother J. M. Henri, of Kirksville, Mo. writes: "The Search after God is worth double the price of the paper for one year, if the writer finds and unveils to our view (and I believe he will) a God worthy of the love and adoration of his intelligent creatures."

George E. Langely, of Providence, Utah writes: "It is quite a disappointment to us when the paper does not arrive safe, as we are delighted with it, especially the Search after God."

Dr. D. C. Dake.

The well-known analytical healer, Dr. Dumont C. Dake, of Rochester, N. Y., will visit Elgin, Ill., Wednesday, November 23, and remain ten days. At the Matteson House, Chicago, Ill., for a few days on and after Saturday, November 12th.

The Doctor's success in the west is unparalleled. Thousands can attest to the many remarkable cures made by this noted healer.

Personal and Local.

The Journal.

—The JOURNAL this week contains several lectures. The one by Rev. Flanders shows a progressive spirit, and will be read with interest. The one delivered by Dr. H. P. Fairfield contains the reflections of the mind of one of our best speakers. The funeral sermon by Brother Fishback on the death of Jessie Lee, sustains his reputation as one of our most able men. "Who and what is God?" by H. H. Smith; "Advance the radical column," by N. E. Daggett; "Stewart Chamberlain—his death"; "Protoplasm of the soul," by C. E. Morse; "An appeal for peace"; "Emma Hardinge to her Spiritualist friends"; "Education," by George Haskell, and "Voices from the people," are well worthy of careful perusal. Dr. Bailey alludes to the Richmond Convention in terse language. Address L. Ballou, in his article on "Croquet and base ball vs. the glory of God," makes some happy hits. By the way, Mrs. B. having now recovered her health, is again prepared to answer calls to lecture. Dr. Davis, in his "Evening with the spirits," tells some startling truths. Dr. Underhill, the oldest worker in the field, tells some strange facts in connection with the Mormons. Mrs. Wilcoxson hits the editors of the secular press with her pungent remarks. Dr. Childs, on the "Reception of Truth," gives some valuable information. On the fourth page will be found the usual editorial items. Brother Wilson makes his closing remarks this week, ably sustaining his position. The JOURNAL is devoted exclusively to the spiritual philosophy. It will contain from time to time addresses by Emma Hardinge, reported *verbatim*, by Dr. Childs; also lectures by D. W. Hull, Address L. Ballou, Mrs. M. J. Wilcoxson, Dr. H. P. Fairfield, A. J. Fishback, and others too numerous to mention. Being the only exclusive exponent of the spiritual philosophy in the West, it should be taken by all Spiritualists. Now is the time to subscribe. Each of our old subscribers should send us one new one, and thus spread the good word.

—Alfred J. Hill, of St. Paul, Minn., speaks as follows of Abba Lord.—Thanks for the "psychometrical delineation." As it is more entitled to be called "fair" than "brief," I think it is but right to send you the balance of the fee. I shall be glad to communicate with you again some future time.

—Our thanks, Brother Rosseau, for that singular verification of a dream.

—A letter from Dr. E. Woodworth, of Grand Rapids, Mich., speaks in high terms of Mr. M. C. Vandercrook, of Allegan, Mich., a trance speaker, seventeen years of age. He has spoken at the above named town, and gave general satisfaction. His father is a strong Methodist, resulting, of course, in bitter opposition. Mr. Woodworth says: "I hope the friends of the cause to which his whole soul is devoted, will open wide their doors, and invite him to labor in their midst, that he may fill the place of those who are so fast leaving the field of labor. If we do not bid good speed to young mediums, we shall soon be left without speakers. The work is truly great, but the laborers are few."

—The *Daily News*, of Kingston, Canada, speaks as follows of Charles Read.—On Tuesday evening Mr. Charles Read, otherwise "the mysterious man," who has been performing to crowded houses at Picton during the past week, will make his first appearance in Kingston, and give of his novel entertainments in Victoria Music Hall.

—We call the attention of those of our readers who may be interested therein, to the advertisement of Dr. Collins, who has a sure cure for Opium Eating. We are personally acquainted with the Doctor, and believe him to be perfectly reliable.

—C. Fannie Allyn has been lecturing at Fort Scott, Kansas. S. M. Tucker writes as follows in reference to her:—After the last lecture, she gave us a poetical dialogue upon a subject selected by a lady.—"David and Goliath." She made Goliath to represent hate, ignorance and bigotry, and David to represent love and purity, and gave us some of the most sublime sentiments and specimens of the highest eloquence that the human mind is capable of conceiving. The death scene of hate and the triumph of love was the finest to which I ever listened.

—Thanks, brother, for the Weekly *Kentuckian*, containing a sermon on Spiritualism.

—Dr. H. P. Fairfield has been lecturing with great success, at Lynn, Mass. He is a fine trance speaker.

—J. D. Thomson, of Bedford, Ind., would like to have some good test medium and lecturer give him a call.

—H. E. Johnson writes from Lakeville, Minn., speaking in high terms of the mediumship of Mrs. Bell A. Chamberlain, giving an account of a test given by his mother through her.

—Thank you, brother, for sending us the *Bloomington Pantograph*, containing the "Two Miniatures."

—W. B. F. writes in regard to the mediumship of Mrs. Jincek, a clairvoyant residing at 176 West Harrison St., stating that she correctly described the disease of a person whom she had never seen. He considers her powers as a medium excelled by none.

—M. M. Towsey has removed to Lodi, Wis., where he will lecture Sundays, on Spiritualism.

—Dr. J. K. Bailey is still efficiently laboring in New York. He soon goes to Corning.

—A writer in "Human Nature," speaking of circles, says: "Several parties in the circle were touched on various parts of their bodies, and one lady felt as if the soft wings of a bird had brushed her cheek."

—The American Journal of Spiritual Science says: "The late trial of Mr. Mumler, the spirit artist, in which he was honorably discharged, has left the way open to the friends of science and religion in the matter of spirit photography. There are several artists now in the field who have done more than Mr. Mumler at that time claimed. Mr. Maleson, of this city, is one of these. There are several persons in different parts of the country we hear of, but cannot report their success. We have from Mr. Milston a very suggestive photograph, illustrating the radiation of the spirits. The magnetic currents are plainly seen, which Dr. Fluid would call radiation. The whole appearance of the picture is spiritual, and would interest every investigator. We have ordered photographs to be taken of it in cards of visit size, for mailing to persons. It is sent for 20 cents."

—Mrs. A. H. Horton has occupied the rostrum at Chicago Music Hall, for the past three Sundays.

—Lyman C. Howe, the celebrated trance speaker from Central New York, lectures at Crosby's Music Hall during November.

—The debate between Dr. Underhill and Mr. Phelps commenced on Sunday, the 30th ult., at New Boston, Mercer Co., Ill. Dr. Underhill debates with the Rev. London at Hobart, Ind., in December.

—Jennie M. Harper, writing from Vine Island, Minn., says:—We have taken the JOURNAL so long that we begin to regard it as one of the family.

—Certain persons who attended Mrs. Wilcoxson's lectures, in Pennsylvania, having stated that there was collusion between her and the parties who selected her a subject, she comes out with the following card in the *Guardian*:

Having learned that certain persons have slanderously charged that there was collusion in the parties presenting a subject for my discourse on last evening, and that the matter was "all cut and dried beforehand," I hereby solemnly deny it, and challenge those parties to another trial, in which the subject may be selected by a committee elected by the audience, with this provision, that no person so selected shall be allowed to start such a report without proof of its truthfulness shall be maintained on that committee. Time and place of next trial will be found on the bills in proper time.

Truthfully,
M. J. WILCOXSON.

Mrs. W. has been lecturing with great success in various parts of that state.

—Mrs. Cora L. V. Tappan, one of the most finished and eloquent inspirational speakers of the age, has commenced a short engagement, lecturing upon different topics each Sunday at Music Hall, Boston. The subject of her first lecture can best be expressed by the significant title of "A Sermon of Sermons."

—We learn from the *BANNER OF LIGHT* that Judge Edmonds, the distinguished advocate of our philosophy, has returned to New York from his summer residence at Lake George, with health greatly restored, and the use of his physical faculties wonderfully reinstated by the season's rest. Judge Edmonds is a leader in the great spiritual revolution of the age, though but an agent; it is for this reason that his service has proved so effective. May the day be far distant when an eager multitude, hungering and thirsting after truth in its purity will be denied the fresh power of his pen and tongue in the cause of spirit emancipation and expansion.

—J. Madison Allen lectured in Quincy, Massachusetts, Sunday, October 3rd; in Hingham, October 10th.

—Dr. Persons having been unavoidably detained in New York, could not meet his appointment in St. Louis the 15th of October. He will practice in that city for sixty days, commencing November 1st, 1870. His location can be ascertained by calling on the Hon. Warren Chase, 601 North Fifth street.

—Mrs. Stowe says: "If we look back to Cotton Mather's Magnolia, we shall find that the belief in the ministrations of angels, and the conflict of invisible spirits, good and evil, in the affairs of men were practical and influential in the times of our fathers."

—A letter dropped into the New Bedford post office, addressed to "Heavenly Father," is detained for non payment of postage.

—"American Journal of Spiritual Science." We have received the first number of the above named paper, published in the city of New York, and edited by J. H. Hall. It is nicely gotten up, and contains many items of interest. It will be enlarged the first of January. We wish it abundant success.

—A. B. Whiting will lecture at Louisville, Kentucky, the Sundays of November. Will attend calls for week evening lectures in that vicinity. Address him at 10 West street, Louisville, Kentucky.

—David Gilman writes as follows in reference to Mrs. Calkins: "In reading your valuable JOURNAL I see accounts of the mediumistic powers of several well known mediums, and thinking you and the readers of the JOURNAL would be pleased to know that the work of development is still going on,—within the last year there has been one of the best test mediums developed, her name I have ever met. I refer to Mrs. F. W. Calkins. While in the trance, she diagnoses diseases of persons present, also the diseases of their relatives who are at a distance, and as correctly as if they were present. By a lock of hair she describes the diseases of any person with perfect accuracy, without any information from them as regards sex, age, leading symptoms of disease, color of hair, eyes, etc. In some instances she has cured patients that the best physicians in the country had given up to die, she also delineates character perfectly; in fact, there is even no trickery in your business relations but what she will expose, and give you a description of the person or persons so accurately that you cannot fail to recognize them. She also describes spirits who are present at her seances, giving their names, where born, died, occupation, etc., while here, and I believe this is a phase of mediumship of which few are possessed. Any one at a distance wishing to get these tests from Mrs. Calkins, can do so by enclosing a lock of hair in an envelope with two dollars, and they will receive prompt attention. She will also be glad to have any one call in person that would prefer that way to sending a lock of hair. She will be happy to answer calls to hold seances in any part of Northern Illinois or Indiana. Give her a call and test her powers, and you will be satisfied that she is one of the best mediums of the present day. Address her at Peotone, Ill.

—Martha Way died at the residence of her son-in-law, John Broomell, in Upper Oxford township, Chester county, Pennsylvania, a few days since, aged 97 years, 11 months, and 19 days. She was a minister in the Society of Friends for more than 50 years; the mother of 12 children, four of whom survive her; 63 grandchildren, 45 of whom are living; 90 great grandchildren, 78 living; and five great great grandchildren, all living—making 170 descendants, 130 of whom are living.

—The American Journal of Spiritual Science says "Mr. Beecher is a Spiritualist. He says he is not. But Peter said he was no disciple of Christ, and Peter on mature reflection, concluded that he was. Mr. Beecher only wants to see the spirits and talk with them, as Emanuel Swedenborg did. He wants to 'peep in,' as he says, and would be 'rejoiced' to be able to do so, as curious Simon, who was dissatisfied with his plan of spiritual development, wanting something more. Well, Mr. Beecher, must learn that there are laws spiritual and physical he will have to overcome. Dives said to Father Abraham, 'that gulf separates us,' and Paul said it was not lawful for him to describe the glories he saw. But there is enough for Mr. Beecher to be satisfied with, if he would go through the prescribed course of development. The spirits he knows the spirits which are about him, who never show themselves till his development admitted, let him look through the eyes of Madam Marquand or Mrs. Dexter, well known for describing spirits, and if he cannot identify them outside of psychology, we shall be disappointed. The spirits have begun with Mr. Beecher, they will never leave him. They are good spirits, and will do him good. The spirits have also laid their hand upon his sister, Mrs. Harriet Beecher Stowe. They love the Beecher family; and for the sake of these, have also worked up Professor Stowe himself, both to think and write about them in the Christian Union."

Philadelphia Department.

Subscription will be received, and papers may be obtained at wholesale or retail, at 224 Race street, Philadelphia.

On the Reception of Truth.

This morning an old friend and philosopher whom we had known for many years as a distinguished Professor, and who had always smiled at our weakness in accepting Spiritualism, which he deemed a mere seven day's wonder, came to us from the spirit sphere, and said, "Although I have been here more than two years, I have kept aloof from any investigation of Spiritualism until within a few days past, when a dear little grand-child, who was named after me, was translated from the fields of earth to the beautiful gardens of Spirit-life.

Now for the first time, I feel ready to investigate Spiritualism, and it is natural that I should come to you as a personal friend, and one whose experiences in relation to it, I trust will enable me to comprehend something of it."

We remarked to him, "Brother you know that all life is sustained by appropriate nourishment, and that nourishment can only be taken into the system when the conditions are proper for its reception. Thus the plant feeds and rests; and it feeds upon certain elements at one time and upon others at another.

In the animal kingdom the same law of conditions exists. There must be desire for food and the capacity for its reception and assimilation, and the correspondence holds true on the mental and spiritual planes, to a certain extent. Your own experience has taught you that in the reception of knowledge, this law of conditions,—demand and receptivity exists throughout each stage of earth-life, and also in your experiences in the spheres, two things are essential, the truth to be received, and the demand or capacity to receive it, and thus law commencing on the earth plane, follows you throughout eternity, and from time to time, as there is a growth a demand arises for a higher form of food adapted to the new conditions. We were well aware in our intercourse with you on earth, when in our enthusiasm we presented some of the startling facts of Spiritualism, that you were not prepared for the reception of any Spiritual truths, as your mind was totally absorbed with intellectual pursuits and culture and physical attainments. You excelled in these and left us far behind you, but we knew that sooner or later your starry spiritual nature would cry out for food and thus we might be enabled to exchange with you for some of your brilliant intellectual attainments, and thus we might be mutually benefited. We are glad you have come, and would like you to give us some of your experiences as an intellectual man in the spheres."

He replied, "That is just what I am impressed to do, and have come to you now for that purpose. You are aware that my life on earth was devoted exclusively to the acquisition of intellectual and philosophical truths; that I utterly eschewed everything spiritual, and in a general way doubted spiritual existence, though this was more of a negative than positive feeling. I accepted the dogmas of the church, at times, simply because I had respect for many who taught and received them, and I know I was not alone in this. There were hours all through my life, but more especially in the latter period of it, when I felt the need of something more than I had; an indescribable longing which I dared not speak about.

For years I suffered with paroxysms of the soul, and like many others, I was ever ready to fortify myself against the causes by declaring that I inherited it. This disease made me irritable and embittered my life, and at length, after a long and painful struggle, I laid off my outward form in my Eightieth year, highly respected and honored.

I will not attempt to describe to you the great disappointment I experienced when I laid off the material form.

There were two circumstances that enabled me to realize the change called death,—the entire release from suffering and the consciousness of the presence of strangers who, like myself, were materialistic philosophers, and among whom I recognized several whom I had known in the form, and who had died before I did. I cannot say that I was very much pleased with this discovery, and yet it was satisfactory to realize a continued existence, and especially to find that I had brought with me all the knowledge I had garnered in the earth sphere.

I continued my old studies, and labors and found many interesting fields of observation, but there was a great consciousness of a void in my nature which I could not understand and did not feel willing to speak about. I had made interest and oft in my family secondary to my studies while on earth, and now I could not change these feelings. I saw my family, both those on earth and in the spheres, but I could not get very near to any of them. Engaged in these cold intellectual pursuits, and rejoicing at times in grand mental feats, and especially in the rivalry that is common to these pursuits, I strove hard to be satisfied, and at times fancied I was, but there was almost constantly a feeling of unrest, and a consciousness of some great need, and yet all my knowledge could not bring this to me. I now believe others with whom I associated were like myself, though I never spoke to any one about it. The spheres in which we moved were strictly confined to intellectual and philosophical pursuits, including everything pertaining to these, and the dwellers thereof were actually engaged in working out their peculiar problems.

I did not know much of social or spiritual intercourse with earth and its inhabitants, from the fact as I am now learning that these cold intellectual pursuits are not favorable to communion either here, or upon earth or between the two spheres. We respect those whose abilities enable them to succeed, but there are no very strong attractions, and in most cases a jealous feeling exists that would at once override those around us. My desire to prevent the experience of the last few days, is my excuse for not entering more fully into the detail now of past experiences. I may do so hereafter.

I was conscious of the birth of this grandchild, and was much pleased that he bore my name,—I watched him with more interest than I had ever felt in any one, and when I found that he was not to continue on earth and reveal to me the lessons which I so much needed, it chilled me with sadness. A new interest, however, had been awakened in me, and I have now come to you in the hope that by pursuing this, I may find that which I have so long needed."

Such an appeal, from our friend, stirred all the kindlier feelings and sympathies of our nature, and we replied to him: "You are now realizing a new demand, the result of soul growth, and the lesson is one of the highest importance to earth's children. Heaven is harmony, and cannot be realized, even by those who may have become great by the cultivation of their intellectual or physical nature.

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declaration, 'The elder shall serve the younger and a little child shall lead them.'

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(Continued.)

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

Every point presented throughout this debate I have fully answered, and the propositions that I presented in the beginning of this discussion I have fully substantiated. I have shown that there is direct and constant communication between this world and the other; that mortal man is the earthly, and the immortal man the heavenly end of this line of communication, and this inter-communication is of great importance to the world; that the teachings we receive from the other world are elevating in their tendency; that they cultivate man's and woman's individuality, and bid them rise to a higher sphere or condition than their present life and position, and that less evil exists in the ranks of Spiritualism than in any other religious sect consisting of the same, or less numbers; that Modern Spiritualism is the only positive evidence we have of the immortality of man, and that in the 1800 years of Christianity, it has not accomplished so much as has Modern Spiritualism in 20 years, notwithstanding the denunciations of our friends Haddock and his brother ministers of the gospel of Christ, and that he stands here to-night, a villager and slanderer of innocent men and women, and thereby has shown it to be true, that when a man stoops to falsehood and slander for argument, he acknowledges himself defeated.

I have shown by the Bible that men and all angels of whom the Bible gives us knowledge, were men once living in the same earth-life that we all do, and that Moses and Elias appeared to Jesus after they had passed to spirit-life; that the three angels that appeared to Abraham were men, and that the spirit or angel that said to three that would fall down and worship him, "See that thou do it not for I am thy fellow servant," was once a mortal man.

HADDOCK. I rise to a point of order. CHAIRMAN. What is your point of order?

HADDOCK. Mr. Wilson is not to bring in any new testimony to-night.

WILSON. I am not bringing in any new testimony. I am only summing up what I have previously said. No wonder the gentleman squirms.

I have shown that mesmerism, psychology and somnambulism are all explained by Spiritualism; that it is the key to all sciences; that spirits are photographed, and correct pictures procured of those now in the spirit-life, of whom no picture was taken while in the form; and this with the other evidences of intelligence and knowledge received through these manifestations, and to us positive proof of the continued existence and individuality of those that have gone before.

We have photographed these. I have brought the testimony of Farnshaw and others to prove this. Can they photograph their Jesus to prove his existence. That will be conclusive evidence.

We have conclusively proved that man's existence continues after the so-called death, and established man's immortality.

The witnesses brought here by our friend, I have refuted with proof and positive evidence, and exposed the character of Leland, Hatch and others that he has brought forward here as witnesses against the character of mediums and others. He has endeavored to prove his position by slandering all prominent Spiritualists and mediums, and insulting every woman Spiritualist by charges of prostitution and other forms of vice. He has endeavored to prove that Spiritualism was the cause of all troubles in the marriage relation, and when I met him in this argument with the Bible, he backed down on his own argument and said it had nothing to do with the resolution, and then denied doing so. He then says, "Out done—what good has it done?" and I have shown that we have proven in part the influence of the church. We have healed the sick, we have reformed the drunkard, we have detected crime, we have photographed immortals, we have invented machinery, we have discovered mines, located oil, lead, coal, and water; besides all this, we have discovered the future home of the Summer-Land.

We have established one large school. We have more than 100 progressive lyceums. We have four well established papers. We have some fifteen buildings for public speaking, situated—one in Bangor, Maine, one in Richmond, Indiana, one in Farmington, Ohio, one in Washington, D. C.—all fine buildings, and one of them costing \$30,000—and we have on the concession of the church, five millions of believers in the United States, and only twenty-two years old.

HADDOCK. Mr. Chairman, that is bringing in new evidence.

WILSON. I am only summing up what has been said. How the gentleman squirms! The testimony I have produced is:

1. The Bible, Old and New Testament, proving Spiritualism in all its phases, and establishing the marriage question.

2. The testimony of Josephus, Samuel, and the woman of Endor, showing her goodness and truth.

3. John Wesley, showing all the facts of spirit intercourse.

4. Bach's report, proving the truth of Spiritualism.

5. Gregory's laws of life and psychology.

6. The testimony of Edmunds, Silver, Livermore, Vasey, Farnshaw, Antis and Gilmore, before Justice Dowling.

7. Judge Edmunds in the Brady case.

8. Sylvester Todd's affidavit.

9. Dr. Antis' letter.

10. Edward Gardner's testimony.

11. Mr. Farnshaw's letter.

12. And not least, ten of all the witnesses Mr. Haddock has brought here, testify that Spiritualism is true.

13. The offer to produce a dozen unimpeached witnesses, men and women, to swear that they have seen and heard, and felt these things. In effect to this, we have, "I don't believe it" from Haddock, who concedes the phenomena and denies the conclusion, but brings no argument to prove his position.

HADDOCK. I deny that.

WILSON. I don't want to be interrupted any more, Mr. Haddock.

HADDOCK. I will interrupt you as long as you lie so!

CHAIRMAN. I suppose you can both lie if you choose to.

WILSON. I brought here a letter from Prof. Mason that impeached Haddock, when he positively made the assertion that Mason denies quite as positively.

Mason made the assertion that what one can see, all can see; but I again met him with the Bible, and then showed him that if this be true, the whole foundation of his religion was a myth; and if the influence of the moon was true, then the foundation of his religion rests

on a moon-struck Jesus and apostles.

Haddock has endeavored to prove that Spiritualism was the source of all evil; but I have showed that as much evil exists in the church, and much more in fact, and has existed long before Spiritualism came to bless the world. Spiritualism or no other is in the service of evil.

Spiritualism teaches love to God and love to man, and when a brother or sister does wrong, we do not turn them out on the world, but keep them in, and learn them better. Fences were made for unruly cattle—not for gentle ones.

What has Spiritualism done? It has driven infant damnation out of the church—driven hell out of Haddock, for he says he don't believe in hell any more; driven him into this discussion; driven him into the curly-tailed pig's sphere, of which he talked last Sunday night, in the Methodist Church of this city; and if he keeps on reading spiritual literature, in five years more, we will take another step into our bowl to rinse off.

I have successfully refuted the assertions he made of the expose of the Davenport and others, and not denied the charge of taking in the Magdalenes, but say now to them, "Neither do we condemn thee—go thou and sin no more." And now our case is left for the people to decide "which is truth," and if Spiritualism is worthy of your confidence and support.

HADDOCK. Mr. Wilson I now challenge you to meet me in debate on this resolution that I here offer you (reads resolution)

WILSON. I have accepted your resolution and discussed it. I now offer you the same resolution that I offered you before, and you refused. As I have accepted yours, you should now accept mine. I will furnish hall, and meet you in Cleveland at any time we can decide upon.

Resolved, That the Bible, King James' version, sustains Spiritualism in all its phases.

HADDOCK. What do you mean by the word "sustains?"

WILSON. The dictionary gives you the meaning of that word.

HADDOCK. Change that word, and I will accept your resolution.

WILSON. I accepted yours without change, so must you accept mine.

HADDOCK. I decline then.

SPIRITUALISM AND THE DEVIL.

From the Salt Lake Tribune.

The final and conclusive way which all orthodox priesthoods—Mormon or others—have of dealing with any knotty subject or phenomena which they cannot explain or reconcile with their own narrow notions, is to pronounce it "of the devil" and throw it into the waste basket, there to await the rounds of the gentleman with tail and horns, who is supposed to gather up all such worthless trash as fuel for his grand and eternal apparatus for roasting humanity.

This is the specially kind treatment which Spiritualism and Spiritualists have received at the hands of Utah's theocratic viscerates; but they cannot be aware that in their wholesale denunciations they are consigning to the tender mercies of the malicious Lucifer, thousands of their fellow-beings who are just as devoted adherents to the Bible and ancient revelation as themselves. One would think there ought to be a bond of union between this class of Spiritualists and our Mormon friends, the former believe in continued revelation, so do the latter. The former profess to entertain devout reverence for the Bible and its doctrines, so do the latter. Both accept the unphilosophical dogmas of blood atonement, the fall and make other inconsistencies. How is it, then, that all Spiritualists are so denounced by our orthodox friends? Will nothing short of the Brigham Young's infallibility, submission to all his exactions and obedience to all his requirements, save humanity from the clutches of this supposed rival aspirant for universal empire?

Below we present some very brief extracts from an excellent paper on the "Relation of Spiritualism to Free Religion," read before the "Society and Progressive Lyceum of Spiritualists and Liberals," on Sunday evening, Sept. 4th, in Toledo, by F. E. Abbott, Esq., Editor of the *Liberator*. We should publish the whole address if our space would permit.

"Looking, however, at Spiritualists as a body, I see that, like every other body professing belief in the same doctrine, they are divided into two great classes or wings, the conservative and the liberal. The conservative wing remains still attached to the Bible as an authority, and takes its sayings as final, independently of the testimony of reason and experience, or it holds the fact of spirit-intercourse as a dogma, not to be questioned or subjected to further investigation. I must be frank with you—I do not think that conservative Spiritualists have any sympathy with Free Religion, which always claims the right to examine and re-examine all questions without exception in the light of reason and experience, and neither admits dogmas passed on the Bible nor dogmas passed on any other authority that cannot be doubted. But the other or liberal wing of the Spiritualist body rests the fact of spirit-intercourse on what they believe to be the testimony of reason and experience, and are perfectly willing to test it again and again by the same standard. They neither accept an infallible Bible nor any other infallible authority; and they are as sincerely earnest in their devotion to freedom and human progress as any other class of persons. I regard liberal Spiritualists, therefore, as one form of Free Religion. Liberal Spiritualists, having appealed to reason and experience, are satisfied with the evidences actually offered in favor of spirit-intercourse; while other liberal persons, having made the same appeal, are not satisfied with these evidences. But both being equally opposed to all infallible authorities and to all low aims in life, are alike working in the cause of Free Religion. Both accept reason and experience as the ultimate standard of appeal, both reject all infallible and arbitrary standards, both insist on perfect freedom, both seek the highest, purest, and noblest development of humanity. Hence there is nothing essential that separates them; and liberal Spiritualism is in my opinion one Form of Free Religion."

Mr. Abbott, though not a believer in Spiritualism, shows very forcibly, in the following brief paragraph, the folly and inconsistency of those professing Christians who condemn Spiritualists for their belief.

"But I cannot close my lecture without saying one word more. It would be impossible for me not to follow your belief with my hope. And I should be very loth to take it from you. I don't not it makes radiant many an hour that would otherwise be dark with night. Christianity is often declared to have been a great blessing to mankind, because it created a strong assurance of immortality in countless minds. But if this be true, Spiritualism should be called a greater blessing still; for it has created a more intense conviction of immortality than Christianity creates to-day. It claims to bring the supernatural into the sphere of the natural, and the apparently miraculous within the domain of law. Besides, if Christians cannot believe your thousands of witnesses, testifying to your marvelous stories with eyes and ears, they must be denoted to believe their own witnesses, unknown by name or date. Although myself unable to believe in any stories of the kind, I certainly count your case the stronger of the two, and should be far sooner a convert to Spiritualism than to faith in the Christian miracles."

Literary Notices.

THE FOUNTAIN, WITH JETS OF NEW MEANING, by Andrew Jackson Davis, contains one hundred and forty two engravings, and is intended particularly for the young, though all classes can glean wisdom therefrom, and read it with profit. The book is written in a happy vein, and no one who peruses its pages will feel drowsy, or notice creeping within the mind a lack of interest.

MODERN WOMEN AND WHAT IS SAID OF THEM. This is a new work just issued by J. S. Redfield, N. Y., and contains many items that cannot fail to interest the reflective mind.

THE NUMBER for November is profusely illustrated and will prove a rare treat to the young folks. John S. Shorey, Boston, publishers.

THE FAITHLESS GUARDIAN, or Out of the darkness into the light. A story of Struggles, Trials, Doubts and Triumphs. By J. William Van Namee. William White & Co., Boston, publishers. This work is gotten up in fine style, and coming from that distinguished lecturer and medium, J. William Van Namee, is a sufficient guarantee that it will prove interesting and meet with a ready sale. There is a vein of beauty connected with his narration of events as they occur, that cannot fail to please all.

THE REMEDY FOR NOVEMBER is a rare number containing many articles that cannot fail to interest and instruct. It contains the names of all the foreign journals, and is adapted to meet the wants of the present age.

THE PHRENOLOGICAL JOURNAL AND PACKARD'S MONTHLY offer an inviting table of contents for November. Now is the time to subscribe, as a new volume begins with the January number, and the publisher offers special inducements to new subscribers. One which strikes us is that for \$5 a copy of the *Phrenological Journal* and a copy of the *Christian Union* will be sent a year, and also one of those fine engravings from Marshall's Washington, the price of which alone is \$5. Address, S. R. Wells, N. Y.

Obituary.

IN MEMORIAM.—At a meeting of the Buffalo Spiritual Society, held Sunday, Oct. 16th, 1870, the following preamble and resolutions were adopted:

Whereas, Death has removed from our midst to a higher life, our loved and esteemed co-worker, Mrs. Mary Lane;

Resolved, That while we feel that she has gone home to her reward, we regret that the cause of true reform, in this city, has lost a valued laborer and an active friend.

Resolved, That while we deplore her loss as a faithful worker here, we have an unshaken faith that the earnest and sincere devotion to right, which ever moved her, has fitted her for a bright home in one of the "many mansions" of the Father's House, in the "Land of the Hereafter."

Resolved, That we deeply sympathize with the family of our deceased friend, and trust their grief may be assuaged by the same exalted faith which sustained her in affliction's hour.

Resolved, That these resolutions be published, and a copy thereof given to the family of the deceased.

H. D. Fitzgerald, President.
Geo. F. Kittredge Secretary.

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