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

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S. S. JONES, PUBLISHER AND PROPRIETOR.

#### CHICAGO, NOVEMBER 5, 1870.

VOL. IX.-NO. 7.

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, carnes ness 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 insinuate 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 dissatisfied 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 cowards and "rule or ruin" believers in organization, "play" the disreputable "role" of and determination, to tear down what such can not build, after their own patterns and control The unselfishly 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 delegateship from (ucminal) local societies and lyceums, would be equally suicidal, as evinced by the fourth National Convention, held at Cleveland. Both of those venerable Conventions were bedlams of confusion, and arenas of inharmony and vindic tive debate. The first was a "mass-meeting," still advised by some. The latter (fourth Convention) was composed of delegates from nomi nal 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 ioin a scciety; 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

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 influences whetever

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 progresive 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 prople's opportunity—may well be open to all. More of these seasons of soul expression and commingling should prevail. And these should not be monopolized—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 ences 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, w y 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 replied that the "American Association" does not represent the sentiments of the mass of Spiritualists,-or even of those who value organizaion—then it would seem that the wisest course will be to take hold of the work and assist in to 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 counselled 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 rate, instead of "taking to the small basts" 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 fixed fact. I believe that it will grow, mature, chrystalize, and finally pass away, like all the works of man or nature. Organization is the law of growth; and all organisms must, of necessity, disinte-grate when the mission of each is executed. Thus it will be with this association. How

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 elasticise 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 liber—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 organiza-

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

The ministry of spirit is not new. The Gymnosophists of Iudia, Heirontsha of Egypt, Magi of Hersia, Thaumaturgists of Greece, Sybils of Rome, Seers of Judes, and Dervishes of Arabia, were gifted with open visions and mystical powers of spirit communion. Zoroaster, Pythagoras, Plato, Socrates, Hilell, Proclus, Augustine, Consiantine, Joan of Arc, Louis XVI., John Fox, Behmen, Swedenborg, Flud, Wesley, Luther, Baxter, Mather, were writers of and believers in spirits.

Professor Newberry, the State geologist, says Ohio has 10 000 square miles of coal—a greater area than Great Britain, which produces 10,000,000 tons annually.

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

BY ADDIE L. BALLOU.

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 "heed 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 so 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 proscribe the almost only open air amusement, innocent and healthful, that young people, and women and girls in particular, can participate in, while other equally infallible discipline rules, among which are the restrictions on wearing ornaments, ribbons, jewelry and curls, are so remote

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 superfluous braids, mohair chigaons, rats, puffs, etc., e.c., wilt doubtless be sold, and the purchase money be profitably (for the Lord) invested in "tracts" for gratuitous distribution to the valu 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 sleze them, when if proper justice were shown them, they would be sentenced to outer darkness and irretrievable woe, and all for "the

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 glory, and if there long pent up faculties should overstep their primary legitimate uses, and in the glad delirium that follows delivery from bondage, bring down the censures of propriety loving and conscientions people; or, in other words, is it strange that the sins and daughters of ministers and descons are proverbially more prone to disregard the teachings of their sires than the

same proportion of other people?

If the game of croquet is sinful, 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 discoursed 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 strangs that fat luxurious living, rossted turkeys and plum puddings, having been duly "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-typing, by human hands, of the copy set by the hand of God in Nature's tablet, and Nature must ever supercede Art's finest copy, 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 bads and blossoms that grow by our own hearth 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, grown weary in the confinement of school-rooms, are almost irrestrainable; 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 batter edification 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.

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 Donate'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 I can be instrumental in extending that know'edge to others, I shall, rerhaps, be instrumental in extending a real soul-treasure where it may be needed. I therefore smetimes in the busy whirl of life, grasp an opportune moment, if I can, to say something about the manifes'a'ion 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 redium for physical manifestations, opportunity seemed to fifer 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,

ed in the centre, my wife sitting beside me, holding our little boy Rabbis upon her lap.

All things being in readinese, the lights were extinguished (larkness 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 guit ar, and playing upon it while it was being carried with almost lightening 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.

ing 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 mothers lap, and is carried without mortal hands over the head of the medium and en irely 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 little 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 littleme-lodious voice to my wife says, "sing mama."

Bouquets of flowers with all 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 evenings 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 Reminiscenses 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,

"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 cirected 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 Whitmar 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 kneeled 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 the m, with a stand before him on which lay a book, and fixing his eyes on Whitmar, said:

"This is the GOLDEN BIBLE."

They then went and found Harris praying. They kneeled 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 teeling, in harmony with the wonderful relation. After, when editing the Cleveland Liberalist, 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 DEMO-CRAT :- In one of your articles criticising " Mrs. Wilcoxson's lectures" of San, Oct. 16th, evidently editorial, we flud you protes ing 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, espec'a'ly in a Presbyterian Church. Just so exactly. But according to Brother Junkins, in his sermon on "the deviltry 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 preact 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 tall unon 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 a Cotton Mather spirit, and doubt-less he would preach too much of "the sermon on the Mount," and the purity of apostolic gifts to suit some at the head of the Presbyterian Church of New Castle, but we are strongly inclined to think not too much, for the poor, starying, 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-elected 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 Confed-

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 ar: est the freedom of the masses. And we do not doubt at all that since the Presbytesian Church cursed Parker out of the body, in its holy wrath, being unable to meet 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 leaven 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 lock 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 DESCH.

#### JESSIE LEE

DEATH AND THE AFTER LIFE.

The Puneral Sermon of Miss Jessie Lee, Aged 18 years, Boughter of Mr. and Mrs. J. Lee, Freedballs The Christian Church at Du Quebis, Ms. Aug. 25 h, 1870, By Bev. A. J. Finiback.

Reported empessely for the JOURNAL.

"The day of one's death is better than the da of his birth."

The universe is a house of many mansions. It is constructed upon the principle of degrees, from lower to higher, and hence the pathway of life leadeth upward.

The universe has no ultimate boundaries, nor has God finitations. Hence, our minds are so formed that we can not conceive either of the beginning or ending of creation. We can not think of nothing. When time began, we know not; and to morrow has no existence. The present is only ours.

Nevertheless, the histories of men inform us of the past, and in the vast scope of spiritual photography, which is God's writings, do we find the perfect record of by gone ages. Again, by actual perception and study, we acquaint curselves with the kingdoms of nature below, and the starry heavens above us. But we can not go beyond this, except by the revelation of departed spirits.

The mansions belonging to the spiritual universe are above the grasp of our external senses and understanding, and hence, it is only by and through the spiritual intercourse that we can gain a knowledge of them. And therefore, it is by this revelation of angels and the Great Spirit within us, that we have the gespel of life and immortality.

And thus, we know that our departed friends are not wholly gone from us, but are living in the spheres of life next in order above this, and can communicate with us. The Spiritual Philosophy, therefore, is founded upon the fact of spirit communion, and the revelations that flow

> "It is a beautiful belief, -That ever round our head Are hovering, on viewices wings, The spirits of the dead."

"Dust thou art, and unto dust shalt thou return," was spoken of the body: but the spirit, immortal in itself, returns to God who gave it. Wherefore, death is the common lot of all. Nor is it an enemy, but a dear friend. It is the natural gateway from earth to heaven. It is the soul's exit out of the natural body into the Spirit World.

By natural birth, we become heirs of this life so by natural death we become heirs of the next life. But the world to come is by far purer, brighter, and fairer than the present. As the existence of the birds is higher, freer, and better than that of the fish, or as the sun is finer and loylier than our earth, so heaven is higher and grander than aught below it. And thus it becomes evident that "The day of one's

death is better than the day of one's birth." But, where is heaven? Is it far away? knoweth the locality of the Summer; Land?

In the dim, misty ages of the past, during which benighted humanity were feeling after God and heaven, they believed them to be far away in that bourn from which no traveller returned. All was night then, and death was the king of terrors.

But since the advent of Modern Spirit communion, the nature of man, the structure of the universe, the properties of matter and mind. the relations of earth and heaven, and men and spirits, and indeed all mental phenomena, have been more thoroughly investigated, and better understood than at any previous time in the history of our race; and especially, has the gospel of life and immortality been more clearly, satisfactorily, and widely demonstrated than ever before.

And by this great demonstration of the immortal existence of departed human spirits, and their power to communicate with their kindred left behind, we see and know that God and heaven are everywhere. Then, physically speaking, there is no distance between man and God, earth and heaven.

The kingdom of heaven is within us, and the spiritual world all around us.

" Howbeit, at first we see with material eyes,

but afterward with spiritual. The outer man is of the earth, earthy, but the inner man is of heaven, heavenly."

Hence, by the duality of our nature—material senses without, and spiritual senses within we are capacitated to live two lives, and in two worlds at the same time.

Wherefore, the first man is a Materialist, but the second, a Spiritualist. Nor can we know anything correctly, either of the present, or the coming life, only in proportion as we educate ourselves physically, mentally, socially, morally

Thus Spiritualism in its highest, truest, and broadest sense, comes to give us life, and that too, more abundantly. First as an outward messenger, in its phenomenal phases, it comes to our outward senses. And from this standpoint, Spiritualism is purely a Materialism. It deals with matter, and our eyes see, our ears hear, and our hands feel. And thus it comes to our material senses, rapping upon the doors asking admission into the sanctum sanctorum of our spiritual temples, not made with hands, and eternal.

And I may further add, that the external phenomena of Spiritualism is accompanied by an external power or magnetism, which greatly excites all the bodily organs, five senses, appetites and passions, social nature, and intellect of the individual. Hence, they who (if they happen to be of the baser sort) embrace this first order of Spiritualism, and go no further, in the culture and knowledge of it, may seemingly be made worse instead of better. Yet, the use of this first order of Spiritualism is apparent to all thinkers. In itself, it is no more an evil than the air we breathe, the bread that we eat, or the fire that warms us.

It brings out the character of the natural man. As the sun shining upon the plants and flowers brings out their odors, so this bodily magnetism from the spheres above us, reveals the measure and brings on the full power of men who walk not after the spirit but after the

And thus we may behold the grandeur and absolute necessity of the second order of Spirualism, which comes first to the inner temple, stirring the spirit within us, yes, filling us with the Holy Spirit, and thus giving the spiritual man the accendancy over the natural man.

And this is the new birth. We are now born into the kingdom. Christ is formed within us, the hope of glory, and God is King over our

We now see the connecting link between and Christ, and also the difference be-And thus we will be left alone, Thorms of Materialism and pure Spir with all the acts of our past lives.

Now, spiritual life is the great want of the world, and hence, the new bith, by which we gain admittar ce into the temple of angelic com munion, is of the first importance to all nations, kindreds, and tongues of our earth.

Atheism, Deism, Pantheism, and Rationalism, so-called, have their truths, and bear certain philosophic relations to the progress af the race. The adherents of these systems doubtless have their places and uses, and so also, have all the churches, but the highest and purest thought of man is revealed in the idea of spiritual quickening, communion and followship with God as a Spirit-Father, and an unbroken sympathy and intercourse with the angels of heav-

And here we find our savior—our only savior. and herein do we perceive the philosophy of salvation through the ministry of angels; and also through the ministry of a Christ. Wherefore, the reason why we put so muchstress upon the practical working of the spiritual intercourse, is because the angels who are sent to minister unto us, know how, and can save us from vice and crime. As Jesus was the savior of Mary Magdalene, so the angels are the saviors of many. They give us bread, and we hunger no more; they give us water, and we thirst no more; yea, these good angels unfold within us wells of water that spring up unto everlasting life.

Now, the foregoing considerations have a direct bearing upon the question, to wit: With what characters do we enter the Spirit Land? We answer, in death the soul, which is the real man, passes out of the body to its own place in the spheres of heaven. It goes to its own place, and joins its kindred.

Dying, so-called, does not change our essential characters any more than passing from one room to another, or than moving from one country or city to another. In the graded school, pupils pass from one department to another, until they reach the highest; but the simple act of passing from one department to another, does not change the character of the pupil. He may be happier in the one than in the other, or he may be more miserable. And so death does not free us from our sins, nor make us new creatures. It is not our savior. Yet, all things considered, as the next world or sphere of existence, is in itself, higher and better than this, we may upon general principles, truthfully say, "The day of a man's death is better than the day of his birth."

At birth, we come into this new life. The earth, therefore, is the common home of all men, whether they be high or low, wise or ignorant, good or bad; likewise when we die, we enter the next life; and therefore, the Spirit-World is the common home of all departed human spirits. But each in his own order. No man is higher or lower in the scale of existence than he naturally belongs. There is one glary of the sun, and another glory of the stars, moon and earth; so, in the Spiritual world each grade of spirits is in its own order, and has darkness or light, error or truth, slavery or liberty, misery or happiness in proportion to his ignorance or enlightenment, pu-

rity or impurity. Nor can spirits appear to be different from what they are. The clothing we war there, is in perfect harmony with our intellectual and mora! characters, and we all sail under our true colors, and are seen and known as we are.

It is, therefore, the revelation of angels, and the philosophy of Spiritualism, that shows us the paramount importance of laying up treasures in heaven. We should dare to be true, and dare to do right, though all men oppose us: be cause we gain nobility of character, purity of soul, and eminence in heaven by so doing. God and angels are not cowards; neither

should we be cowardly. And as heaven is bright and beautiful,—so, in order that men be adapted to it, and prepared to enjoy it, they, too, must have culture, refinement, purity and beauty.

But however this may be, I repeat it, as we leave this world, so we enter the next. And our life there, is but a continuation of

this. The soul never dies. Death causes no essation of our existence. In fact, in death there is life. Hence the departed, or the dead, so called, are more alive than we. Remember it is not the body, but the mind, that makes the man. Our bodies undergo decomposition, but our minds are imperishable. Nor are the departed disembodied. Spirits, or angels, have bodies as well as we. And as our bodies adapt us to this world, so theirs adapt them to their

God is infinitely wise, good and powerful, and, therefore, all his works and laws are perfect throughout.

True, premature death is sad to contemplate. Man should live out all his days. Disease and premature death are the result of disobedience to the laws of life. The Almighty rules in heaven and on earth, and his power cannot be resisted. We must obey, or suffer the consequen-

Nor is it enough to obey man's laws: neither the popular customs and fashions of men. God's laws, written upon our minds, engraven upon our hearts, wrapped around every bone, muscle, ligament, tendon, fibre and nerve of our bodies: these must be obeyed, or we die prematurely.

The law of retribution goes beyond death. God is everywhere, and therefore compensation is everywhere. We must atone for our transgressions. We cannot escape. The law of retribution is inexorable. There is a Judgement Day for every one of us, at which our whole past life is made known. And every idle word is brought into judgment; yea, every thought,our most secret thought,-even our most interior desires,-together with all the good and evil

that we have ever done.

Then our Book of Life is opened, and read of all. Nor can we flee away from it. There is no nook or corner in the vast universe where we can hide ourselves, or evade the decisions of the Supreme Judge; for this Book of Life, out of which each and all must be judged, is within us, and is a part of us. Our minds and hearts are its pages, and the spiritual bodies of our immortal souls are its paste board and paper. And here every act of our lives is written, every thought of our minds and desire of our hearts. And our own eyes shall see this in allible rec ord; our memories shall remember all of it; our consciences-quickened by the truth-shall vindicate it; and our own judgments-illumina ted by the wisdom of God-shall pass sentence for or against us.

And thus every man is accountable to himself, and must stand or fall by his own record. I am not my brother's judge, nor, indeed, his executioner. Nor is any man or angel my judge. It will devolve upon me to judge myself, and to soffer the punishments of my sins within my-

Not that angels are incapable to judge us wisely and correctly, nor even our purified brothers and sisters in heaven; but it is not

their prerogative. When we shall come into the light, and under the power of our Judgment Day, there will be none to accuse us. Our enemies, convicted by their own conscience, shall fice away and leave us alone.

And when, in the deep solitude of our hearts we hear the Infinite Live, parent of all, asking, "Where are these thine accusers,—hath no man condemned thee?" we will answer, ' No man, Lord," and then he will say unto us, "Neither do I condemn thee; go and sin no more."

And thus we will be left alone, face to face

In what, then, consists the terror of the Judgment Day? What have we to fear?

What, then, will fill us with fear, dread and

Will any devil or located hell be a terror to us? No. Will bright angels torment us? No. Will God laugh at our calamity, and mock when our fear comeun? No.

terror? The answer is: The evil that we have done; the crimes that we have committed. And our vices and crimes may be so terrible, our record in the Book of Life may be so black and frightful, that we will call upon the rocks

and mountains to fall upon us, and hide us from the sight thereof! Let us hear, then, the conclusion of the whole

matter: Fear nothing but to do evil; fear to hate or slander, or in any way to injure any one; keep the commandments of God written upon your bodies and souls; obey the laws of life; love thy neighbor as thyself; love the Father of all supremely; and do unto others as ye would have them do unto you; for this is the whole duty of man.

"For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." With these remarks we come now to speak a

few words in regard to the deceased. And first, Jessie Lee, whose lifelese body lies before us, is not dead. She is gone to the better land. Her body, the emaciated and wornout casket, will be buried to day; but Justle Lee, young, bright and growing, cannot be buried in the ground. No angel could hold her there; no power could confine her to the grave. But her

body is dead, and where is she? Our gospe', which is good news, glad tidings of great joy, hath demonstrated to ue that all the dead live unto God, are as immortal as the angels, and can die no more.

Jessie Lee, therefore, is now our resurrected sister, standing upon the bright table lands of the sun, moon and stars of heavenly glory.

Dressed in celestral apparel, she goes forth amidst the beautiful angels, and all the sparkling scenery of heaven, to be educated in the great truths of the universe, and to walk in the light forevermore.

As regards her earthly antecedents, we observe, first, that she had inherited a fine organization from her parents, and was, therefore, naturally kind, intelligent and beautiful. She was good, noble and true. She was an ornament in society, and an honor to her parents and friends.

She was a spiritualist, and dared to be true, and although she was only 13 years old, yet she was an intelligent, successful and faithful teacher in the Progressive Lyceum. She was not ashamed of Spiritualism; she was proud of it.

and honored it. And being favorably born, and living nobly, her mind was clear, heart pure, and soul beauti-

Hence she had no sins to bear her down in the country whither she has gone. She has no crimes to atone for there. She must be happy,

She has gone to her own mansion in heaven where the love of God flows in upon her through the hearts of the angels, and all that is fair and beautiful in her celestial home.

Oh. Father, we thank thee for life and death, for heaven and immortality. We thank thee that our dear departed are living still; that in spirit they can return to us; that they can guard us with their power, bless us with their love, and communicate their thoughts to us: and that by and by, we shall join them in their bright homes to part no more.

Oh, Father, we know that thou carest for us with all thy wisdom, love and power; that thou hast numbered the very hairs of our heads; that a sparrow does not fall to the ground without thy notice; that the least of thy children is of infinite value to thee; therefore, oh, Father, we cast our case upon thee, content that all is we!!.

Parents of the departed, be of good cheer. Put thy trust in God and angels. Thy daughter is not dead, nor far away from thee. She still lives within the love of your hear's, and what the dew drop is to the flower, her pure spirit will be to your spirits. And thus she will ever be with you. Therefore, let your future pathway be heavenward. Be good, and do good. Love, and hate not; bless, and curse not. Live noble lives, and at last thine own dear daughter will receive you into her heavenly mansion with joy inexpressible.

Written for the Religio-Philosophical Journal,

OVERHULING.

REV. E. CASE,

Self accusing, self-reproaching," Silent stings and deep remorae; Wh n on right the wrong's encreaching,' Still through nature hold their course; Casting down with deep dejection,
Crushing with the great earth's weight,
With a cruel, say inspection
Cometh grief and peereth hate.

Still, whatever we are doing Bringeih good or bringeth ill; Ever thus, without our knowing, We benest of Fate fulfill; So ring in our narrow circle.

Ever moving round and round,
Where the glorious life-thoughts sparkle, Or else creeping on the ground

Up to-day among the angels, in the reaches of our thought, Down to-morrow where the soul quells In its sins, its heaven forgot. Drinking in the life of spirit In some grand and thoughtful hour, Stooping else to disinker t Of the glory of its power.

Practicing its self-denial,
Struggling in the strite of sin,
Till the index on the dial
Tell if Go. or Satan win. Oft constrained by constitution
To the depths of sin and night;
Scarce we knew what wrong we're to share—
Scarce we know the wrong from right,

From the platform of life's action, R ght our wrong to us must be,
With the conscience's strict exaction
On what has been and what must be;
But with larger intellection,
With a nobler reach of thought.

With the eye of God's inspection
Evil'still with good is fraught.

We shall make it all to praise Rim-Round out life to perfect ends-Round out the to periect ends—
Make man's every evil raise him
To the bliss the good attends.
For man's wrath - he will restrain it;
Round him build the wall of fire,
Till through ill the g. od attain it—
Reaching out to lift him higher;

Till we see the soil and radness of the soul, the mortal frame, Chan ed for everlasting gladness, Bursting forth in brightest flame. And the great eternal working, All around and al above, Shows that e'en in darkness lurking Is the soul of perfect love.

O, the waste abyss around us! What has been, and weat m ghi be ! Wave on wave, a mighty sea!

But we need not fear the billows;

Bright above the r ling wave

Stands the engel form that pillows— Quick to seek and strong to save.

Says the Paalmist: "He maketh my feet like hine's feet." A Negro preacher read in "hen's feet," and proceeded to say, "dat a hen in a henroost, when it falls asleep, tightens its grip so's not to fall off. And dat's how true faith, my bredderin, holds on to the rock.

Written for the Religio-Philosophical Journal. EDUCATION.

By Geo. Haskell,

NUMBER THREE.

Where can such an institution as the age demands be inaugurated?

Different locations have their peculiar advantages and disadvantages; and that place that offers the greatest facilities for accomplishing the work, should be preferred. A beginning must be made some where, and when that shall prove a success, other similar institutions will be established where they may be needed.

For several years, I have felt the importance of having a better system of education insti-tuted, where all the physical as well as ment-l powers could be developed; where work, study and amusements could be so harmonized as to interest all; where both sexes can have equal advantages and be educated together, and thus be better fitted to fill their true position in

I have traversed our country, east and west, and examined and compared the condition and advantages of different localities, and I have not seen any location that offers as favorable advantages-all things considered, as Ancora, Camden Co., N. J.

It is in a mild, genial, healthy climate—free from all causes that might produce disease; a very important consideration for the welfare and success of a school. The air is pure and invigorating; the water soft and sweet, and the soil is good and productive. The surface of the land is sufficiently diversified for pleasant rural homes. The quality of the soil varies from light sandy, to stiff clay, but is mostly a fine sandy loam, adapted to the growth of fruits, grains and vegetables; and its thorough cultivation will well reward the labor bestowed upon it.

It has once been covered with a dense forest of pine and oak, which has been removed, and the land has on it now a vigorous growth of oak, pine and blokory, which will require labor to remove it and prepare it for profitable use; but when the trees are removed, and the stumps and roots out of the way, and suitable cultiva-tion bestowed upon the soil, abundant crops will reward the laborer.

Ancora is twenty five miles south-east from Philadelphia, by the Camden and Atlantic railroad, and has a depot and railroad facilities on that read. It is two and a half miles from the junction or crossing of the Vineland and N. Y. railroad; and by that road, about eighty miles from N. Y., thus having direct communication with those important cities.

The tract of land purchased for the settle-ment, contained about 3,800 acres, on which was a cultivated farm of 160 acres, with an old tavern house, containing fourteen rooms in good condition; four other dwelling houses, barns and out houses, and a stone building, the upper story of which has been connected into a hall for meetings, school, &c,—thus at present affording tenements for several families.

The tract has been surveyed, and laid out with suitable streets and avenues, so as to be systematically improved. A central town laid cut in building lots, and ou side of that are lots of five, ten, and fitteen acres. A central avenue, eighty feet wide, extends from the depot, back through the tract, about three miles, along which are some of the finest locations for improvement and residences.

Some twenty-five individuals have purchased lots of five acres and upwards each, and have cleared the land, erected buildings, set out fruit, and made themselves desirable homes

A saw mill is in successful operation, and brick have been made on the premises—thus affording facilities for building. About 1,300 acres of the tract have been sold to different parties for improvement, leaving about 2,500 acres for others to purchase and improve. I now propose to sell 2000 acres of the land.

in lots or parcels, to accommodate purchasers, at a price that will cover the original cost, taxes and interest, thus affording those who may want the land for improvement an equal chance with myself. I would require five hundred acres of the land with the buildings and improvements on it, for school purposes. I did not engage in that enterprise for the purpose of speculation, but to aid others in procuring homes, and in laying the foundation for such an industrial school as the present condition of the world demands. I have now spent four years on the ground in preparing the way for future developments. I have set out fruits of all kinds, to furnish a supply when it shall be needed, and now the way is prepared for others to come and help carry forward the work. The price of the un-improved land, outside of the central town, will be from \$15 to \$35, per acre, according to location, quality, and what is growing on it. There is an incumbrance on the land of about \$25,000, which must soon be removed to receive a perfect title to the property. There has been about \$50,000 paid to the party holding the claim, in principal and interest, and the property is now liable to be sold at public sale, to pay that debt. I have used my available means in making payments thus far, and now I must have help, or what I have paid, will be diverted from the object intended. Must that sacrifice be made, and humanity be deprived of the good that might result from it? There are other debts which have been incurred in the purchase and improvement of the place, which must soon be paid. All the claims now against the property will amount to about \$40 000. Arrangements can be made to pay \$10 000 of it, leaving \$30,000 to be paid out of the land or otherwise. The 2 500 acres of land, with the wood, timber and improvements on it, are worth, at a low estimate, \$65,000.

I now propose to donate my interest in that property, or at least, \$25 000 of it, to an industrial school, provided others will furnish the means to pay the claims on the property, and take the necessary steps to accomplish the

If the location described is considered desirable, and the friends of humanity are ready to extend a helping hand, the institution can be at once inaugurat d, and the experiment tested.

Without that aid and sympathy the work will not go forward, and what I have expended in purchasing the land and preparing for the work, will be lost to the world. Friends of humanity, are you ready to do any thing? Are you prepared to take part in such a work? Do you feel any interest or sympathy in the cause of human improvement? Those who may wish for further information, can address me at Incora, Camden Co., N. J.; or what would be better, visit the place and see for themselves.

GEORGE HASKELL, M. D.

During the bombardment of Strasbourg s bombshell fell in a young ladies' seminary, killing seven of the pupils and wounding four others.

A man has been having fun in the outskirts of Richmond, Va., by shooting bird-shot into Negroes just to see how they would jump. His enjoyment has been cut off for five years by something the judge said about the peniten-

## Voices from the Leople.

Sada Baily sends a question to "Veritas" Does our friend, Veritas, favor organization upon any plan, and if so, will the writer make suggestions in regard to what is the true plan of organization? Her article on "Harmony in numbers," September 24:h of the JOURNAL, is certainly a most excellent and spicy article. Will Veritas oblige the writer of this, by saying whether or not he agrees with the sentiments expressed in the article on organization, by Sada Bally, in the JOURNAL of September Brd. We trust all are performing their mission; each doing his and her own work in the onward march of development, and hastening the day when we can work together in organization, and when each liberal soul will follow its own "Holy Ghost."

RAVENNA, OHIO.—Sarah M. Day writes.—I wish I was able to send the Journal to all who would read it, that the truths of our beautiful philosophy might be more widely disseminated.

EYOTA, MINN.-M. V. Silsbee writes.-L like your valuable paper very much, and would hardly know how to do without it.

KEOKUK, IOWA .-- D. H. Miller writes .-- I have just finished reading in the JOURNAL Garrison's remarks at the funeral of Henry C. Wright. Was ever anything said more touching'y beautiful and truthful? How deep toned is his love of man; how grand are his conceptions of immortality and

CARROLL CITY, IOWA.—E. M. R. Buell writes.—I am a subscriber for the JOURNAL—have read the paper about six months, and am well pleased with it. It contains the same ideas and sentiments that I have felt and expressed for more than twenty five years. I am also a subscriber for the New Covenant, and have had it a little over twenty years. I write the above that you may judge about where I stand as to my religion. I like the Journal much the best.

SPARTA, WISCONSIN-Mrs. H. C. Walker writes.—Inclosed please find five dollars for the next year, and to renew my subscription for your most valuable paper, as I cannot do without its cheering presence. It brings hope and consolation upon its pages, and the only excuse I can offer for not sending the money sooner, is want of means. I hope to be able to pay in advance hereafter. Please accept my sincere thanks for your kindness in sending it so long. in sending it so long.

LIMERICK, PA.—Thomas J. Evans writes.—As it is coming near pay day, and I would always rather he shead than behind, inclosed, I send you three dollars for the continuation of the paper. I could not well do without it. It is the most in-teresting of all the papers I get. All the books that you have for sale, that I have read. I consider Denton's the soundest of doctrine, one of the best, and if I had the means, I would buy many of

CHETIPA, KANSAS.-M. H. Dersham writes.-I do not wish to be without the JOURNAL. It is more interesting to me than any paper I ever read.

SYRACUSE, N. Y .-- Mrs. S. Kelsey-writes -- Inclosed please find payment for the Journal. Be assured your valuable paper is appreciated and considered indispensable, though our unavoidable delay in remitting payment, has seemed to indicate

quite the contrary.

BODEGA, CAL.—Thomas Fuller writes.—My subscription for the paper expired the first day of September, and I should have renewed it before this, but could not get the bills to send until now, for we could not do without your paper in this dark corner of California. They have no God but Sundays here, and such a God I do not want any-thing to do with. I send you three dollars and hope you will get the money all right.

PENFIELD, PA -Dr. F. Bond writes .- Language cannot describe my gralitude to you for sending the paper thus long without pay.

KNOXVILLE, ILL.—Sylvester Stevens writes. Please accept thanks for the promptitude with which I have always received your interesting paper in advance of time, and the great pleasure and profit I have derived from perusing its interesting

CHICAGO.—J. B. Fox writes.—Inclosed, please find one dollar. I have use for every cent I can get, but cannot get along without the paper. I wish you success.

PLANO, ILL.-Ursula Steward writes.-Dickens did not write that poetry, neither did the "School-marm." I have had that poetry for many, many years, and have liked it so much. I have read it over, perhaps fifty times, thinking it was so great an anomaly for a man to have a heart, and have the love element so strong in his nature. On, I think he was 'eserving of showers of kisses from innocent children. A plagiarist is but a thief, and I do think it extremely contemptible for a school teacher or any one else to run off in borrowed plumes, and then call them their own. I think plumes, and then call them their own. I think the sooner such are removed from so responsible a position, the better, for we need no such teachers for our children. The poem I allude to, was headed, "The Children, by the Village School Master." I have taken your paper from its commencement, and like it very much, and should be loth to do without it. It is very seldom that I take up my near hot, when I see such floorest in take up my pen, but when I see such fisgrant injustice as has been alluded to, I don't feel like holding my peace.

BIRDSBORO, PA-J. B. Holman writes, -I am aware that I now austain the relation of debter to you, as the time for which I subscribed has nearly expired; but as I do not wish to be without the paper, I herewith send you three dollars, that being paper, I herewith send you three dollars, that being the subscription price for one year, according to your conditions of publication. I have been a reader of the paper for nearly two years, and though at first I read it with a good deal of distrust and prejudice, being at the time an ardent and earnest believer in the divinity of the Scriptures, including both the Old and New Tests. ments; but since reading the Journal during this time, containing numerous articles discussing the divine inspiration of the conceded sacredness of these Scriptures, I must confess my veneration for these books has been very much modified. Still, I cannot, as yet, avow maself a Spiritualist. I am only investigating the harmonial philosophy. As for orthodoxy as it is exhibited in our churches of the present day, I have long since departed from it. At this stage of the investigation, I am not prepared to give my adhesion to the harmonial philosophy, and will therefore pursue my investigations still further, and as one of the means of making my endeavor practicable, I ask your kind indulgence to continue sending your paper for another year to my address.

KINGSTON, WIS.—S. D. Bartholomew writes.—Inclosed please find five dollars for renewal and arrearages due for the paper, from Mrs. M. A. Bartholomew, Kingston, Wisconsin. The above named lady has been in the Spirit World nearly two years, and while she was in the form, the Journal was her favorite paper, on account of its sterling merits and fidelity to principle. I wish the paper continued in her name. continued in her mame.

REMARKS:-Thank you, dear brother. Your kind words awaken the highest and holiest feelings in our nature. The evidence that our labors are thus appreciated by a friend of the deceased, strengthens and enables us to perform our daily toll with renewed energy.

SPRINGFIELD, MO.—M. R. Smith writes.—You will find inclosed a post office order for five dollars which you will place to my credit for the paper. We have a goodly number of Spiritualists in this vicinity, but no lecturers. None seem to come this way. We have been writing to E. V. Wilson to come, but as yet have been unable to secure his services. It needs just such a headly in the services. services. It needs just such a breaking up plow as he is, then, I think, we could go on and organ-ize a very respectable society.

A paper called the Magnolia Flower blossoms in Arkansas. But the editor complains that it does not make a "cent."

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

#### A LECTURE.

Delivered on "The Signs of the Times," by Dr. H. P. Fairfield, Before the First Spiritual Society in Lynn, Mass., September 27th, 1870.

Reported for the Journal by Sylvester Judd.

In Matthew, 16.3, you have the seed of the flower of my discourse: "Ye can discern the face of the sky; but can ye

not discern the signs of the times?" The shadows of coming events may be seen on the surface of every sea, and the face of every country, arresting the attention, and directing the expectations of mankind. The beauty of natural laws and the perfections of existing things, are not more conspicuously displayed in any department of physical phenomena, than in the spiritual. The grand pillar of a cloud and of fire which was ment of physical phenomena, than in the spiritual. The grand pillar of a cloud and of fire, which was said to guide the children of Israel through the wilderness in their day, and the sparkling star which led the wise men of the East onward in their journey to Bethlehem, the heavenly visions and spiritual sayings of Andrew Jackson Davis, the raps and sounds which are heard in the Fox family are all spiritual phenomena—sometimes called ily, are all spiritual phenomena,—sometimes called signs which preceds coming events. There are signs of foul weather and of fair, of vice and of virtue; there are signs of ignorance and of intelligence, of slavery and of freedom; there are signs of theology and of philosoppy, of Materialism and of Spiritualism. These signs of the times are wakof Spiritualism. These signs of the times are waking up the dormant energies of the human mind, and calling them forth to the investigation of the cause and philosophy of the things which do appear. To these things, Jesus directed the attention of his hearers, saying, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" referring, without doubt, to the progressive principles and tendencies of the people to heart away from the harbarous doctrines and tracbreak away from the barbarous doctrines and prac-tices of an eye for an eye and a tooth for a tooth, a blow for a blow and a bruise for a bruise, a head for a head and a body for a body.
"Thus said the Lord, gird on thy sword and num-

ber Israel." God was supposed to be angry, jealous and re-vengeful, and the people that worshipped him manifested corresponding qualities of mind toward each other,—thus children, men, women, kings and whole nations, were sacrificed to appears his fancied wrath. The world became a rolling tomb, and every wave of human thought and action came dashing against a shore of human skulls. From this state of things, the most progressive and kindty people turned their attention to Jesus and the prophets, and moral heroes, who were inspired to labe for the development and application of important truths, encouraged by the prophetic words of Isaiah, who said, "Violence shall no more be heard in thy land; wasting nor destruction "this thy horders"

within thy borders." Long, too long, has the earth world of life and beauty been desolated by the fires of moral turpibeauty been desolated by the fires of moral turpitude and vice. It has been covered with a veil of
theological blackness through the long night of
departed centuries, and it has been hushed to rest
from inquiring into the cause by Biblical and clerical sayings. "Great is the mystery of Godliness."
But thanks be to the God of our day and his ministering spirits, that terrible age of stolld ignorance and darkness is past or passing; the grand
developments of physical and spiritual science,
have torn away the veil which has so long con
cealed the beautiful and ever-living realities of
Mature; man has learned that he is a progressive
being, and that he is destined to pursue the everrising path of progress here and hereafter. Prophresing path of progress here and hereafter. Prophecy foretells that "Many shall run to and fro," and that "Knowledge shall increase." There are certainly some very remarkable characteristics of the period in which we now live. Let us for a moment lack out on the face of Nature and home ment Lock out on the face of Nature and human society, and what do we behold? Iron rads, spreading their everlasting net-work in every direction. Old rolling oceans have become pictorial with m issue ateamers, and the whitening sais of a progressive commerce, the vist machinery of the mechanical realm is whirling like the planet on which we live; the nations of the earth have been brought together in a day by telegraphic communication; monarchical communication, and monarchical communication is selected as a progressive communication of the communication of t monarchical governments and their vest armies, which have been the terror of the world, are suddenly put to flight; thrones are over used, crowns are falling, and all the nations of the earth are convuised with the universal cy for liberty, peace on earth, good will to all man-kind. The auxious multitude are on the tip toe of Liquiry, "What next?"

the signs of the times give us the counterpart in the moral world. A voice breathing on the soul bears the exalted truth, that God speaks to the great world of mankind again, and again through the medium of angels, our departed friends. The thinking, believing and unbelieving, pause slike in their course, to listen to the wisdom of the spirit. In the busy marts of worldly gain, in the confusion of theological interests, in the mansions of the wealthy and learned, in the homes of the poor and unlearned, the same voice of love and wisdom makes its utterances to the soul. In this manner, a broad and extensive basis has been laid for a deep and complete revolution in the organization if human society. The old and time houored theories of the past are being dissolved in the corruptions of their own nature, and the sitars at which the popular sensualist and worldling have bowed, are now perishing beneath the power of divine light. The superstitions reverence for that which has been long and wrougly established through the influence of ignorance and error, is rapidly passing away from the minds of the people. They are positively beginning to be dissatis-fied with the imperfections of the plan of salvation; they see and feel the injustice of all those false foundations on which the creeds and theories of theology are based.

In a liberal and important sense, the intelligent multitude are becoming more and more skeptical in regard to the ritual formulas and ceremonles of the church. They are losing the blind faith which their fathers loved, and with longing hearts and anxious eyes they are looking for the dawn of a new day, and the appearance of a more expanded wisdom. Those aspirations which have it gared in the human mind, and which have exerted their power amid all the obstacles which have been place! in the way of the world's advancement, have resulted from the positive influence of the Split World. More then eighteen centuries ago, this truth of spiritual intercourse was enjoyed by mankind in a limited degree, but it was subjected to the cold breath of the most desolating hypocrisy and religious bigotry—the mediumistic individuals were burned, hung, imprisoned and stoned to death, not long ago, in one of your adjoining cities, Salem. They suffered more or less the same physical ir juries unto death. But the signs of the times indicate a more liberal and tolerating spirit,—hence the return of the ministering spirits, and a general revival of spiritual things,—a new birth, like that which the inspired apostle mentions in his spiritual sayings, is about to be enjoyed by the whole world of mankind. The streams of peace, of love and good will, which flow from the bending heavens, are cleansing the corruptions of the human heart, which have so long marred the divine image and crushed the most holy hopes and desires for spiritgal communion.

How sweety breaks the light of heaven upon the earth-world again, and how gladly the crushed souls listen to the messengers of mercy which are bending from the skies. Of a truth, spiritualism has burst forth with renewed splender, with facts and phenomena which characterized all those asand phenomena which characterized all those as-tonishing exhibitions of spiritual power and wis-dom in the days of Christ and the bostles. The same law and order of internal mediumship and external manifestations exists to-day, and more abundantly; therefore, let us rejoice that the earth world has again become illuminated with celestial light, and the throbbing hearts of humanity are moved anew; the dull senses of the unbelieving have been startled from their lethargy. Some of the old religious systems, long consolidated and cemented with blood, are dashed to pieces like an earthen vessel, and amid this commotion of things, perishable and unworthy of man's highest regard, spiritual circles, meetings, and institutions of learning, are springing up on every hand, -seience advancing, temperance and general reform increasing, spiritual literature is being scattered in all the wide spread earth, like the autumn in all the wide spread earth, like the autumn leaves. That which is rejected and despised today, may be elevated and honored to morrow; that which is already known is but the offspring of the unknown. The visible is but an embodiment

of the invisible; hence there is a realm of being of the invisible; hence there is a realm of being which the sages of earth have not explored, and which modern theologians have never revealed. There is a depth and a height in the Universe, in mind and matter, which the wisdom of earth-schools has never fathomed. There are truths and principles beneath the external surface of thing; which the radinal spaces of the spirit can only perprinciples beneath the external surface of thing; which the refined senses of the spirit can only perceive; there is also in the human frame a department of being which has been entirely undiscovered by the searching minds of the past, and which the voice of the oracle could not disclose.

Man feels and knows in moments of spiritual could be a searching minds of the past, and which the country is the search of spiritual could be a search of spiritual could be a

exiltation, that he is not a mere mass of dissolv. ing matter; that he is something more than an animal born to live and die; that he has within, a germ of life divine, that will survive the wreck and ruin of the temple in which he now lives.

As there is a spirit to the universe which causes infinite results which we so much admire, of life and beauty, so there must be correspondently a spirit to the body of man, which constitutes all its external manifestations of life and progress. This must be admitted as a just and natural inference. Then there is really a spirit in man. Strictly and correctly speaking, he is himself a spirit, and on this essential truth, is based his immortality, and the conviction that he can never retrograde into the sphere of a lower creation, but that he must, by virtue of the expanding life within, be drawn by cords of divine love upward into the Angel World, towards which all our aspirations rise, and mingle with the up ward currents of the spirit's life, high with the up vari currents of the spirits ine, inguas the m-jestic spheres of heaven, leads the pathway of unending progress; and here in this great
world of life and thought and beauty, is the sphere
of the soul's development and education. In this
inward-world of life an i beauty, dwells the divine neward-world of the sail beauty, awens the divise reality for which men have sought in vain in the outward. There is the truth of spiritual things, which makes its appeal to the embodied soul. There is the light that cheers and gladdens the in ward vision. There are the life currents that flow in never-ceasing streams down into the depths of each heating heart. each beating heart.

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Turee thousand miles cannot cancel our obli-Three thousand miles cannot cancel our obligations. Moved by sympathy and love for all, irrespective of geographical limits, or questions of aggression or defence, of represent or justification, we simply, but ardently, appeal to those in power, to a common huminity, to professors of religion irrespective of name; to wise statesmanship to apply that law moish is understood. manship, to apply that law waich is understood by every conscience—"Do unto others as you would have them do unto you"

Tue spectacle of populous and splendid cities in a state of siege, and the cries of distressed thousands, fill us with a guish. The labor of years and the magnificent works of art, undergoing authless destruction in time going ruthless destruction, in time may be reolaced: but there are human beings, whose groans are not hearl, now starving and exposed, in abject suffering for the common neces aries of life, shut up in Paris and other cities, and they demand immediate relief.

We appeal to Prussia, in the firsh of what the world calls victory, a nation professing Christianity, to practice now the of-repeated and church lauded injunction-"If thine enemy hunger, feed him; if he th rst, give him drink," and reject a custom so monstrously inconsistent, to starve out the enemy and cut off his supply or water.

We are neither unminiful of the manner in which you have been assailed, nor without comprehension of the difficulties surrounding your Bis narck in negotiating for peace, and are not willing to suppose that he and your whole country do not desire an early settlement; but we fervently entrest, be merciful with the fallen; they are your brothers-imagine your situations reversed—negotiate with every representative having any reasonable authority, and thus prove your sincerity for ending this terrib'e destrucion. We feel assured that in this way opportunities will offer for honorable a liustment, and those sure guarantees of peace-Freedom, Equal Rights, Justice, Inviolability of Human Life and Brotherly Love will be promoted.

No one can expect to escape retribution for wrong doing, and for all who take up the sword, there is a heavy penalty; and although you exact and receive territorial or revenue concessions and compensations, you cannot escape the responsibility.

We appeal to France, to every one with any semblance of authority, to accept a situation the natural confequence of war—if not on one side certainly on the other. Had you been victorious, you would, perhaps, have acted not very different from your neighbors.

Heed the thousands whose lives have been cast in humble places, and who are the real sufferers! The mothers, the wives, and children, computing more than half of creation. who do not make the wars, whose hands are tied, and whose sufferings in indescribable ways are unheard and unheeded. Do not sacrifice that peaceful army of workingmen, the grand pillars of a nation's prosperity. Think of all, even if poor, who have an equal right to life and all its opportunities, as any who may be in power. Think, too, of laying waste what our Heavenly Father has permitted to grow. You are devout in your prayers: "Give us this day our daily bread," and after rain and sunshine have done their marvellous work, you burn and destroy whole harvests of bounty, and then ask for more.

Should our fields cease to yield, and gaunt famine follow such hypocrisy and want in prof-

ligicy, can we say such is not our due? We appeal to you, therefore, to do your part to stop this horrid work. Your portion is understood, your changed circumstances will not be disregarded by the world; and by a frank acknowledgment, ignoring vain and false pride, be brave enough to LIVE for your country, and with manliness crowned with Christian humility, throw yourselves upon the mercy of your brother man. No one doubts your valor and love of your brother man. Do not expend recuperative strength ! There is a courage grander than physical registance! A surrender for humanity is a victory for conscience and civilization. There is no dishonor when we honor God and the works of his creation!

We appeal to every nation to use kindly influences of intervention for the adjustment of difficulties. Bring the sprrowful condition of so large a portion of the human family to your own doors, and teel " in bonds as bound with them." Be open to conviction, and learn the unerring lesson of the hour, that standing armics are standing reproaches, making war imminent and peace impossible, and redeem this blight of the 19th century, of our boastful civili zation and professed Christianity, by an imms-

diate and unconditional disarmament. "Let the oppressed go free!" Let the people choose their own governments. Be not jealous of power or of holding on to customs and forms, merely because they are sanctioned by antiquity or authority; for it may be, and it undoubledly should be, that the experience of the past and the tortures of the present, will open to us higher and nobler positions, both in private and

public affairs. If there cannot be a growth now, when can it ever be expected?

We appeal to all mankind to relieve present suffering, and to adopt such principles as shall tend to preclude a repetition of these horrible atrocities and this mistaken patriotism. It can be done by putting love and reason in the place of hate and armies. By discountenancing military trainings and organizations, and by each one refusing to do the war act, or paying a farthing for war purposes. Woman's influence is needed in the crisis. Let the power and wisdom with which she leads the chili and makes the home our ideal of peace, permeste governments and revolutionize armies.

Surely it is time to inaugurate a new system for the settlement of national and international difficulties, if not to obviate them altogether. Tuere can be no kind, unselfish and reciprocal deliberation while fortifications frown with cannon, and the drawn sword is at hand. The "might makes right" doctrine must be transposed to-right makes might-and being right -Morally Right-there is victory without the shedding of a drop of blood, or the humiliation

or abandonment of a single principle.

On behalf of the Universal Peace Union of

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Emma Hardinge to her Spiritual Friends and Co-Workers.

Yesterday, Oct. 11th, according to the estab-lished legal forms of this my adopted country and England, the place of my birth, I, Emma Harding, became the wife of my countryman, Mr. William G. P. B. itten.

The long and highly cherished ties of mutual esteem and mutual dependence which have sub sisted between my spiritual friends and myself, impel me to assure all who may be interested in my career, that the new bond thus entered into will affect their fatthful friend and fellow laborer only s) far as her own immediate circle of personal and social relations are concerned; that financially, intellectually and spiritually Emma Britten will ever be to the world the E nma Hardinge of the last fourteen years; that I am warranted in saying my dear companion feels desirous of a sisting rather than retarding me in every good work for humanity, but especially in the cause which, in its highest and purest phases, is as much honored by him as it is dear to menamely, Spiritualiem

On the 31 of November next, we shall embark for our native land, in the Cunard steamship Abyssinia," and on the first Sinday of Dicember I hope to resume my public ministry as a spiritual lecturer on a London rostrum; but whether in the O d or the New World, I shall ever be found at the post of duty where my baloved spirit masters placed me fourteen years ago; and in earnest of my undiniushed devition to this holy service, I desire hereby to add my intention of never publicly renouncing the name by which my spiritual experiences have rendered maknown, and in some instances, at least, I hope, endeared to the kind and loving friends a nonget whom my long pilgrimage has been conducted; hence, although in such scenes of private life as my busy ministry may permit me to enj y, I shall require to be recognized by my husband's name, wherever I may now or henceforth be publicly identified with Spiritualism, I shall still be the servant of the spirits, and the friend of humanity.

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"As I gazed, and as I listened, there came a pale bluefooted maiden,
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Her body bent with sicknes, her lone heartheavy laden
Her home had been the roofless street,
Her day had been the night;
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THE

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CHICAGO, NOVEMBER 5, 1874.

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All letters and communications should be addressed S. S. Joune. 189 House Clark Street; Chicago, Illinois.

#### A Search After God.

NUMBER THIRTEEN.

Continued from last week.

The Imbastadors of the Orthodox God-They Serve one who is constantly harassing the Children of Earth -The Government they Represent, not Friendly to Humanity-The Damage that the Elemente Cause -Why not Demand Reparation ! - Practical Hits.

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 allu led to the fearful havee 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

The animalculæ in the atmosphere have caused epidemics. The efflavia arising from the earth, the result of chemical changes, has sent untold numbers to an untimely grave. The water, impregnated with certain agents, has disorganized the whole system; rain pouring down in torrents his 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 Herculaneun or Pompaii. 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 batween 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. Glance at the mad angry waves

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 DEMOR 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 morta's, 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 entreatles don't amount to much then. Wonder if Rev. D. L. Moody's church in this city, should | have direct communication with the "Courts 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 Camanche Iadian, 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, Portugese, French-in all languages. Little children pray; old women pray; crusty ald maids 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 b ttle 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 licentiousnese; 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's 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 "cu!prit" 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 animalculæ in the air poison him, poverty pinches him, the water devistates 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 ele ments surrounding him. \* \* \*

Ah! Where is your God? Try God for incompatency! Dam and of him who charged that cloud with electricity to shoot one of the inhabitants of earth? Send your plenip tentiary 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 Herculangum and Pompeil, Sodom and Gomorrah-demand an explanation, require that the fortresses of heaven be dismantled, insist that such guarantees shall be given that no in-ults shall be offered in the future. Poor pu ny mortal of earth I asking and maity of a foreign court, the Kingdom of God. \* \*

But here are our charges. The loss of one thousand lives by your light-

ning.

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

For these outrages, we demand that you, O God, shall dismantle the fortifications of heaven; cige 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 embas; adors ever been allowed a imittance 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 as they car mountain high, carrying the noble I and a they can't give any guarantees as to the way to Chicago.

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 mundation, 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 d fferent arrangements are made among the clouds, and the water works of heaven so repaired that the children of this government shall not be the losers. Why not make this arrangement? These embaseadors, this phalanx of praying Pharisees, of neaven"-why not then hold them responsible for the acts of that being whom they pretend to represent? We had rather be assassinated like Linc ln, 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 harrassing 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 lazy, say their prayers in bid. 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 shive ing 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 metalic rods can be dispensed with, and the elements brought under proper subjection, that war more terrible than any

heretorore, will be commenced at once! Well, we pause. The world see ns 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 milnight 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 hypccrisy! (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 Mcdern 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. It 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 straight-forward 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 Little George Bundy.

On Bunday, 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 chil-

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.

dren and youth, he loved fun and ou:-door

His funeral transpired on the Tuesday follow ing,-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 ue, 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 testimonies, 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 sigter's hair. Her name is Marion M. Colf; is 42 years of age; has been free from her menstrual discharge for two years and upward. Four years ago, she was deranged 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 what 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. Colf, 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 row; 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 accompaning 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 Town-NAL. 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.

"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 21, 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 unparaled-Thousands can attest to the many remarkable cures made by this noted healer.

#### Rerponal and Tocal.

#### The Journal.

-The Journal this week contains several lec tures. The one by Rev. Flanders shows a pro. gressive 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 colums." 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. Addie L. Ballou, in her 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 editorialitems. 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, Addie 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 work.

-Alfred J. Hill, of St. Paul, Minn, speaks as follows of Abba Lord.—Thanks for the "psychomet. rical delineation." As it is more entitled to be called "full" 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 Ros cau for that singular verification of a dream.

-A letter from Dr. E. Woodworth, of Grand Rap. ids, Mich., speaks in high terms of Mr. M. C. Van. dercook, 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 god 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, Ispeaks 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 ap-pearance in Kingston, and give of his novel enter-tainments 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 Esting. We are personally acquainted with the Doctor, and believe him to be perfectly relia.

-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 Golish." She made Golish 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 elequence 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 lis-

-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 speak-

-J. D. Thomason, 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 Pantagraph, containing the "Two Miniatures."

-W. B. F. writes in regard to the mediumship of Mrs. Jincks, 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. Toweey has removed to Lodi, Wis, where he will lecture Sundays, on Spirituatism.

-Dr. J. K. Balley is still efficiently laboring in New York. He soon goes to Corning. -A writer in "Human Nature," speaking of cir-

cles, 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 inthe matter of spirit photography. There are several artists now in the field who have done more than Mr. Mumler at that time claimed. Mr. Mileston, 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. Mileston a very suggestive photograph, illustrating the radiation of the spirits. The magnetic currents are plainly seen, which Dr. Fludd 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 carde de visite 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. Loudon at Hobart, Ind., in December.

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

-Certain persons who attended Mrs. Wilcoxon'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 isst 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 unpaincipled as to start such a report without proof of its truthfulness shall be nominated 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 elequent 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 eignificant title of "A Bermon of Sermons."

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

-J. Madison Allen lectured in Quincy, Massachu. setts, Sunday, October 9:h; in Hingham, October .16.h.

-Dr. Persons having been unavoidably detained in New York, could not meet his appointment in St. Louis the 15.h of October. He will practice in that city for sixty days, commencing November 18t, 1870. His location can be ascertained by call ing 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 ministration of angels, and the conflict of invisible spirits, good and evil, in the affairs of menwere 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 ed. ited by J. H. Hall. It is nicely gotten up, and contains many items of interest. It will be en. larged the firs' 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 19 West street, Louisville, Kea-

-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 here, that 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 inform ation 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 pericetly; 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 fall to recognize them. She also describes spirits who are present at her scances, 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 inese tests from Mrs. Calkins, can do so by enclosing a lock of hair in an envelope, with two doll rs, and they will receive prompt attention. She will also be glad to have any one call in person that would prefer that way to sendlug a lock of hair. She will be happy to answer calls to hold seances in any part of Northern Illinois or indians. 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 isw, John Broomeli, in Upper Oxford township Chester county, Penusylvania, a few days since, aged 97 years, 11 months, and 19 days. She was a millister in the Society of Friends for more than 50 years; the mother of 12 children, four of whom survive her; 62 grandchildren, 45 of whom are living: 90 great-grandchildren, 76 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. Seech. er must learn that there are laws spiritual and physical he will have to oversome. 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. Beccher to be satisfied with, if he would go through the prescribed course of development. If he would know the spirits which are about him, who never know 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 crinot 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 isid their hand upon his sister, Mrs. Harriet Beecher Stowe. They love the Beecher ismily; and for the sake of these, have also worked up Professor Stowe bimself, both to think and Write about them in the Christian Union."

## Zhiladelphia Bepartment.

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

Subscription will be received, and papers may be obtained at wholesale or retail, at 684 Race atreet, 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 spheres, 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 up-

on others at another. In the animal kingdom the same law of conditions exists. There must be a desire for food and the capacity for its reception and assimilation, and the correspondence helds 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 this law commencing on the earth plane, toliows 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 starved spiritual nature would cry, ut for food and thus we might be enabled to excharge with you for some of your bri thtintellectual attainments, and thus we might be mutally benefitted. 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 amlimpressed 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 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 paroxyems 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 materia! form.

There were two circums ances 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 satisfac ory 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 greater conscousness of a void in my nature which I cou'd not understand and did not feel willing to sreak about. I had made interest and aff ction 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 sprke to any one about it. The spheres in which we moved were strictly confined to intellectual and philosophical pursuits, inc uding 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 tavorable 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 present the experiences 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 Low 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.

You are now realizing in your experience, the truths of the beautiful declaration of Jesus, fer little children to come unto me and forbid them not for of such is the kingdom of heaven. And the reverse of this is equally true, suffer yourselves to come unto little children, for the innocent, confiding, loving trust of these is the way to heaven. You shall turn often to that dear little one, and realize the truth of another | . vi 7 2 4

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

In the culture of your intuitional, emotional and aspirational nature, you will find many new associates, some of whom you may have long known, but failed to appreciate in these departments. You will have many things to exchange with these, and will find that all the truths that you have acquired will be of permanent and practical value to you, and it will assume a new interest and a deep significance, when illuminated by the spiritual light that is now breaking in upon your soul. One of the first lessons of your new condition, will be obtained by you, silently and passively in your association with those who are spiritually unfolded, and from whom an influence will come to you. That little one who was the first to cause a ripple upon the still waters of your soul, will do much for you in this way; others will come and reveal to you the depths and crystal purities of those waters that flow in the garden of your soul nature, and when you have drank from there, you will find them to be in you a well of living water springleg up into everlasting life; then will the old void which has been so long felt in your nature, be filled, and in sweet and beautiful bar-mony you will enter into heaven."

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## The Mostrum.

A RELIGIOUS GENERATION.

Rev. G. T. Plander after Dr. Fulton, of

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From the Chicago Tribune.

On last evening the Church of the Redeemer was entirely filled to hear a review of Rev. Dr. Fulton's Farwell Hall discourse on Charles Dicken's. Rev. Dr. Flanders spoke in substance as follows:

On the last Sanday in July, R.v. Mr. Fulton, pastor of Tremont Temple Baptist Church, Boston, presched to a large audience in Farwell Hall, in this city, a carefully-prepared sermon on the life, death and destiny of Charles Dickens. On the platform and in the audience were many clergymen of the "Evangelical" guild, sitting by and "consenting" to the Ductor's utterances; and next day the TRIBUNE laid before its readers a verbatim report of the sermon. It was our intention to review Dr. Fulton at the earliest practicable moment, but an absence of nearly two months from the city obliged us to defer the execution of our purpose until to-day. Ample opportunity for reflection had only served to deepen our conviction of the necessity and importance of a review. The occasion and the sermon were marked with unusual characterissermon were marked with unusual characteristics. The sermon was one of uncommon insolence and ferocity. A great man had suddenly fallen. The Young Men's Christian Association had opened its hall for judgment. Dr. Fulton, who had been engaged in the bad business in Boston, was invited to sit as judge. He came with alacrity; and when he blew his trumpet, it gave no uncertain sound. But its first blast was a note of praise. Of the fallen great man Dr. Fulton was constrained to say: Dr. Fulton was constrained to say:

"While he yet lay in his house, unburied, the thoughts of the civilized world turned toward him, and gratefully recalled his immense service to mankind. Tender recollections of him were treasured in every heart. The creator of characters such as are suggested by "Little Nell," "Tiny Tim," and "David Copperfield," cannot fail to be tenderly loved while living, and widely mourned when dead. It is felt that he brought the denisen of the hovel and the garret, the inmate of the prison, and the candidate therefor, into the range of the gospel and within the reach of the minister of Christ. For this reason men called him the benefactor of his race. He was felt to be, in one sense, our man. Every individual claimed him as his own. There was nothing obscure or remote in his genius. Like Burns, 'he touched the universal heart by appealing to the universal experience.' All men loved him. He loved all men. Children clung to him with devotion, and he ministered to them with delight. This is high praise. In the estimation of many, he occupied the place of the young man whom Jesus loved,"

And yet this man, deserving all these kind words, and more, too; this man, whose deeds and purposes mult even the polar heart of an awful theology into something of human sympathy, and extort admiration from unwilling lips; this man—scholar, gentleman, Christian—Dr. Fulton coolly sentenced to endless damnation, and handed over to be a devil's victim and a companion for devils forever! Dr. Fulton could be a devil of the companion for devils forever!

"Did he rest his hope of salvation in the fin ished work of Christ? That is the question of all questions. Who can answer it? All ought to be able to answer it. It was the duty of Charles Dickens to confess Christ as much as it was the duty of Whitfield; of Judson; of all who have been saved. Well and truly has it been said: 'If he accepted the offers of salvation made to every poor sinner, as some humbly hope he did, he was saved; if not, not.'"

"It is not the business of Christianity to save great dead men, but to hold up the truth so that if they die and are lost, their blood be not found in the skirts of our garments. About this there can be no question."

Again:
"What would you give for one half-page in
Dickens' writing, which points the way to the
cross and evidences that he led the way ?"

"He had no religious support. He seldom, if ever, went to church. He entertained, so he declared, the Unitarian conception of Christ, and made him the medium, rather than the author of of salvation. Good works, and a life in harmony with what he conceived to be a just conception of the needs of humanity was the ground of his hope of salvation; not a reliance upon the blood of the Crucified. His death should serve as a warning in many ways."

Dr. Fulton said much more to the same purpose. Indeed the whole sermon was pervaded with a fierce spirit of fanaticism, and throbbed with denunciations of woe. It had the aroma

of the pit.

To such a performance, and for such purposes, the Young Men's Christian Association three open its doors. To witness such an auto du fe the crowd gathered. Did the Young Men's Christian Association rejoice at what, doubtless, appeared to them conclusive proof of the damnation of Charles Dickens? Did the numerous clergymen on the platform and in the audence rejoice? Most likely; for Dr. Fulton said:

"Stand on this mountain peak, and look out into the fields of eternity. Behold the redeemed walking in the land of promise. Behold the lost amid the agony of despair."

It is a doctrine of the "Evangelical" Church that heaven and hell are contiguous, and that the saved will rejoice white their brothers and sisters suffer the agonies of hell. Christ said: "Be ye perfect as your Father in heaven is perfect." God is satisfied. Christ is satisfied. And should we object? Doubtless the Young Men's Christian Association, and the numerous clergymen on the platform and in the audience, rejoiced! Can we be mistaken in saying that such a sermon, and such countenance from those who profess to be divinely-accredited teachers and leaders of the people, deserve severe and stern rebuke? We will endeavor to do our duty in this regard fearlessly. So far as the sermon has point or argument, we shall follow Dr. Fulson step by step.

1. Taking for his text Hab, x:31, "It is a fearful thing to fall into the hands of the living God," he asked: "Whither bound?" "Where is he?" "What has become of his soul?" He thought that these questions were especially arroyoked by the death of Charles Dickens. But therefore? Way these questions touching hands Dickens rather than some other man? It is a like the same questions of your dead whither trouber or sister, or your dead water you are more concerned for those

than for Dickens. In this city, every day, families are bereaved, and why do not the "Evang lical" clergy, sided by the Young Men's Christian Association, make a special investiga-tion of the "Wni her and Where" of each? Why pronounce j dgment? Is it not inexcusable impertinence, to select some particular case for investigation, and on which to pronounce the doom of endless woe? Suppose Dr. Fulton had selected your dead father for damnation, instead of somebody's else father, how would you have feit, and what would you have said? Undoubtedly you would have called him severely to account, and held him responsible for an act of mean, cruel indecency. The majority of the community wou'd have felt outraged, and cried, "for shame!" Does three thousand miles of ocean rolling between this country and England change the moral character of Dr. Fulton's act? Think you that the children of Charles Dickens could not feel as keenly as you? And why did not Dr. Fulton take as a warning, and as illustrative of damnation, the case of Benjamin Franklin, Thomas J. flerson, Elward Everett, John Milton, Abraham Lincoln, or any one, or all of our heroic dead who fell for liberty? These men were not, in the popular sense, Evangelical," nor have we more or better evidence than in the case of Dickens that they put their trust, or anchored their hope in the aton ing blood of Christ. Dr. Fulton's theory, the theory of our self-styled "Evangelical" churches, if personally and strictly applied, would send to damnation "immorial names that were not born to die," the maj rety of the greatest poets, dectors, statesmen, authors, philosophers, and philanthropists the world has ever known, and dayastate every family circle since the first family were thrust from Eden! It is, therefore, neither decent nor just to hold up to the scorn of the world Charles Dickens as a devil's victim and a fire-brand of the pit. And yet, the boldness of the deed commands, in a degree, our admiration. If the "Evangelical" creed be true, Dr. Fulton's boldness, but not his consistency describes a proposal. He simply said of sistency, deserves approval. He simply said of Dickens what "Evangelical" clergymen ought to say of hundreds of their parishioners and fellow citizens, but evidently what they have not the nerve to say. They are daily eating and drinking with men and women, and receiving their mon y for their daily support, whom, it their creed be true, they have every reasen to believe will be endlessly lost. They are often officiating at funerals over the dead bodies of men, women, and children, whose damnation they do not even intimate, but who departed without any sign of faith in the "aton-ing blood of Christ." This is very sad! yea, it is terrific! Do men and woman realise the unspeakable horrors involved in the evangelical faith? Do they realize how its public advocates shrink from applying it? Dr. Adam Clarke could not apply it even to the case of Judas. Dr. Fulton is a bolder man. Is he a better? We commend his boldness to his breth ren, but condemn the inconsistency, the inso-lence, the bad manners, and the bad taste that selected Charles Dickens as a warning example, 2. But Dr. Fulton's boldness carries him

step too far. It leads him to be forgetful of the truth. Those who question his conclusions respecting the damnation of Dickens he styles "Infidels and scoffers," "those who would gladly reject the gospel and its claims:" and he speaks of news-papers, both secular and religious, as an "Infidel and anti Christian press." This is simply untrue. It is a very cheap way to get rid of an opponent by misrepresenting him, but it is not conclusive. We do not doubt that in Dr. Fulton's opinion Universalists are infilels; that is, infidel to his creed; but possibly in the opinion of Universalists Dr. Fulton is an infilel. Certainly it is as far from his house to ours as it is from our house to his; and a little of that charity that thinketh no eyil, and admits the possibility of an honest difference of opinion, would not be unbecoming a Christian and gentleman. Besides, Dr. Fulton knows well enough that Universalists are neither infidels nor so ffers, and if they believe in the ultimate salvation of Charles Dickens, it is because that they sincerely believe that the Bible warrants it. They stand by the Bible and accept its teachings as authoritative, and this fact is becoming too well-known to allow the epithets "scoffer," "infidel," to mislead or prejudice. The use of denunciatory epithets is certain evidence that he who uses them is not confident of his cause: that more dependence is placed on prejudice than on fair argument and candid judgment. If Dr. Fulton felt that he had a sure case, and was doing a manly, Christian work, depend upon it he would not have thrown mud at the friends of Dickens. He would have said:

"Gentlemen, I believe that Charles Dickens is a damned soul; come, let us reason together about it. To my mind, notwithstanding his excellent aims and work, his love for his fellowmen, his endeavors to do them good, the gratitule that is justly his due from thousands of poor forlorn characters the world over, whose hopes he brightened, and whose condition he helped to mend, he abundantly deserves to be damned. He did not accept the method of salvation that I believe in, and undoubtedly decrease to be deserved."

serves to be damned l'
Be sure Dr. Fulton would not have begun
with course epithets. His cause was bad; his
position uncristian and inhuman; and that he
felt this keenly, his denunciatory language, and
the air of desperation that pervaded his sermon,
sufficiently evinces.

3. We have already asserted that the "Evan gelical" theory, as set forth by Dr. Fulton, if strictly applied, would involve in damnation the majority of mankind, including the most admirable men and women the world has known. We will endeavor to make this conclusion more apparent. Here is what he says:

"The Savior tells us that there is to be a final separation of the just and the unjust; of believers and unbelievers. Those who are saved are to wear Christ's robe of righteousness. Those who are lost are to die, because they had not on this wedding garment. This is God's gospel. The blood of Carist was shed to make it efficacious."

Again:
"Tae blood of Christ alone cleanseth from all sin. He must wear the robes of Christ's righteonsness, if he would stand complete before

Again:

"Christ himself describes Dives and Lazarus.
One had his good things in this life—fame, fortune, happiness. The other was a beggar. The curtains are parted. One is in hell, crying for a drop of water to cool his parched tongue. The other is in the bosom of Abraham. The gulf divides them, because one died in faith, and one

died without faith."

Indeed, this is the "Evangelical" theory everywhere, the rejection of which earns for one the epithets, "infidel," "scoffer," etc. Does it appear reasonable? Look at its consequences and decide. This life is a state of probation. Beyond this life there is no change. "What Dickens was at the moment he died," says Dr. Fulton, "he is now." Faith in the atoning blood of Christ, applied in this life, is indispensable to salvation. There is no change after death. "Those who are lost are to die, because they have not on the wedding garment." It follows, then, that three-fourths of the youth and the adults of the human race are hopelessly lost. There are, perhaps, 1,200,000,000 of people now on our globe, and of this number only about

300 000,000 are nominally Christians. How many of this number have on the wedding garment? How many in the congregations of our churches? How many in our families?

Of course the entire pagan world are sliding down to hell. It will not avail to tell us here of the "light of nature." The "wedding garment," the "atoning blood of Christ" the one put on and the other applied in this life, are indispensable! The rich man was lost because he "died without fath" in Christ! And this great mass of human beings in pagan and Christian lands are on the highway to hell, endless hell.

Great God! what art thou doing? What is Christ, what are angels doing? What are "orthodox" clergymen doing, who eat, sleep, wive, beget children to swell this appalling holocaust, and seem to enjoy themselves as well as those people whom Dr. Fulton styles "infidels!" And what do people mean by supporting such a doctrine? Can a doctrine which would bring about such results be true? No, answers conscience. No, answers human sympathy. No, answers the Bible. No, answers earth, and see, and all God's works that proclaim his goodness nower and glove.

ness, power and glory.

The spectacle, therefore, of Dr. Fulton sending to perdition the soul of Charles Dickens more palpably presents the elements of atrocity, horror, and untruth. The public mind revolted at the spectacle, and the Boston Doctor, though hewing strictly to the line of his creed, is regarded to day with a feeling of disgust. Alas for him: he dared to make a personal application of his Doctrine!

4. But you ask, and it is time to answer: Why do we believe in the ultimate salvation of Dickens? We rep'y: On the same ground precisely that we believe in your salvation! On no other ground. The system that will save you, though you may now have on fifty wedding garments, will save any one. Do you doubt it? Let us be more specific.

1. God is able to save everybody. There can be no doub: about that. But does He require obedience? Yes. Repentance and reformation? Yes. These are among the means and conditions of salvation. But God's ability to save, of necessity, embraces all conditions and all necessary means. And God certainly believed, three thousand years ago, that He could and would save everybody. He says: "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength." This looks, if God may be trusted, as if ultimately the conditions would be complied with, and "God be all in all!"

2. In the next place, Christ's office as Savior is a promise of ultimate universal salvation. He is Savior; not by virtue of offering to save, or attempting to save, but by doing the work of a Savior—absolutely saving. When he represented himself as a Shepherd seeking in the wilderness a lost sheep, he did not say that he only offered to find the sheep But that he sought after it "until he found it!" Nor did he say that when he found it he marely offered to take it back to the fold, but that "he laid it on his shoulders rejoicing" and carried it home, and then called together his neighbors to rejoice with him. Certainly, Christ believed in his ability to find and save every lost sheep!

3 M reover, the promises of Christ leave no room for doubt here. Take this, for example: "And I, it I be litted up from the earth will draw all men unto me." Can suything be more explicit? Christ was lifted up from the earth, and we look with confidence for the fulfilment of his promise. We would be an "infidel," and "scoffer," indeed, to doubt its fulfilment.

4. The testimony of the Apostles looks in the same direction. We ask you to carefully consiler one single statement; to wit: Having made known unto us the mystery of his will according to his good pleasure, which he hath proposed it himself that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." If you were to affirm the salvation of all men, would you use different language? No ingenuity can evade these plain testimonies.

5 And, what is significant, they are in perfect accord with what God desire; Carist died for, angels hope for, good men pray and labor for, and all the dearest and sweetest loves and affections of human hearts. Can we fail to condemn the ruthless b got who sends to damnation endless, Charles Dickens?-or even the lowest and meanest creature for which Christ died? Affection hallowed his grave, and deathless aff ction cherishes it Is that a mockery? His children love him still, and will ever love him. Is that a mockery? The love you cherish for your bad, undutiful son who died in his sin: for that girl who was lost to purity and virtue; the hope you fondly cling to of being united to them again in a better and happier world; is that uncruel deception a snare? Love cherishes even the grave of the suicide, the felon, the debauchee, the bad husband, the unfaithful wife, and, looking heavenward with tearful eyes, hopes for better things by and by. The creation "delivered from the bondage of corruption into the glorious liberty of the children of God; the recovery and reconciliation of all lost ones; the recognition of our fathers, mothers, brothers, sisters, children, in the blessed land of promise: the deathless re-union of all true loving souls, goodness triumph ant, and the universe swept clean of evil: the hope of this is the strongest pulse that throbs in the world's great heart. If this fail, the promise of Jehovah is baseless, his oath a falsehood, and the mission of Christ a deceit!

Again I say: shame on the ruthless bigot who sends to damnation Charles Dickens? And yet, measured by the "Evangelical" creed and rule, to damnation he has gone. But perish, forever perish, such ruthless creed and rule! Take it in to your family and apply it to husband, wife or child, and you too will cry. perish!

child, and you too will cry, perish!

It is, indeed, a fearful thing to fall into the hands of the living God. The Jews found it to be so, but Christ declared that, ultimately, the Jews should say, "Blessed is he who cometh in the name of the Lord," Every sinner shall have a similar experience. God does not punish for the sake of punishment, but that the punished may "be made partakers of His holiness." The tiger, even, does not slay for the sake of slaying. If Dickens deserves future punishment we believe he will receive it, but perish the creed that it shall be otherwise than for his good!

Contrast the words and the spirit of Dr. Fulton and his creed with the words and spirit of Thackeray, and say which are most worthy and most Christ-like. With this, we conclude. As for the charities of Mr. Dickens, multiplied

kindnesses which he has conferred upon us all, upon our children; upon people educated and uneducated; upon the myriads here and at home who speak our common tongue; have not you, have not I, all of us, reason to be thankful to this kind friend, who soothed and charmed so many hours; brought pleasure and sweet laughter to so many homes; made such multitudes of children happy; endowed us with such a sweet store of gracious thoughts, fair fancies, soft sympathies, hearty enjoyments? There are creations of Mr. Dickens which seem to me to rank as personal benefits; figures so delightful that one feels happier and better for knowing them, as one does for being brough; into the society of very good men and women. The atmosphere in which there people live is wholesome to breathe in; you feel that to be allowed to speak to them is a personal kindness; you come away better for your contact with them; yous hands

seem cleaner from having the privilege of shaking theirs. 

# I may quarael with Mr. Dickens' art a thousand and a thousand times; I delight and wonder at his genius I recognize in it—I speak with awe and reverence—a commission from that divine beneficence whose blessed task we know it will be to wipe every tear from every eye! Thankfully I take my share of t seest of love and kindnessi which this gentle, and generous, and charitable soul has contributed to the happiness of the world. I take and enjoy my' share, and say a banediction for the meal.

Written for the Religio Philosophical Journal,
WHO AND WHAT IS GOD?

By H. H. Smith.

In all things are seen certain forces, or a power that seems to move all, and by that power are all things controlled. None can deny this; but to define that power, all have failed, in all ages and all periods of time. The philosopher of Nature, sees that all things are designedly and intelligently moved, and still can not see the cause. It is incomprehensible, always has been, and ever will be. The fact remains ever the same, and never was there a time but that minds have admitted the fact of a ruling power of intelligence, in and through all things, seen only in works, and for the sake of brevity and a name for a base, we call the power that rules, God, and then all can agree upon what God is, and all know him, from the least to the greatest, just as far as they can comprehend him through works.

It is by the united influence of all combined, that all things move and have their being, whether in earth or heaven. It is by the omniscience of this universal spirit of Nature, that all things move at his will and divine pleasure. His Omnipresence makes him Onniscient. His Onnipresence and Omniscience makes him perfect. His ruling and unfolding all things in perfect wisdom and with supreme power, makes him love all things; consequently he is a God of love, wisdom, perfection and power, without change or any discrepancies by nature, always moving and existing in and through all things, as Nature dictates, witnout variableness or shadow of turning; the same cause always producing the same effect, under the same circumstances or conditions.

same circumstances or conditions.

Then God is a Great Spirit, permeating all and everything, making everything a part of him, and practically speaking, phrenological and physical form tions of him, and just as eternal as he is. He is to the universal world, what man is to his earthly body, the life and motion of all things. When this fact is admitted by all, then will all agree upon who and what is God, and the first and most important query will have been answered, sind then will mankind study to know themselves, which is the next most important thing to know, and all can know them elves by studying their phrenological and physical unfoldment, shown only by the acts of each individual, and the acts of all combined. How necessary, then, that all act in accordance with their highest incentives, and all combined influences that operate upon them. How essential that all act as they are organized, and act in accordance with their true condition and surroundings, to give all in their true light, as Nature designed.

God is the power of all combined, seen and made visible only as all things are understood, and as all things will never be understood by any one individual part, he will never be comprehended by any, therefore incomprehensible. Therefore we can prove the character, admitted by all, of God, as seen in and through all things, but a personal God never was seen, nor ever will be, only in finite parts, or individual identities. If each identity is a finite part of the infinite whole, then all are eternal, always existing in identity, either large or small, ethereal or gross, consequently our existence is sure in some condition or other, and is never to be gained by our good works, as so many teach, but our immortality is just as sure as our present existence, as an infinite cannot lose his finite parts, and still remain infinite. Nother can be have any ficite parts created or added to his infinity and he forever remain the same, therefore all Nature is co-eternal and co-existent with God, and primarily the same, and so is every living thing, for

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

Then all things exist without having been created, but subject to relative changes and conditions, for the express purpose of showing everything as it truly is, and none too many formations or acts, to show all, as they are.

Osseo, Mina.

ADVANCETHE RADICAL COLUMN.

BY M. H. DAGGETT.

There have been in every age those who have taken positions in principle, in science, and in theology, many years in advance of the times in which they lived. To-day the views advanced by many of them, are pronounced correct, and are taken as the standard truths by the masses. Those pioneers were fanatics or radicals; they cut down the forest; they removed the stumps; they broke the ground, and put in the crops, while to day we are resping the harvest of their labors. More especially do we see this as we view the situation of Spiritualism at the present, and consider its growth in the past few years.-See how the masses have advanced from error and superstition towards the heights of truth, knowledge and independence, understanding each other better, knowing more of the future gaining proof of immortality, laying aside belief and faith, accepting nothing but knowledgethis knowledge they demand and will have. As we view what we can of the universe, always striving to view more, we are led to believe that the whole is subject to the laws of nature; also that motion, life and law are universal, coexistent and inherent. The two first named (notion and life) constitute mind, or what is more generally termed spirit. All spirit is matter, therefore universal, constituting inherent action. It assumes two phases and only two, action and reaction,—it is constantly progressing and never retrogrades. Every particle of spirit in the universe is recognized by its form, for in no other way can we recognize it. This university of form constitutes a universal language, adapting itself to all mankind, speaking to all, through all—it is the God of the Spiritualist, and the Father of all. We cannot separate law and spirit. We cannot separate spirit, and matter.— We cannot separate form and motion, for they are co-existant, inherent and supreme. We cannot express a thought, do an act, or perform a deed, except there be a natural law that governs and controls us. Every manifestation of life, and spirit, is in accordance with a supreme law, for the manifestation and the law never differ, hence there can be no chaos, but harmony everywhere. There can be no evil, neither can there be falsehood. These words are merely negations, or relative terms, expressing opposites where there can be no opposites. We are speaking in absolute language that admits of no opposites .-We can use no other terms to make ourselves understood, and at the same time maintain our position, for we are controlled by natural and universal laws that are inviolable, and these laws are as varied as the manifestations of spirit, Towards this position the radical column is moving, while every possible obstacle is thrown in their way, yet can never check the onward march of the vanguard. The universal truths as heralded by spiritual philosophy, knows no impossibilities, neither admits of any defeat, for excelsior is the watchword and the reply. With this we conquer. More anon.

Elgi 1, Sept 1st, 1870.

STEWART CHAMBERLAIN.

His Death-Incidents of His Life-Interesting Particulars of His Return.

On Saturday eve, Sept. 24, the door of "Our Father's house of many mansions" swung open, to receive the freed spirit of our Brother, Stewart Chamberlain, of Le Roy, N. Y., who after a brief illness, at the mature age of 68 years, was unclothed of the mortal, and went to dwell with the angels. A mere obituary notice must fail to do anything like ample justice to the memory of this honest, fearless, noble disciple of our Spiritual Philosophy.

At a very early day in its advent, so ne 22 years ago, he began its investigation, tested and proved it to be based upon an impregaable foundation, and from that time forth, few more constant or devoted, have been numbere I among its millions of adherents. He was the first male child born in the town of Lo Roy the 1 almost a wilderness. He devoted his manhood energies to successful mercantile pursuits, by which he acquired a competency—reared a family of intelligent children, erected a commodious mansion,—which is happily presided over by his excellent wife, who is an excellent healing meditum-where the "latch string has ever hung out" to the advocates of our glorious philosophy and religion, many of whom will with pleasure and gratitude long remember the hospitality of Brother and Sister Chamberlain.

He had also, two commodious public halls in the village,—Star, and Central Halls, which he freely furnished for spiritual meetings whenever required, besides which he contributed liberally of his time and money in promoting the advance of our cause.

The funeral services were conducted by the writer, assisted by Brother Beals, at his late residence, in the presence of a large concourse of his fellow-citizens, many of whom had closed their stores and places of business, to show their respect to their long-time associate and friend. The text selected by the angels, was Paul's language of triumph, "O Death, where is thy sting, O Grave, where is thy victory." Sentiments eminently fitting the mental and spiritual condition of our brother.

ual condition of our brother.

That he had triumphed over death, and had not gone to "that undiscovered country, from whose bourn no traveller returns," was fully demonstrated at a circle held at his late residence the evening after the funeral,—his entire family being present—when he was enabled to manifest his presence through the agency of three mediums, giving assurance of his continued affection and interest, with earnest words of counsel, and strong assurances of con-

years.
Such was the powerful closing of the earthlife of our Brother, and his triumphant entry

tinued watchfulness and guardianship in future

upon the actual scenes of the higher life.

The Spiriualists of Le Roy, year of Western New York, will keenly feel his loss; still we are quite sure that with the "shining throng of white winged messengers of God," he will continue to work, with even increased zoal and efficiency in this great and glorious New Dispensation.

Byron, N. Y., Oct. 2, 1870. J. W. SHAWRE.

Written for the Religio-Philosophical Journal.
PROTOPLASM OF THE SOUL.

Letter from C. E. Morse.

By a casual analysis of several editorials that you published in the Journal, some time ago, entitled "Spirit and Matte-," I came to the conclusion that they inculcate the hypothesis that the soul, spirit, or whatever name is employed to designate it, begins its individualized existence homogeneously with the corporeal organism, through the unfolding influences of organic nature.

That its individuality is a manifestation of the life-element that exists in diffusive conditions throughout the regions of the vast universe, making individuality of the soul entirely dependent upon the organic forces of Nature for existence.

I am very well aware of the fact that the great majority of humanity hold the aforesaid hypothesis to be self evident. But the labor and researches of very many able and eminent scientists, who have very extensively investigated nature's economy, never have discovered any trace of life substance, except that which is individualized.

Hence, I do most respectfully request that you will grant us the privilege to hear from you on these questions. That you will employ a small amount of your valuable time, and space in the Journal, to point out that which will afford some tangible evidence to our senses, that there is an imponderable element of life-substance, existing in diffusive conditions, from which souls are individualized.

As the great volume of Nature unceasingly rolls its labyrinthian archives before our stand point of observation, we learn that the great multiplicity of animate and inanimate forms that inhabit the earth, originate through the activity of the forces of organic Nature. And as the volume of Mother Nature continues its wonderful exhibition of life in its multifarious formations, and the beauty of its cosmography, we behold that this great fact is a self evident proposition, namely, that all the various forms that inhabit the mineral, vegetable and animal kingdoms, reside equally within the jurisdiction of the forces of integration and disintegration.

And when the great chemical change cilled death, takes place, the substance that consitutes the physical forms returns to the constituent elements from which it was compiled, demonstrating conclusively the fact that every corporeal form on the earth, owes allegiance equally to the organizing and disorganizing forces of Nature. Therefore, if the individuality of the soul resides within the jurisdiction of organic forces, I would ask if it is not in accordance with natural laws, as well as logic, to suppose they reside also within the jurisdiction of the disorganizing forces? What evidence can you deduce to prove that the soul is not disintegrated after death, if it had a beginning, as an individual, through the organic forces of divine Nature.

Chicago, September, 1870.

#### Giving the Devil his Due.

A pastor was making a call upon an old lady, who made it an habitual rule never to speak ill of another, and had observed it so closely that she always justified those whom she heard evil spoken of. Before the old lady made her appearance in the parlor, her several children were speaking of this peculiarity of their mother, and one of them playfully added :—"Mother has such a habit of speaking well of everybody, that I believe if Satan himself were the subject of conversation, mother would find out some virtue or good quality even in him." Of course this remark elicited some smiling and merriment at the originality of the idea, in the midst of which the old lady entered the room, and on being told what had just been said, she immediately and involuntarily replied:—"Well, my children, I wish we all had Satan's industry and

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BE ..... WILSON DISCUSSION, AT POND DU LAC, WIS.

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

#### LAST DAY'S DESCUSSION.

(Concluded.) E. V. WILSON. Mr. Chairman ladies and

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 immor-tal man the heavenly end of this line of communi ation, 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 pres-ent life and practices, and that less evil exists in the ranks of Spiritualism than in any other re-ligious 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 22 years, notwithstanding the denunciations of our friend Haddock and his brother ministers of the gospel of Christ, and though he stands here to-night, a vilifier and slanderer of invocent men and women, and and slanderer of invocent men and women, and thereby has shown it to be true, that when a man atoops 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 mer, and that the spirit or angel that said to there that would fall down and worship him, "See that thou do it not for I am thy tellow 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 equirms.

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 Fanshaw and others to prove this. Can they photograph their Jesus to prove his existence. That will be conclusive evi-

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 posi tion 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, and showed there the origin of the divine law, 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, "Cui bono-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 twentytwo 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 intercouse. 4. Bachu's report, proving the truth of Spiritualism.

5. Gregory's laws of life and psychology. The testimony of Edmonds, Silver, Livermore, Vasley, Fanshaw, Antis and Gilmore, before Justice Dowling.

7. Judge Edmonds in the Brady case.

Sylvester Todd's affidavit.

Dr. Antis' letter. Edward Gardner's testimony.

Mr. Fanshaw's letter. 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 offset to this, we have, "I don't believe it" from Haddock, who concedes the phenomena and denies the conclusion, but brings no argu-

HADDOCK. I deny that.
WILSON. I don't want to be interrupted any more, Mr. Haddock. HADDOCK. I will interrupt you as long as

ment to prove his position.

you lie so ! CHAIRMAN. I suppose you can both lie if

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

quit, as positively.

He has 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 srue, 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. Spir-

ituelism or no other ism is the source 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 alop into our bowl to rinse

I have successfully refuted the assertions he made of the expose of the Davenports 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 accented 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 changes, 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 devii" 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 rossing humanity.

This is the specially kind treatment which Spiritualism and Spiritualists have received at the hands of Utah's theocratic wiseacres; 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 is 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 numarity from the clutches of this sup ed 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 Liberalists," on Sanday evening, Sept. 4th, in Toledo, by F. E. Abbott, E.q., Editor of the Index. 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 conservatives and the liberals. The conservative wing re-mains 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 dogms,—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 inter-course 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 Spiritualism, 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 the same 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 doubt not it makes radiant many an hour that would otherwise be datk with night. Christ-ianity 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 Christlanity 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 mar-velous storics with eyes and ears, they must be demented 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.

### Ziterary Antices.

THE FOUNTAIN, WITH JETS OF NEW MEANING, 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 teel drowsy, or notice creeping within the mind a lack of interest.

Modern Women and Weat is Said or 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 illustra-ted and will prove a rare treat to the young folks. John S. Shorey, Boston, publishers.

THE FATTHLESS 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 voin of beauty connected with his narration of events as they occur, that cannot fail to please all.

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

THE PHRENOLOGICAL JOURNAL AND PACK-ARD's MONMHLY (ff.rs 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.

IIN 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 a faithful friend.

Resolved, That while we deplote her loss as an active 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 manaions" 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 assusged 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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