

RELIGIO PHILOSOPHICAL JOURNAL

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THE ARTS AND SCIENCES, LITERATURE

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Original Poetry.

Written for the Religio-Philosophical Journal.
Luella: or the Lover's Lament.

BY ELIZA A. PITTSINGER.

Oh, touch the harp gently, Luella has gone,
In her beauty and grace, like a star from the dawn;
Oh, speak of her softly, for deep in my breast
Lies buried a sorrow that robs me of rest—
Unheeding, serenely and blithely she stole
The light from the morning, the life from my soul!
Luella, the queenly,
The peerless and free,
Oh, why hast thou taken
Thy presence from me?
Oh, why didst thou waken
The life of my soul,
The love that around me
So peacefully stole?
Thy beauty that bound me,
Oh, where hath it flown,
The love that around me
So peacefully shone?

"Oh, grieve not, thou loved one, in patience I wait
Thy coming beyond the dark regions of fate,
The love that has bleeded, the bliss that hath flown,
Through sorrow shall make me more dearly thine
own!"

The star of the morning
Thy presence hath flown
Ere the light of its dawning
Had made me thine own!
By the love that united
My soul to thine,
So painful a bright day,
Immortal doth blend
The rapture that blends
In love and delight
Mark newly ascended,
And I bask in its light.
I think of the fountain
And have in the streams
That play in this beautiful
Land of my dreams;
And it gladdens the parting—
The path of that night,
When in sorrow and sadness
I fled from thy sight.

Arise, then, and grieve not, oh, grieve nevermore!
Luella is waiting beyond the dark shore,
Where the sorrow of parting, the tones of despair,
Awake not the thrill of the balmy-scented air;
Where the breath of the morning in rapture exhales
To music that lingers in love-breathing vales,
And the warble of birds and the play of the stream
Are sweeter by far than the Orient's dream.
'Tis the bright Summer Land, 'tis the land of the morn!

Where the soul to new beauty and glory is born!
There is life in its waters and joy in its breeze,
Delight in its verdure and balm in its trees,
In its morning a glow, and a blush in its eve
More pensive and soft than the fancy can weave!
'Tis the home of the spirit, the bright Morning Land!
In its heaven of beauty, transcendent and grand,
Where the soul in its orbit, from pleasure and pain,
Encircled with glory forever shall reign!

Arise, then, and grieve not, oh, grieve nevermore,
Luella is waiting beyond the dark shore.
Arise from thy sorrow,
Awake from the night;
The light of the morrow
Shall gleam on thy sight;
Arise from thy sadness,
Awake from thy woe,
The light of my spirit
Around thee doth glow;
The rays that entwine thee
Immortally shine;
In my soul I enshrine thee
And make thee divine!"

"Oh, touch the harp gently, Luella, my love,
Speak hives, and her soul from that bright realm above;
She lives, and her soul's spirit doth shine
Transfigured and glorious, immortal, divine!"

Letter from Dr. House.

BROTHER JONES—DEAR SIR:—I have been a reader of your beautiful paper, something over one year, and never while I live, and the JOURNAL is published by you, will I be without it.

After reading your "Search after God" this morning, I thought, how grateful humanity should feel towards you. My parents are Methodists, and have been for twenty years. I was brought up under their instruction, and tried to believe their creed, until I was twenty-four years old, when I met John Nuting of this town, who put your paper in my hands, and informed me that I was not a slave; and possessed a natural right to read and reason. Oh, how long man has been deceived! and when will he cease to be humbugged?

I have practiced medicine four years. I am, or intend to be, eclectic in all things, and will labor while life lasts, for the advancement of truth. How different the emanations from my heart than when I was humbugged by priests.

The teachings of your paper are a thousand-fold more productive of good, happiness, love, and every thing which tends to make man better and happier than the teachings of the Bible, as taught by the priests.

May you live long, and be eminently successful with your paper, as I know you will, for truth can not die—it must win its way to all hearts.

I do hope you will continue your "Search after God." It is beautiful, magnificent, and I would feel sad to part with it in the JOURNAL, until you unveil him to the reason of man.

Warsh, Oswego Co., N. Y.

From our Special Correspondent. The Richmond Convention.

Words of Criticism in Reference thereto.
BY MRS. M. J. WILCOXSON.

TO THOSE WHOM IT MAY CONCERN:—A few thoughts have been seeking an outlet from my mind, which may not prove ungenial to a large proportion of Spiritualists.

Here, in my little country paradise, I lack the published item which has again awakened this train of argument, so satisfactory to myself, and doubtless equally so to many others. If my memory does not betray me, it was Brother Graves' article, concerning the recent anniversary of the "American Association of Spiritualists," and certain remarks therein, to which these thoughts refer. After eulogizing the devotion and practical co-operation of the workers in that convention, allusion is made to the fact that Mrs. Emma Hardinge, our devoted champion and co-laborer, and many other speakers were absent, with a sort of implied regret, at least, if not a little of the spirit of rebuke for such absence. Now, many persons accustomed to a sort of borrowed thinking, and reportorial authority as well, never stop to analyze a thing, or weigh any such published protestations in the scales of a just and honorable judgment—and from this arises a system of frivolous distinction and censure, which calls loudly for the plain unbiased truth. We are for "the truth," and to us it is of more value than any thing else. If those persons attending the Conventions of this American Association, can do more for the world and the glory of our blessed cause of Spiritualism than we would by all means bid them, "God speed" in these efforts. It would still be left to us to decide for ourselves, our own individual field of labor, and choose independent of any secondary authority, our own best facilities.

In the published document referred to, and another on the same subject, we remark the point, that many speakers were present, who had no opportunity for a dressing in the convention. In the call for the convention, only delegates were promised "free" entertainment. In fact these conventions are not conventions for speakers—the very persons who ought to have the greatest fund of both local and general information to impart—but are delegate conventions. And neither speakers or laity have any more liberty of speech in such conventions, outside of the official appointment, than in the Ecumenical Council of Rome. Why, then, we ask in all conscience, should any of us be expected to leave our fields of labor—travel hundreds of miles, at such enormous outlay of means for railroad and hotel fare, to look on the strangled, silenced operators of an assumed official authority, which does not even allow us to represent ourselves? For could any plan be more effectual for gagging speakers than this? Again, we have many of us been utterly unable to reconcile our sagacity and wisdom (or that which has pertained to our ministry) with this movement, and while we have a hearty good will and appreciation of some in that convention, who stand highest on the rounds of consecration—the movement has not commanded itself to our judgment. Consequently we, that is, the absent ones referred to, could not conscientiously accept a delegateship, while the associationists, knowing this, could not safely appoint us. Bombshells are not wanted in too close proximity, and might become dangerous. For is it not a notable fact, that many of the truest and most mediumistic workers have withdrawn entirely from these yearly meetings of the official Board; and in place of a grand mass convention of the sovereign people, the pentecosted mediums and beaming us of the liberated of every name, the convention has become narrowed down to the dimensions and character of a mere faction? For what right has it to assume such unbounded control of the opinions, time and means of self-sacrificing workers? Does any one assume that those workers who were absent, were not on the field of battle parrying the thrusts of a fiery and ever watchful foe? Does any one assume to command our time, exhaust our resources, refuse us our sovereign choice and liberty in this great work? Tell us, if you please, which is the best and most efficient method of promulgation, for us to go "marching on" in the straight line of active duty—harvesting the golden fields that are blowing to the sickle, and planting in the virgin soil the ripe seed of our gospel, or leaving such important trust, to waste our golden opportunities of doing good—waste our last dollar, and then try to be popular by relinquishing our individuality—meekly settling into a seat with a stiff chair outside, and a formidable gag in that "delectable" arrangement, just stuffed in the parlor of our vocal possibilities, and the key turned upon us as prisoners? Why we could not live through it without the companionship of our old common prayer-book and the vision of its litany. With all due consideration of the honesty of certain disciples of that movement, we are surprised at the utter absurdity and fallacy of certain arguments which are frequently raised in its defence, as well as its offensive verdicts against the absent. For these latter have no shadow of support. It is simply ridiculous to ask earnest laborers in the field, to go where they can do nothing! The whole genius of Spiritualism is to accomplish the greatest amount of labor in the least time, and any tri-

tering away of time, talents or money—any suppression of our energies, any misdirection of our valuable resources, is nothing but so much loss.

As far as our principles are concerned, we, who choose our own fields and opportunities for labor, beg to remind the organizationists that every one of us, as far as we have means of knowing, were at our posts of duty during the National Convention. Our Sister Hardinge, herself, and many others, were reaching hundreds and thousands who could never be fed at an official meeting of that character.

Granting even all that is claimed as important and valuable in the Convention, the absent were lighting the beacon-fires in new places, gentling our liberties on the scattered heights—moving on, as they ever have done, by far, a greater missionary power, than any American Association has ever yet become. For what are its resources at present, compared with this scattered host of workers? The fact is, shut off the co-operative power of independent mediums, speakers, healers, etc., and let Spiritualism be allowed to go to the dimension of that Association in its propagating character, and you will see how much would be left?

We last year saw and heard considerable complaint lavished upon the free speakers for non-attendance, lack of interest, etc. Some blew loudly in private, and others put their knives in print, and now we find the drawn for it again. It is this which has called out our article, and we hope that seeing we are disposed to grant the largest liberation, our disappointed friends will continue mindful of the fact which we have just whispered in their ears, and which we read in our *Child's Instructor* as the language of Uncle Tom to the butterfly:

"Fly away, fly away, the world is wide enough for us both."

Yes, thank heaven, there is room for all, and the sooner Spiritualists learn the jolly of compulsory plans, and leave off spinning hemp in imitation of the old school we have just left, the sooner we shall recognize our true power.

If some are attached to the seances and objects of the American Association, it should be enough that we do not interfere in their conventions, but pursue our own steady course in our several individual fields of labor. Our questions of difference, thank God, are not concerning the perfection of our principles, and as mortals, we shall continue to differ concerning measures, till such time as we reach our highest convictions. With this assurance, let us not fail to grant each other the largest field of discussion, and all the work they are able to accomplish.

From our Special Correspondent. Missionary Labors.

Terre Haute, Covington, Crawfordsville, West Lebanon, Higginson, Medmans, Spirit Lakes, etc.

BY D. W. HULL.

BROTHER JONES:—I am never in the habit of making notes of my travel, as I think it is a clever way of defrauding the readers of a journal, of space that should be occupied by good reading matter, and should anything that I write want in interest, I hope the editor will do his readers the favor to supply its room with something more interesting.

I only make these notes of my travel that I may have opportunity to refer to whatever was of interest to me.

From the Convention I went to Terre Haute, and labored two Sundays with "a house divided against itself." The Spiritualists have a fine hall, and all the paraphernalia for a lyceum; but unfortunately a majority of them have not outgrown their earth conditions, and instead of preparing to defend themselves against the attacks of their opposers, they are weakening their forces by waging a war of extermination upon each other. Such persons are to be pitied, but not blamed. They have not yet developed to that high spiritual condition which will enable them to surrender selfish interests for principle.

The readers of the JOURNAL will understand something of the condition of the friends there, when they learn that they will not allow any questions asked of their speaker, or any exceptions taken to their views.

I always feel bad when I see our friends begging to be let alone, or hiding from their opposers. We shall soon see the Spiritualists of Terre Haute outgrowing these orthodox conditions, when they will become "a terror to their enemies round about."

There are many noble souls in Terre Haute, and we hope our lecturing friends will make it in their way to pass through there frequently. Such persons will find a welcome under the hospitable roof of Allen Pence, M. D., who donates his hall to the Spiritualists free—they paying the expenses of the janitor only.

October 8th and 9th, I spent with the friends six miles north of Covington. Here I met with the trumpet medium, Mrs. Jennie Curtner, of whom I have already informed the reader. Scores of persons have received the light of Spiritualism from her seances. I also met at this place many things from different points.

On the 11th, I commenced a series of meetings in Crawfordsville, continuing over Sunday. The clergy did everything they could to keep their friends from attending, and partially succeeded. We published a bold challenge, but received no response. Of these meetings, you will

probably receive an account from Brother Doherty, who, by his constant warfare upon error, has filled the whole country with his heresy. He is a speaker of splendid ability, being logical and pointed. Being an old citizen, he has acquired a reputation for candor, which gives great force to what he says.

While here, I visited the photograph gallery of Mr. A. D. Willis, and set once with a splendid result. A circle of five spirits are plainly visible in my picture. I intended to sit again and have my negative taken, and get a few hundred spirit photographs for the accommodation of friends, but I found him too busy. Mr. Willis has been tested in every way by artists and newspaper reporters from Cincinnati, Chicago, Indianapolis, and other points, but none of them have detected him in any fraud, and all have acknowledged it to be genuine. Like myself, Mr. Willis' theological teaching was somewhat adverse to Spiritualism, and it is to be regretted that he is not yet enough interested in the subject to make it a specialty. His pictures are plain and easily recognized, and he is the last man that would carry on any deception.

On the 25th I commenced another series of lectures at West Lebanon, Warren Co., Ind., in the Christian Church. Here I lectured and gave public tests in the audience till Saturday night, when Mr. Connor, the Minister, publicly stated that I could use the house no longer, so the address so often used by this denomination twenty years ago.

"Be It and Becks Turned Orthodox," was put in the mouths of their opposers. Another house was kindly opened to me the next day. Though it was not very suitable, it answered as an apology, and I had the opportunity of inviting the fraternity to a friendly discussion.

It was said that there never had been such a mass of people assembled for any religious meeting as came to hear me. By Sunday night the news had spread far and wide, and the people came in from seven miles around, to hear the gospel of Spiritualism, and were compelled to return home, as there was no place suitable for evening lectures, the weather being cold.

I am now at Higginsville, where three years ago I preached Adventism. I have not yet spoken here, but I learn that the interest is intense to hear. Every where they are calling for help, and unless I break away pretty shortly, I shall be compelled to postpone my trip east.

I live this missionary work.

TO THE SPIRITUALIST LECTURERS OF AMERICA.

DEAR FRIENDS AND CO-LABORERS:—The recent Spiritualist Camp Meetings held during the summer of 1870, at Harwich, Cape Cod, and Walden Pond, Concord, Mass., were eminently distinguished for the cordial fraternal spirit that pervaded the speakers present. Although the public exercises maintained a high standard of excellence, and were interesting and instructive to the audiences, yet the deeper and purer inspirations on these occasions were fraternal, seeming to the assembled speakers like a new baptism of love, from which a more internal and permanent interest in each other's welfare would be sure to grow.

This sentiment found expression in an impromptu meeting of the lecturers assembled at Harwich, which resulted in the appointment of a committee to devise the form of a society or club, of which every lecturer identified with the public advocacy of Spiritualism, might become a member. At Walden Pond that committee reported the following articles of association, which were unanimously adopted by the speakers present, who at once enrolled their names as members:

SPIRITUALIST LECTURERS' CLUB.
Whereas We, the undersigned, Lecturers in the field of Spiritual Reform, feeling the necessity of a closer community of interests, as well as of sentiment, for reciprocal and beneficial purposes; and feeling likewise that the welfare of associations and public meetings, held for the furtherance of the cause of Spiritualism, will be enhanced thereby, as well as our own, mutually agree to abide by the following

Articles of Association.

ARTICLE 1.—This Association shall be known as "THE SPIRITUALIST LECTURERS' CLUB."
ART. 2.—Section 1. The cultivation and preservation of a true fraternal unity, by practically extending to each and all, in essential things, unity in doubtful things, liberty; and in all things, charity. 2. The regulation of the price of Lectures. 3. The securing of a Fund for the purpose of assisting each other in case of sickness or other necessity.

ART. 3.—Sec 1. All Lecturers may become members of this association, by signing these Articles or causing the same to be done, and paying the regular Fee of \$1.00; provided, not more than three members object; in which case satisfactory reasons shall be rendered therefor. 2. Any person sympathizing in these objects may become an honorary member by paying the regular initiation fee or more, annually, and receiving a majority of the votes at any regular meeting of the association. 3. The regular monthly contribution shall consist of fifty cents from each member. The non-payment of dues for three months, will forfeit the claim of the delinquent upon the beneficiary fund. 4. Any member of this association may withdraw at any time upon the

payment of all arrears, and notification of the Secretary.

ART. 4.—The Officers of this Association shall consist of a President, two Vice-Presidents, a Secretary and a Treasurer, who shall constitute an Executive Board, to be elected annually.

ART. 5.—The respective Officers of this Association shall perform the duties usually devolving upon such officers in similar organizations.

ART. 6.—This Board shall have exclusive charge of all financial operations, including the disbursement of the Treasurer, as to the bestowal of Benefits, and other disbursements of the Funds; and shall make an annual report of their transactions, signed by each member of the Board. They shall also determine and announce the time and place of the regular meetings of this Association.

Up to the present time, October, 1870, the Club comprise the following members: A. E. Carpenter, Thos. Gales Foster, Susan M. Johnson, Dean Clark, Sarah A. Byrn, H. Haman B. Storer, J. H. P. well, George A. Bacon, Edward S. Wheeler, John P. Guild, A. H. Richardson, Isaac P. Greenleaf, N. S. Greenleaf, I. H. Currier, Isaac H. Rhoads, William Danton, N. Frank White, Mrs. E. M. Wolcott, Susie A. Willis, Cephas B. Lynn, A. A. Wheelock, Hudson Tuttle, Mrs. S. E. Warrar, Mrs. S. H. M. S. France, A. L. Lagan, Henry T. Child, and J. H. W. Toohay.

Besides these, there are fourteen honorary members, whose donations to the Club are prompted by sympathy with its objects, and a desire to assist those who are seeking to assist each other to attain a more perfect union of feeling and purpose in the life work to which they have been called.

The officers elected to serve for the year commencing September 1st, are: John J. S. Ladd, of Cambridge, President; Mrs. Sarah H. Byrnes, of East Cambridge, Vice-President; M. Johnson, of Milford, Mass., Vice-Presidents; Geo. A. Bacon, of Boston, Secretary; H. H. B. Storer, of Boston, Treasurer.

At the first meeting of the Club, the subscriber was requested to prepare this statement of its origin and purpose, for publication in the spiritual papers, and cordially to invite every lecturer in the ranks of Spiritualism to join with us in this effort for mutual acquaintance, co-operation, and protection; also, to invite the generous co-operation of all persons who are interested in the public advocacy of Spiritualism. We should be glad to enroll in the name of every true Spiritualist in America upon our books, as an honorary member, receiving \$1.00 as his or her annual fee, and as much more as the generosity and means of the donor will permit. We hope and expect to create a fund, mainly by the just liberality of Spiritualists in private life, which shall aid us in ministering to the necessities of any of our number when sickness or disability affords occasion. Every Spiritualist in the land who has any adequate conception of the reformatory and progressive movement in which we are engaged, knows that its public champions are called to a work of self-denial and sacrifice. To them, the ordinary channels of lucrative business, by which wealth or even competence is secured, are closed. Whatever energy or natural ability they may possess for successful competition in business pursuits, is transmitted into the force by which the ideas of the New Dispensation are apprehended, and conveyed to the public mind. If true to their work of universal philanthropy and the genius of the great movement which they represent, they cannot stop to chaffer and bargain for pecuniary emolument, or pecuniary gain. The temptation and the necessity to do this should be removed from them. While we believe that "the laborer is worthy of his hire," experience has taught us that current funds form a small part of the payment which advocates of reform have reason, as yet, to expect for their services. While they are able to work, they can usually obtain food and clothing, and conveyance from place to place; but when sickness or debility comes upon them, they have no funds laid by for a rainy day.

This Club intends to care for its members, and its core idea is absolute fraternal unity. Again we solicit the honorary membership and vital co-operation of Spiritualists everywhere. Fraternally,
H. B. STORER.

Boston, Oct. 18th, 1870.

An Old Legend Spoiled.

An iconoclastic correspondent of the New York Tribune smashes the fine old legend that the constitutional convention in 1787 didn't accomplish anything till after Ben Franklin had moved and secured prayers before the opening of the sessions each day. The records of the convention show that after it had been in session four or five weeks, Dr. Alexander Hamilton opposed it on the ground that, "however proper such a resolution might have been at the beginning of the convention, it might at this day bring in some disagreeable animadversions, and lead the public to believe that the embarrassments and dissensions within the convention had suggested this measure." Several attempts were made to save off action, and an adjournment was finally carried. The subject was never brought up again during the remaining three months' session.

Gravity is no mere positivist evidence of wisdom, than a paper collar is of a shirt.—Josh Billings.

Frontier Department. Settled Speakers.

disourses and borrowed lectures empty the treasury and compel the few to foot the bill. Now let us get rid of the whole system of phenomena, of tests, trance speaking, of soul stirring speeches, of proofs of man's immortality." For "we want to get rid of this whole system." "Compare the sad case of Brother Powell, in Chicago and the West, with the efforts of our beloved sister, Emma Hardinge. We must get rid of you, dear Emma. We must retain you, dear Powell. Compare the success of the anti-sensational Present Age, in whose columns no matter shall be published that Christians may not read without having their religious views shocked; compare this policy with the fearless, outspoken motto at the head of the columns of the JOURNAL: "Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing."

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LETTERS TO ELDER MILES GRANT, Being a Review of "SPIRITUALISM UNVEILED." BY REV. MOSES HULL, Author of "The Question Settled," "That Terrible Question," etc., etc. This sharp and brilliant little book, by one of our earliest and most efficient speakers should be read by all. Price—25 cents; postage, 2 cents. For sale at the office of this paper.

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THE VOICES Three Poems. VOICE OF SUPERSTITION. VOICE OF NATURE. VOICE OF A PEBBLE. By Warren Sumner Barlow. This volume is starting in its originality of purpose, and is destined to make deeper lodges among sectarian bigots than any work that has hitherto appeared. The Voice of Superstition takes the credits at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary. The Voice of Nature represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. While others have too often only demolished, this author has created a beautiful Temple on the ruins of Superstition. Judge Baker, of New York, in his review of this poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age." The Voice of a Pebble delineates the individuality of matter and Mind, fraternal Charity and Love. The book is a repository of original thought, availing noble conceptions of God and man, forcible and pleasing in style, and is one of the few works that will grow with its years and mature with the centuries. It is already admired by its thousands of readers. Printed in beautiful type, on heavy, fine paper, bound in beveled boards, in good style; nearly 200 pages. Price \$1.25, postage 16 cents. Very liberal discount to the trade. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 187 & 189 South Clark St., Chicago, Ill.

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