

8,00 PER YEAR IN ADVANCE.]

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

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S. S. JONES, PUBLISHER AND PROPRIETOR.

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VOL. IX.-NO. 8.

Original Poetry.

Written for the Religio-Philosophical Journal. Inella: 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 sofily, for deep in my breast Lies buried a sorrow that robs me of rest -. Unheeding, serenely and blindly she stole The light from the morning, the life from my coul! Lucia, the queenly, The peerless and free, Ub, why hast thon taken Thy presence from me? Oh, why didst thon waken The life of my soul, The love that around me So pracefully stole? Thy beauty that bound me, Oh, where hath it flown, The love that around me So peacefully shone ?"

"Oh, gileve not, thou loved one, in patience I wait Thy coming beyond the dark regions of fate. The love that lies bleeding, the bliss that hath flown, Through sorrow shall make me more dearly thine owni

> The star of the morning Thy presence hath flown E e the light of its dawning Had made me thire own; Bythe love that united So painful y blighted, Immortal doth shine! The rapture that blenden In love and delight Hith newly ascended. And I bathe in its light. I drink of the fountain, And lave in the streams. That play in this beautiful -Land of my dreams; And it gladdens the parting-The pain of that night, When in sorrow and sadness

From our Special Correspondent. The Richmond Convention.

Words of Cruticism in Reference thereto.

BY MRS. M. J. WILCONSON.

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

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 work. ers in that convention, allusion is made to the fact that Mrs. Emma Hardioge, our devoted champion and c)-laborer, and many other spe.kers 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 judgmentand from this arises a system of invilious distinction and conclusion, which calls loudy f.r the plain unbiased truth. We are for "the truth; 'and to us it is of more value than any thing else. If those persons c alacing the Conventions of this American Association, can do mure for the world and the glory of our blessed cause of Spiritualism th re, we would by all means hid them, "God speed" in these (forts,

tering away of time, talents or money-any sup-pression of our energies, any misdirection of our valuable resources, is nothing but so much 1068.

As far as our principles are concirced, we, who choose our own fields and opportunities for labor, bog to remind the organizationists for 1303r, 5.9 to remning the organiz-monists 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, ourself, and many others, were reaching hun-dreds and thousands who could never be fed at an efficial meeting of that character. Granting even all that is claimed as impor-

Granting even all that is claimed as impor-tant and valuable in the Convention, the absent were lighting the beac in fires in new pla ces, sentineling our liberties on the scattered ights,-moving on, as they ever have done, by far, a greater missionary power, than any American Association has ever je' become. For what are is resources at present, compared with this scattered host of workers? The fact is, shut off the co-perative power of independent metlums, speakers, healers, etc., and let Spiritualism be harrowed down to the dimen sion 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 attendate, lack of interest, etc. Some blew I udly in private, and others put their keives in print, and now we find then drawn for h again. It is this which has called out our article, and we hope that seeing we are disposed to grant the largest toleration, 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 Ton my to the batter-

'Fiy away, fl/ a vay, the world is wide enough for us both.'

Yes, that is bound the sooner Spiritualists learn the folly of compulsory plats, and leave off spinning hemp in imitation of the old school we have just left, the somer we shall recigiziour true power.

probably receive an account from Brother Doher ty, who, by his constant warfare upon error, bas filled the whole country with his heresy. He is a speaker of splendid abiliti s, being logical and pointed. Boing an old citizen, he has ac-quired 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 splen-did result. A circle of five spirits are plainly visible just back of my picture. I intended to sit again and have my negative taken, and get a few hundred spirit photographs for the accom-modation of friend's, but I found him too basy. Mr. Willis has been tested in every way by artists and newspaper reporters from Cincinnati, Calcago, Indianapo is, and other points, but none of them have detected him in any fraud, and all have acknowledged it to be genuine. L'ke myself, Mr. Wil'is' theological teaching was somewhat a'verse to Spiritualism, and It is to be repretted that he is not yet enough interested in the subj ct to make it a specialty. His pictures are plain and easily recognized, and he is the last man that would carry on at y deception.

On the 25.h I commenced another series of lectures at West L banon, Warren Co., Ind., in the Christian Caureb. Here I lectured and gave public tests in the audiences till Saturday night, when Mr. Coanor, their Minister, public ly stated that I could use the house no longer, so the adage so often used by this denomination twenty years ago,

"B Its and locks Turned O.thodox,"

was put in the mouths of their opposers. Another house was kindly openel to me the next day. Though it was not very suitable, it answered as an apology, and I had the opportunity of laviting the fraternity to a friendly discus-

I: was said that there never had been such a mass of people assenbled for any religious meet ing as cime to hear me. By Sinday night the news had spread far and wile, and the people came in from seven miles around, to hear 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 preiched Adventism. I have not yet spo-ken here; but I learn that the interes is intense to hear. Everywhere they are calling for help, and unless I breek away pretty shortly, I shall be compelled to postpone my trip east. I love this missionary work.

payment of all arrearages, and notification of

the Secretary. ART. 4—The Officers of this Association shall consist of a P esident, two Vice Presidents, a Secretary and a Treasurer, who shall consti-tute an Executive Board, to be elected annu-

ally. ART. 5-The respective Officers, of this As-sociation 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 direction of the Treasurer, as to the bestowal cf 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 an-nounce 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 Forster, Susan M John-Carpenter, Thos. Gales Forster, Susan M John-son, Dean Clark, Sarah A Byrn's, Heman B. Storer, J. H. Powell, George A Breon, Edward S Wheeler, John P. Guild, A. H. Richardson, Isaac P. Greanleaf, N. S. Greanleaf, I. H. Cur-rier, Isaac H. Rhodes, William Denton, N. Frank White, Mrs E. M. Wolcott, Susie A. Willis, Cephas B. Lvnn, A. A. Wheelock, Hud-son Tuttle, Mrs. S. E. Warrer, Mosts Hull, Mis, France & A. Logan, Henry T. Child, and J. H. W. Toohey.

W. Toohey. Bisides these, there are fourteen honorary members, whose donations to the (lub are prompted by sympathy with its objects, and a desire to assist those who are seeking to assist each other to attain a more perf clui i m 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 Julie J. S. Ladd, of Cambridge, President; Mrs. Savah H. Byrnes, of East Cambridge Miss Salia M. Johnson, of Milford, Mass, V co Presidents; Con A. Parent of Presidents; Johnson of Milford, Mass, V co Presidents; Geo. A. Bacon, of Biston, Secretary; D: H. B. Storer, of Bost on, Treasurer. At the first meeting of the Club, the subscriber was requested to prepare this statement of its origin and purposes, 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 op. cration, and protection; also, to invite the gen-erous co-operation of all persons who are icterested in the public advocacy of Spiritualism. We should be glad to enry li the name of every true Spinitu list in America upon our books, as an honorary member, receiving \$1.00 as his cr 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 off.rs cccasion, 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 transmuted 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 barga'n for personal 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 i's members, and its core idea is absolute fraternal unity. Again we solicit the honorary membership and vital co-operation of Spiritualists everywhere. Fraternally,

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 balm-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 Orlent'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 eye More pensive and soft than the fancy can weave ! 'Tis the home of the spirit, the bright Morning Land | In its heaven of heanty, 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, Lucila 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 sacness, 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 hope to my soul from that bright realm above; She lives, and her b autiful 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

After reading your "Searc's 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 ther 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. On, 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 ev-ery thirg which lends 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 cie-it must win its way in time to all hearts. 1 do hope you will continue your "Search after God." It is beautitul, magnificent, and I would feel sad to part with it in the JOURNAL, until you unveil him to the reason of man, Parish, Oswego Co., N. Y.

hesedlist It would still be left to us to decide for curselves, our own individual field of labor, and choose independent of any secondary authority, our own beet facili i s.

In the published document referred to, and another on the same subject, we remark the point, that many speakers were present, who not being delegates, took no part in the labor. and had no opportunity for a idressing 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 conven tions. And neither speakers or laity have any more liberty of speech in such conventions, outside of the efficial appointment, than in the Ecumenical Council of Rome. Why, then, we ask in all conscience, should any of us be expected to leave cur fields of labor-travel hundreds of miles, at such enormous outlay of means for railroad and hotel fare, to look on the strangled, silenced sp ctators of an assumed (fficial 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 unab'e to reconci'e our sagacity and wisdom (or that which has pentecested 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 commended itself to cur 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 miss convention of the sovereign people, the pentecosted mediums and beaming s 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 as-sume such unbounded control of the opinions, time and means of self sacrificing workers? Does any one as ume that those workers who were absent, were not on the field of battle parrying the thrusts of a fliery and ever watchful foe? Does any one essume to command cur time, exhaust our resources, refuse us our soy. ereign choice and liberiy 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 ac ive duty-harvesting the golden fields that are bow-ing to the sickle, and planting in the virgin soil the ripe seed of our gospel, or leaving such important trust, to waste our gollen opportunities of doing good-waste our last dollar, and then try t) be popular by relicquishing our individ-ualiy-meckly settling into a seat with a suff choker outside, and a formidable gag in that "delegate" 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 tre surprised at the utter absurdity and fallacy of certain arguments which are frequently raised in its defence, as well as its offensive verdicis 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 trit-

If some are adapted to the schemes and th jects of the American A-soci-tion, it should be enough that we do not interere in their conventions, but pursus our q = 1, steady course in our several individual fields of 14bor. Our questions of difference, thank Gid, are not concerning the perfection of our principles, and as mortals, we shall continue to diff r concerning measures, till such time as we risch 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 ab'e to ac complish.

From our Special Correspondent. Missionary Labors.

Terre Haute, Covington, Crawfordsville, West Lebanon, Higginson, Mediums, Spirit Likenesses.

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 j surnal, 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 opportunily to refer to whatever was of interest to me.

From the Convention I went to Terre Haute. and labored two Studays with "a house divided against itse'l." 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 b'amed. Taey have not yet developed to that high spiritual condition which will enable them to surrender selfish interests for princip'e.

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 beggiag 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 Ailea Pance, M. D., who donates his hall to the Spiritualists free-they paying the expenses of the junitor only.

October 8 h and 9 h, 1 spent with the friends six miles north of Covington. Here I met with the trumpet midium, Mrs. Jennie Curtner, of whom I have already isformed the reader. Scores of persons have received the light of Spiritualism from her scances I also met at this place many things from different points.

On the 11th, I commenced a series of meetlags 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 re ceived no response. Of these meetings, you will

TO THE SPIRITUALIST LECTURERS OF AMERICA.

DEAR FRIENDS AND CO-LAB)REBS :- The recent Spirituallet Comp Meetings held during the summer of 1870, at Harwich, Cape Cod. and Walden Pond, Concord, Mass., were eminently dislinguished for the cordially 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 deepest and purest 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 be-come 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 prac-tically extending to each and all, in essential things, unity : in doub tul 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 s'ckness or other necessi'y.

ART 3.-Sec 1. All Locturers may become members of this association, by signing these Ar icles 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 delirquent upon the beneficiary fund. 4. Any member of this association may withdraw at any time upon the

H. B. STORER.

Boston, Oct. 18th, 1870.

An Old Legend Spoiled.

An iconoclastic correspondent of the New York Tribune smashes the fine old legand that the constitutional convention in 1787 didn't accomp ish anything till after Ben Frank'in had moved and secured prayers before the oppuing 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 embarracements and dissensions within the convention had suggested this measure." Several attempts were made to s'ave off action, and an adjournment was finally carried. The subject was never brought up again during the remaining three month's sestion.

Gravity iz no mere possitiff evidence ov wisdom, than a paper collar iz ov a shirt.-Josh Billings.

RELIGIO-PHILOSOPHICAL JOURNAL

Original Essays.

Written for the Religio Philosophical Journal, ROSCICRUCIAN MUSINGS.

By F. B. Dowd.

"Feg !!! What a strange thing ! The pale-faced morning looks out of the fogcurtain at its sleeping infant, the earth, arrayed in cold, damp, fog mist grave clothes. Fog in the streets, in the alleys and the stairways. Fog in the gutters, among the rags, and in the damp uncombid locks of the crouching object, who, with a bag in one hand, with the other sorting bits of papers and old rags from the mud and the fog, deposits them in the bag. I pause to look, as ghest like, he emerges or I emerge from the fog. His hand shakes violently as he sorts and rubs the mud off the bits and scraps he deposits in the-bank. He is old, and steps as if uncertain and afraid along the muddy gutter, with his form bent and shaking, peering out into the fog with eyes which, I imagine, shake as do his hands and feet. Thus he shambles along, that old man with the bent form and shaking limbs, with rags upon his back and on his head and in his bag, for he has been lucky this foggy morning, and his bag is nearly full. He shakes it down, pinches its sides, looking kindly at it the while, that old bag, that dirty old friend which guards his wealth, and has guarded it all the long years more effectually than Herrings' safes or bank vaults.

E.

Methinks he must be a charmed man, for thieves and pickpockets avoid him as a peatilence, and burglars have never invaded his rag garret by day or by night. After a while he seems to become or by pight. After a while he seems to become conscious of my presence, for he raises himself as much as possible and glares at me from out the fog and the gutter. God III what a look is this he gives me ! I can not describe that face, nor the look of that moment. I have seen just such, many a time when a boy I crept upon and took by sur-prise the king of the frog pond, as he sat upon some bog or old log of a rainy, loggy day, chanting his directive song of hurgs! gurge! hung-en-along ! hurgs! gurge!-who, when surprised, would suddenly case his song and gaze at me for a moment, and then dive deep into the slime and

fith of the swamp. Can it be, I ask as I walk away, that this thing I've just seen has come up only a little while ago out of the slime and ooze, like the fog of this morning? His flabby cheeks, hideous mouth and goggle eyes seem to tell me so. He takes to rags, alleys and gutters as kindly as the fog to his pond. I pass on, and out of the fog comes the iburget in which an along W I store as pond. I pass on, and out of the log comes the "hurga!gurga! hung en along !" I stop-no! I am mistaken. It is only the shout of a corpse as he hurries by in the fog, in a butcher's cart, loaded with meat fresh and steaming from the slaughter house. Fog is such a strange thing ! Here they holding up their red hands in the white pall closing us in. Yet a little while ago these were living beings, and looked cut of eyes fully as intelligent as his who draws the cart, or he who drives, or the human who picks rags and goes skulking along the gutter only a little way behind. The driver curses the horse, and it seems to me as if the fog is full of the curses of the corpses who hold up their and have to have a they have

red hands to heaven as they pass. We reach the mea' market, the cart, fog and I, the fog goes in first, then the driver with a part of a corpse on his shoulder. Then I follow. Presently the corpsts are all hanging on the sides of the room, except one, which lies on a block, around which the except one, which lies on a block, around which the fog creeps as it comes in an' goes out of the open door. The butcher, fresh from the logs of the night, buttons on his apron, and cuts and saws away at the trembling flesh on the block, while the gratings of the faw on the bone sound in the fog like the curses of the dead. "Have you some liver?" sounds strangely in the fog, as a tall, lank, cadaverous clergyman enters. He brings another kind of fog with hum, fully as dense, cold and damp as that which enveloped the rag man and the cart. "Plen-

whereby natural rights are forged out of the that there is hope for the most obdurate, and whereby natural rights are forged out of the common people. But it is all right, so one don't see through the fog. Where love is, there are no titles and no fog, but all for love ! The fogs of the world are so dense and so much greater than love, that the poor, weak, flickering light is actu-ally fogged out of existence before it has fairly begun to burn.

Little innocent children, angels fresh from the courts of heaven, gleams of radiance, whose bright-ness dispels the fogs of life for a brief moment, are togged with false notions, dignity, pride, gew-gaws, etc, until the angel and the radiance gives place to death dealing log. The thief is fogged with the glare and glitter of gold ; the banker and the millionaire are equally b forged; speculators are lured on to downight robbery by reason of the delusions of fog. Indeed ! we are all sailing upon an unknown ccean, and for, dense and delusiva, is around our frail barks. We peer out into the gloom until our eyes ache, but we see nothing but banks of fog which loom up just ahead, to disappear as we approach.

By reason of fog, to morrow is full of sand bars and rocks upon which we are surely drifting. Frantic with terror we shift the sails and change Frantic with terror we shift the sails and change our course, only to be sigain and again confronted by the same or similar apparent obstacles, which indeed fog like, vanish if westeer straight at them, with our eye on the compas,—trath, right and un-selfish justice. There is no fog in this compass, whose brilliant light always points toward the polar star, Love. We forget the fog as we gaze at this compass, with its wierd focus glowing at us; with its roaring breakers on its desolate us; with its roaring breakers on its desolate coasts; with its sunken rocks and sand bars strewed with wreeked lives, hopes and loves, and steer straight on to a land free from fogs.

> Written for the Religio-Philosophical Journal. SOMNAMBULISM.

Interesting Incidents connected therewith.

BY. WM. B. PAHNESTOCK.

BRO. JONES :- Still further to illustrate my method of inducing the condition to those who desire "more light" upon the subject, I send the following:

With respect to every one's being able to enter the somnambulic condition, I can but say, that there are many things which may interfere with its speedy accomplishment-such as noise, fear, anxiety, wakefulness, and in fact, any other emotion of the mind which will divide its attention' or disturb its equanimitybut, although some have more difficulty in entering the condition than others, I s'ill believe it possible for any one to do so under proper conditions and surroundings.

It is a metimes difficult to render them clairvoyant, but it can generally be effected by diverting their minds from one familiar plane to another until(it is induced. Some succeed best by exercising their imagination, viz., by imagining scenes, pictures or persons, etc -- others by having some one who is clairvoyant to sit with them, and to describe persons and things, etc , as they see them, at the same time that their minds are diverted to them. Some fall into the condition through fatigue, and I have left some who seemed hopeless, to at alone for an hour or more, and upon coming back, have found them in the condition.

To illustrate this fact, I will state a case.

Some years ago, while upon a visit to the village of F-, the inhabitants desired to have some experiments in clairvoyance, and as there was no scarci y of applicants to sit for that purpose, I seated several ladies and gentle men, but, owing to the noise, anxiety and con-fusion, I experiencea considerable difficulty in ect into the state. mt event succeeded with one of the ladies, who entered the state deeply, was a good clairvoyant, and seemed interested in the experiments, which were quite satisfactory, and much astonished the inhabitants, who had never seen any thing of the kind, but, among the number of taose who were reated, was a gentleman, who, notwithstanding the noise and confusion, was s ill seated, and endeavoring to enter the condition. Being engaged with the experiments which the lady was giving, I had entirely forgotten him, and it was the best part of an hour and a half before any attention was directed to him. This gentleman in the commencement of his sitting, exhibited no signs of being susceptible, and I strove in vain, by diverting his mind in the usual way to different places, at home and abroad, far and near, but, all to no purpose, and I had given him up for the time being, when the lady fe'l into that state. But there he sat, still seemingly determined not to be frustrated in his endeavors. I spoke to him, and as he seemed resolved to "sit it out," I told him to persevere, and returded to the lady, whom some friend had taken in charge, for special clairvoyant experiments, which it took another half hour to complete. Taen, after requesting her to remember all that she had seen, and to feel well when she awoke, I desired her to throw herself out of the condition, and after she had done so, my attention was again directed to the gentleman, who, to my astonishment, I found in a most perfect state of somnambulism, and unusually clairvoyant, as the experiments made afterward, most fully proved. I will here give in detail one of the experi ments, which was made at the request of the village clergyman, who lived about one-third of a mile across the fields, and whose house was in eight, but had never been visited by the subject. He was requested to describe the interior of the house, viz: the Lumber of the rooms, their relative position, where entered, etc., and having done so satisfactorily, he stated that there was a young lady there dressed in white. This was positively denied by the clergyman, and was as positively insisted upon by the subject, but, as the fact could not be a certained without a visit to the house, he was requested to tell what was in the upper drawer of a secretary, which was up stairs in the front room. Alter casting his mind there, he stated, that he saw some papers, six pieces of silver coin-naming their valueand three pennies. The clergyman stated that he was correct about the papers and the silver coin, but denied that there were pennies in the drawer, "nay, he was certain there was not."

sport from prejudice, and wilful resistance, it is possible for all to enter the condition if sufficiently persevered in. In reflecting upon this case, the question nat-

urally arises-did mignetism put this subject into this condition? If so, it must be a kind that acts independent of the operator, and which has been overlooked by the savans in the art,

But. I have many other "big guns" in store, to bring into position against this breeder of. evil, and as I have but commenced operations against it, you may expect a rich expose before I get through with it.

> Written for the Religio-Philotophical Journal. BELIEF VERSUS UNBELIEF.

Sampson and his Fires-Pharaoh's Charlor Wheels.

EY AMOS BENTON.

Can all persons-or any person-control their belief, so as to believe that some very improbable thing is a matter of fact, without some convincing evidence beyond the mere ipse divit of seme unknown person who may have lived thousands of years ago, and what he said or wrote has been handed down by tradition, or what is called history, from generation to generation? Or can persons who have a well-grounded belief in-some reasonable or unreasonable things, of the ordinary or extraordinary kind, change that belief, and become unbelieving at will, and without some good circumstantial or positive evidence that their belief is erroneous? These are questions that have been often mooted in debating clubs and lyceums without settling the question to the satisfaction of all parties, and there are multitudes that still contend that belief is a voluntary act of the mind, and that whatever is found within the lids of the Bible, however contrary to the laws of Nature and common' observation, can and must be b2lieved by every human soul without the exercise of human reason, or else that soul will be doomed to everlasting perdition.

Will not E. Y. Wilson-"one of the editors of the RELIGIO - PHILOSOPHICAL JOURNAL "-get some learned believer in this doctrine to debate this question with him at length?

I have met with many persons who would not believe my word spoken from the cridence of my senses, nor the word of others in whom they would place the most implicit faith on all ordinary statements of occurring events, when they were told that a tin trumpet was carried round the room, and presented to each of us, and audible voices, giving lengthy communications spoken through or by means of the trumpet, under circumstances that made it self-evident that no person visibly present could have done it,-yet these same persons that would not believe living and true witnesses, would express a firm belief, tounded upon the old traditions which have been handed down from generation to generation for thousands of years, concerning that great fox hunter, Samson, who caught three hundred foxes, and tied them tail to tail, and sent them out into the corn fields of the Pailistines to burn up their corn ; and that upcn another occasion he caught up the jaw bone of an ass, and slew a thousand men therewith : and many more equally incredible performances, all of which may be found in the Book of Judges.

The following anecdote will illustrate the belief of such persons: An old lady once had a son who had just returned from a long sea-faring expedition. The son was relating to his mother the many wonderful things that he had seen, and among others he gave her an account of the flying fishes. The old lady shut him right told her that they were once navigating the Red Sea, and had cocasion to drop anchor, and when they drew it up they brought up one of Pharaoh's chariot-wheels! "Ah 1" said the old lady, "I don't doubt that, for I read in the Bible that the Lord troubled Pnaraoh, and took off his chariot-wheels there in the Red Ses, when he was in pursuit of Mo-ses and the children of Israel. That I can very well believe."

Written for the Religio-Philosophical Journal. IS THERE A GOD?

The Position that the Journal assumed in regard to the Creation of Worlds, Corroborated by an emment Medium.

By Mrs. Maria M. King.

7 B

Who shall answer this mementous question to the satisfaction of those who fail to recognize the existence of an cy-rruling intelligence in nature?

"The God of old theology" may be taken as a mythical being, since he is clothed with attributes which disprove his divinity, and place him on a level with malignant spirits; but who shall prove the idea of a superintending intelligence in nature a myth, and without foundation in the principles which underlie all nature's action ?

"There is no God but nature," says one; and in the same breath, acknowledges, in effect, the religious nature of man-the naturalness of worship and aspiration to mar, who represents all nature below him. What signifies it, that man, by nature, acknowledges a God? that the instincts of his nature in every state, from the savage to the highly civilized, prompt him to worship, to aspire, and to seek aid from a superior source, acknowledged as God, " the Great Spirit," the "spirit of nature," etc., etc. It is claimed by many of those who deny the being of God, that nature's promptings within the human spirit, should be the guide, the creed of that spirit. If this is sound doctrine, then surely it must be appropriate to believe in a God, as there must be a God in the creed of every human solrit, since that one does not exist, but feels promptings within him at times, to adore, to aspire after, to implore an infinite source of good, vaguely conceived by the spirit,

and, perhaps, unacknowledged to itself. Nature is an unerring guide when her promptings can be understood clearly, and even when the human mind is completely beclouded by the mists of ignorance and superstition, its instincts serve as guides to point the way to ultimate development, though they are so warped by sensuality and so misunderstood. The God of the savage is fashioned by the power of his conceptions; and since this is so limited to his mind, God is what cultivated man esteems a monstrosity. The ideas of the Supreme Ruler of nature, which were conceived in the early ages, when man was weak and uncultivated in intellect, have been handed down to the present age, modified, it is true, but yet, bearing their original semblance, and impossible to be mistaken. These underlie the theology of christendom, and cause infidelity to the existence of God, in many minds that cannot, or do not look

outside of this theology for evidences of Delty. Nature, the infinite universe, physical and spiritual, teaches a theology that differs from that of christendom in important particulars, yet, it acknowledges the God which is in embryo-so to speak, in the conception of the savage, and which begins to assume visible proportions in that of the cultivated intellect of the present. The same God, all nature acknowledges, and man adores and believes in, according to his capacity. This God is infinite, pos-sessing deific attributes according to the full signification of the phrase.

This proposition is no mere assumption, but is fourded on the analogies of naturc-discovered in her multitudinous methods of action, from highest to lowest. Order is heaven's law, and such order as intelligence conceives. This, man discovers as soon as he begins his investigations of nature around him, and the first impulse of his intelligence is to attribute to over ruling minds, the order and plan he observes every where. The more he studies and observes in the various departments of nature, the more is his reason convinced, that intelligence ordered nature as it is. Cavilers at the idea of a God, are ready to acknowledge that law elicits the order observed in nature, at the same time denying that law has its source in intelligence! The question arises, what is intelliger ce? and how does it display itself under all circumstances? I answer: Intelligence is order, that order which provides for emergencies; and the more perfact the intelliger ce, the more perfect the provision made for every possible need. In the nature of things, law proceeds from something in nature, which provides for the universal harmony prevalent therein; and what but intelligence can provide for this? Man reasons from what he knows, his knowl edge being gathered from observation of nature's modes. His intellect he calls intelligence, which is synonymous to him, with the faculy of ar-ranging nature about him to suit his wants. If he is born and reared in a desert, he no sconer acquires sufficient intelligence to set himself about the work, than he commences to improve his condition. He becomes a law-giver in his little domain, in the sense that his intelligence puts methods in operation to change the face of nature about him. He can transform the des-ert into a fruitful field, by arranging plans of operation, and putting them in execution, whereby nature can be forced to yield to his power. In no way, but by the exercise of intelligence, can he do this. It may be said, that in this case, established laws are put in operation by the intelligence of the man. Very true; in his case it required intelligence to put existing laws in operation, to subserve necessary purposes; and it follows logically from this, that throughout the broad universe, intelligence is requisite to keep existing laws in such perfect operation, as to serve all the needs of nature, high and low-intelligent and unintelligent; and that intelligence was likewise requisite to arrange laws, to suit every possible emergency that might arise in the universe. How came it that there was a desert place to transform into fruitful land, if the intelligence of man was not needed upon it, to assist in the administration of nature's laws? Man, upon a planet, is the instrument of the universal law-giver,—to put law into operation in such a manner that progress can be promoted. Without map, what would nature's laws accomplish towards eliminating the beauty and use from a planet, which it is nature's order, shall be eliminated through man from it? Intelligent instruments are required to keep in perfect operation, laws originating in intelligence. This is plain. The business of man in the universe is to see to the administration of laws, which are provided to meet every possible want. Law, without a law-giver or an administra tion, is synonymous with no law, for, as man reasons, intelligence alone conceives of order and the necessity of law, and is alone able to elicit order from nature. Man in the spheres of life, where he can be studied by man in the flesh, administers lawputs in operation means presented to his intchi gence to provide for himself, for those dependent upon him, and for the progress of nature around him: His own intelligence is aided by a superintending power, as his knowledge is limited, and he cannot provide for himself or any thing about him, without this aid. The machinery of nature works ceaselessly in view of man, in the flesh impelled by law, administered by invisible powers; but he can reason that these powers are intelligent, from what he

knows from the results of his own iatelligent action. He can command nature's elements as fur as he has learned how, and goes on experimenting and learning. He can command the lightning, the subtle, invisible force, which was formerly believed to be only wielded by an an. gry Deliy, in token of wrath and vengeance,ceptible of transmitting thought from continent to continent, in a moment of time; and other similar wonders he can perform, which proves him to be progressing in intelligence and power, towards the point where he can fully comprehend how the "yast machicery of nature" is kept in harmonious operation, and can aid in doing it, as he now aids by his intelligence, in creating the conditions which surround civilized mar.

Man understands that his powers are finite, but from analogy and observation, he can but reason that there must be intelligence in the universe whose powers are infinite. The perfect works which Nature dock in all her departments, must surely be ordered by perfect intelligence-by intellect that makes no mistakes in the application of law to meet emergencies.

"But," says one, "no emergencies arise in Nature, for law causes everything to appear in the order and manner it does."

I ask, how does law do this, but in obedience to intelligent plan? Man, as an epitome of Nature, illustrates her action in every particular; therefore it is appropriate to refer to his action upon Nature, to illustrate that of the Deific Intelligence. Man discovers that everything does not happen to suit his wants without he provides for it. In his little domain he plans, and forces law to the accomplishment of his plans. He sows seed in seed time, or he expects no harvest. He gathers fruit in harvest time, or expects no harvest. He gathers fruit in harvest time, or expects no store to supply his nee's when earth refuses to produce vegeta-tion. He eats to supply forces in his body, or he dies from lack of them. Law, in his case, is administered by his intelligence, else his existence could not be maintained. So in the infinite universe, intelligence must provide for itself, and all that is dependent upon it, else Nature's action could not be what it is throughout it, and this is the order of Nature.

the order of Nature. Worlds come into being, and are peopled by in-telligences after they are prepared for them in a manner which only intelligence can conceive, and this preparation is made by intelligences who su-perintend the development of worlds, subject to the infinite. This is according to the plan pursued from the lowest grade of intelligences to the high-ort. From mer in the first steps of being to the est; from man in the first state of being to the Infinite Mind.

It is just as reasonable to believe that the intelligence of superior spirits provides for the unfoldment of planetary surfaces in an appropriate manner and time to suit the race of men which is to appea upon them at a designated time, as to believe that man on a planet can do the work of transforming a Sahara into a garden ; which he can do, and is now doing Man on a planet is subject ed to the over-ight of spiritual man, and before he makes his appearance on a planet, spiritual man has the oversight of it, and does what he can to promote its progress, as those must believe who know the power of spirits over physical substance, and who have discovered that their business is to labor for the promotion of all progress.

God is Supreme Intelligence, that exercises Omnipotent power, Omniscient wisdom, and Omni-present oversight in Nature. This, I maintain, is proved by all reason and analogy. Of the mode of Delite existence, I have not space to speak in this article. I have but just touched upon some prin-ciples connected with my subject, for m a brief newspaper article, it is not possible to do more.

Written for the Religio-Philosophical Journal,

Good and Evil.

Letter from Austin Kent-He attacks the position of Bro. Wheelock.

BRO. JONES :-- Mr. Wheele *** istakes in ap-could be infinite. No more could good or evil be infinite. Mr. Wheelock, in the first half of his reply to me, clearly demonstrates the truth of my real position. With this I ought satisfied.

which mills, milly as dense, cold and damp as that which enveloped the rag man and the cart. "Plen-ty of it sir. Damp morning," and forthwith pro-ceeds to tear the vitals out of a calf hanging near. He sizes it and is lost in the fog, which seems to say in the ect oing footsteps, "That'll thicken his pulpit fog for next Sunday." Fog is such a strange thing." It is the observed

Fog is such a strange thing ! It is the chemical wherewith God sensitizes the dequerreau plates of the universe, and takes photographs of our woes, heartburn ugs, follies and weaknesser. There are many kinds of fog. The whole machinery of civ-ilization is run by fog. If you want to be great, just fog the printer with gold, and forth with he will fog the world with items, headed "Personal," in which rou with he called by not never service in tog the world with Herns, actual "Ferawat, in which you will be called by pet names ranging in degrees of respectability all the way from "our esteemed friend and fellow citizen," to "the Hon-orable" or "the Right Honorable," or "His Royal Highness," or "His Reverence," and so we go

Fog every where! Law fogs lawyers, who, in turn, fog the witnesses, and the Court, who, out of judicial fog, renders a foggy decision, which, in the majority of cases, won't bear the sunlight of common sense for a moment.

Insurance companies fog the public with long lists of success and millions of capital to back them, and with well-drawn pictures of want in the future, either from death or fire, until the publicare forged out of millions upon millions, which go to build mansions and palaces, to feed and clothe myriads of laxy agents and managers, which, were it not for the fog, the sunlight of common sense would dissipate and scatter among the people, to build and endow hospitals, and provide for the poor, shaking rag monger and the

Banks and money lenders fog you out of from

Banks and money lenders log you out of from ten to twenty per cent, which they have no right to do, were it not for the fog which blinds you. Railway companies fog the public into buying stock, and then when the thing begins "to pay," turn around and fog them out of their stock. The mansions of the rich are mainly fog man-

sione, fogged out of the public without an equiv-

If every man paid a just and fair equivalent for all he gets, there would be no rich and no poor,fog makes the difference.

Fog generates rheumatism, says the rag picker. so also it generates spasms in the minds and souls of men. These fog spasms come from want, and fear for the future. More disease and crime spring from this source than from all others.

The fog of to-morrow shuts out the sunlight of

rest and joy from to day. The tog of the poor never lifts, but lies like a pall, one half in the grave, upon hearts, hopes and lives dead and bursting with corruption to outrage and violence.

How weak, small, and helpless one seems shut in by log. One knows not what unlooked for and us known object is staring at you, ready to pounce up on and destroy. Fog seems resonant as a bell, upon which the world is beating out most unearthly discord.

How delusive is fog. It seems all around, everywhere-only where you are.

So every man sees fog in his neighbor, but never at home, where generally it is thickest. Strange hands seen reaching out of log toward you, and faces fleeting and changeable glare momentarily out of the gloom, while sighings and whisperings mingle in the wild ratile and clash of vehicles on the streets.

Fog is everywhere present. We might think that the beautiful sunny isle of love would be free from fog, but not so, fog has laid it waste. There is scarcely a marriage consummated, but fog, deis scarcely a marriage consummated, out log, de-lusion, deception, wrath, has something to do with it. "What Ged hath joined together, let no man put asunder," is nothing but fog, pricatly, hypocritical, canting fog! As if man could, by any possible means set saide God's doings. The issuing of licenses the performing of care

The issuing of licenses, the performing of cere-mories by cificials and priests, is only fog, whereby the innocent befogged are led to believe they are the innocent betogged are led to believe they are chained and bound for life, against which, each heart throb of the liberty loving soul revolts, and that they have each acquired a title to the body and soul of the other. This title is a fog title, which liberty a d common sense say is null and yold. So also are most of the titles made by man,

"Well," said the subject, "you had better go and see. The lady in the white dress is there, and the pennies too."

Desiring to know the truth of his assertion. the clergyman went home, and was man enough to come back and acknowledge that "the lady in the white dress was there, and the pennies 100.

Tais subject was, as near as I can remember, over three hours in entering the condition, and upon asking him in regard to his feelings while sitting so long, he declared that before he lost himself, or became unconscious of his surroundings, he "felt as if there was fire under him, but that he soon after fell into the most delightful condition, feeling as light as air, and gloriously happy."

I have but further to remark, that in this case, all the usual means to induce the condition failed, and he fell into the state through fatigue, as is often done in the natural way, but as his mind was upon me from the commencement of his sitting, he heard me when I spoke to him, without rousing out of the condition.

This is an interesting case, and goes to show

FUTURE PUNISHMENT.

Letter from Isaiah Mills,

BROTHER JONES :- Does man derive his powto act from God? If he does not, then he is independent of God, and not responsible to him for his acts. While, on the other hand, if he derives his nower from God, and he being allwise, he must necessarily know that man would use that power in the performance of evil.

Would it not, then, follow that power to act at all, conferred on the individual, would warrant him in acting in whatever way it pleased him to act?

If the power to act conferred on him does not warrant him in so doing, why, then, in his wisdom, did he not limit that power to the performance of good alone?

Again, we are taught that God is a spirit, and that man is a part of God. If this be so, I would ask, if the power of the individual to act is not controlled entirely by the spirit that occupies this clay tenement?

If, then, the spirit is that which causes the body to act, and that spirit is a part of God, can it be punished in a future world? Would you not punish God in so doing-it being a part of him

Now, with regard to this idea of future punishment-what better is Spiritualism, as taught by some, than orthodoxy in that particular? One teaches a hell of fire and brimstone, and the other a remorse of conscience as bad, if not worse, than the former, for the purpose of scaring people into doing that which they conceive to be right.

It is time that Spiritualists hal got rid of this relic of orthodoxy, and took the platform of love, here and hereafter. What is the use of abusing theology for that which we teach ourselves? I would like to hear from some of the thinking minds among your readers, in regard to this question of future punishment.

13 Here is a Boston Boy's composition on The Horse :"

"The horse is the most useful animal in the World. So is the Cow. I once had thirteen Ducks and two was drakes and a Skunk killed One. he smeltd Oriul. I knew a boy which had 7 chickens but his father would not let him rais Them and so he got mad and so he boared a Hole in his mother's Wash tub. I wish I had a horse-a horse weighs 1000 pounds."

Wisconsin must have some tall people, i the statement of a local paper may be believed that they are going to build a college which will accommodate 500 pupils three stories high.

(B) An Indiana man was bitten by a rattle snake, about twenty years ago, and he still keeps taking whiskey to cure the bite.

Mr. Wheelock is aware that a very large marity of Spiri: u lists, have continued to affirm in some form of words, that evil is not as real as positive and as absolute as good. Evil has been called "a lesser good." Good has never been call d a lesser evil. I have never said "real," "abiolute," and "positive" were, or were not prop-er words to apply to good or to evil. I have said they each and all applied as correctly to evil as to good. This point must not be overlooked. By "real," I meant actual. But, Mr. Wheelock, have you not f und it so? Is not pain to you as real, and as actual as pleasure? Show us in what sense ' absolute," "positive" may not as cor-rectly be applied to evil as to go o 1? I do not write to cavil. Do not answer me as though I dil. I am serious. You define p sitive-"The possession of a force and power superior to and above all other force and power-self existing and infipite filling pervading, and permeating the infinite whole." I see no evidence ofsuch power. Prof. Hare and many others have not. Do you say your God or your good is such a power Then I ask,-Is not your God-He whom I am-asked to call Father--under the necessities of evil? Do you desire to impress me with the idea that our Creator and Father God is only pleasedmade happy by witnessing the sufferings of His children ! That He loves to witness suffering, per se itself? That sympathy is not one of his attributes. And, do you ask me to realize that this is a better faith than I now have. Does such a view honor and exalt your God? My friend, pure Atheism may be bad, but it is not the worst belief:

You say-"Mr Kent usually writes to tear down, but what does he attempt to build up ?" I am getting old. I have read such thrusts at Spiritualists, radicals, and infidels probably some less than a thousand times in the last seventy years. But nearly all came from the most conservative mind,-seldom from so reformatory a man as I supposed E. B. Wheelock to be, I did not expect that from him. Friend Wheelock, if my criticisms had been against the churches and old order of things and persons, instead of being against what seemed to me to be error among my own, as well as your best friends. do you think you would have written that sentence? I am sure you would not. It reminds me of what I met from the churches long before Modern Spiritualism was born. I forgive you. Send me your full address and I will mail you a printed reply to the question you ask. Write again, but do not refer to "Barnum"-leave out all levity--and do not, I beg you, lay your hands so roughly and unneccessarily on my sores. Fraternally yours,

AUSTIN KENT. Stockholm N. York, Oct. 17, 1870.

P. S. Sympathy with the suffering is suffering per se. If you say a good being can be entirely and infinitely happy in sight of the sufferings in our universe, how would you describe an evil being-a Devil?

A witness in a case of assault and battery, when asked what he said, replied : "I said to him with the toe of my boot, 'go home.'"

Public dinner orators should be careful how they express themselves. We read, the other day, that the builders of a church now in course of construction, when his health was given, rather enigmatically replied that he was more fitted for the scaffold than for public speaking,"

A man who took a drink from a bottle of mucilage says he has felt "tuck up" ever since.

NOVEMBER 12, 1870

RELIGIO-PHILOSOPHICAL JOURNAL.

MISS ELIZA A. PITTSINGER.

The Prophetic Poetess of California,

By her genius this lady has gained a position which will ere long be recognized and acknowl edged, and will shine bright in the galaxy of inspired poets.

Her poems are chiefly patriotic, her forte is heroic; but she excels also in the pathetic and devotional. She has written some of the most beautiful poems in the language, and it is not ciently to form a language that enabled him to in her vernacular only that her productions are express his religious ideas,—except infidels and known and appreciated; her poems, but not their author, have acquired a Continental European reputation, many of them having been translated in foreign languages. "The Eagle" is published and read in French, German, Spanish and Italian.

Miss Pittsinger's poems possess a prculiar facility for musical adaptation, many of them al most fall into harmonicus cadences while reading. "The National Rally," for which a beau-tiful air was composed by Martin Simonsen, and sung in the Public Schools of San Francisco, is an illustration, and we will also refer to a beautiful little poem entitled

TWILIGHT FANCIES.

Ag. i1, we notice a patriotic poem which possesses the same characteristic in an eminent degree.

HARP OF MY COUNTRY.

"Oh, harp of my country! awake from thy slumbers ' Awake from the deep and perilous night! Ring out a bold pean of jubilant numbers. That shall rouse in each soul an echo of might! Beneath thy bright banners. Our songs and hosannas, In an anthem triamphant shall mingle and rise; Whose echoes resounding, From nations rebounding. Shall rend the dark cloud that encircles our skies."

There is nothing sensational nor ephemeral in Miss Pittsinger's poems; they are all based on principles of truth and justice, and come direct from the heart of a true lover of humanity.--"They are not for a day, but for all time," and will live as long as truth and justice have their ab ding places in the soul.

Her patriotic poens express loyalty and sin-cere devolion to her country and R publican Government; and contain no such seldsh pretended aphorism as

"My country right or wrong."

but she feels it is her mission to endeavor to make her country right.

As we have said, heroic poetry is her forte and speciality; but she possesses all the qualities to make a grand Epic poem, which we hepe she will attempt, and we feel assured of her success.

An Epic porm should embrace all styles of poetry which this lady is capable of producing. It includes the heroic, descriptive and narrative, clegiac, pathet c, amatory, sen imental, pastor-al and didactic, in all of which except the latter she excels.

Did we not fear tiring our readers we might give quotati ns from her poems to sustain our position ; we will, however, give a few, so they can indee.

As a specimen of the heroic we will give an extract from a patrictle poem alluded to above.

THE NATIONAL BALLY-A WAR POEM.

"The' the tempest of strife and storm of disunion Unfuri their dark wings o'er rebellion and might We'll trust to the power that h's made us a Union To guide us through darkness to justice and right: Cur hearts shall be true to the pulse of the nation, In marches of Freedom, majestic, sublime, In tune with each changing and onward vibration That echoes along the grand cycles of time."

WORSHIPERS OF GOD'S WORD VER-SUS WORSHIPERS OF GOD'S LAWS.

By H. S. BROWN, M. D.

All people on the earth are worshipers of the words of their Gods.—as written or snoken by some ignorant persons thousands of years ago, when man's intellect was first developed suffi-Spiritualists.

We see all people listening to these legends and oracles, and studying then to find out their hidden meaning, and in this manner learn the way to live in this world, that they may enjoy most in the spirit world. Among savages and barbarians, who have no written language, they mix the legends of their fathers with those of the accients, and all go finally as the word of God. And in this way formerly, people who have Bibles for their study and guile, had them made for them. So the Bibles of all nations contain about the sume sentiments, or general principles, and have proved equally valuable to the people.

If you will go back eight hundred years, you will find the Hindoo with his Vedas; the Persian with his Z indavesta; the Chinese with his holy books; the Christian with his Bible; and the Mohammedan with his Koran, were about equally civilized, and all were equally barbarians-unless we except the Mohammedans; and history does not record a more barbarous people than the Christians were for five hundred years after that.

But during this time grew up the in fidel par-ty, which rejected every sacred book that was called the word of G od, and went to studying the laws of Nature w.th such zeal that we may well consider that they worshiped them to learn their hidden power, and find through them the way to obtain happiness on earth; and between the zealous Christian and the infited grew up the Protestant partizins who contended for the right of private judgment on religious subjects : and the leaders of these partizins became the rulers of nations, and have protected persons while studying the laws of Nature so much that in the last twenty two years the Spiritualist party,-who are studying the laws of Nature and spirit with that earnestness that we may call it worship of the laws of God,-have grown in public favor so much that they are a lowed to live and publish their religious opinions.

Here we have the principles by which we can estimate the small number of people who worship the laws of God, compared with the vast multitude that worship his word as given by man, and the parties to the contest can be very well estimated at the present time when we see Protestant people trying to establish the Christian God in our constitution and laws for all people to worship or be punished for their sacrilege; and notice that they have control of all the institutions of learning except the common schools with their teachers, and of all churches with their preachers, all organized with their leaders and followers devoted to their places and duties; while the infidels and Souritualists have comparatively no schools or organizations that are satisfactory to them, and depend on the justice of their cause, and the isolated individual efforts of the persons in their ranks, with the angels to advise and direct the Spiritualists in their movements and duties. the question 13, who are the strongest, and will be victorious in this contest; the vast multitude with their G x's words, and great wealth and power vested in kings and priests, all well organized,-or the small number of scattered, unorganiz d people, with God's laws for their guide, and the good angels for coun-sellors and assistants? This depends entirely upon the practical effects on the people, whether these few have a better standard of morals, justice and virtue than the others, and give better results in their individual practices, and more in accord with their professions. We have held a succession of conventions since the one at Rutland, to establish free speech. This was effectually accomplished. The people generally agreed that we were entitled to a free speech as we wished. Then we have held a succession of c nventions to discuss and declare the religious teachings of Spiritualism, and to organize upon them. And the angel teachings have been declared. and our organizations have been perfected on them, yet they cause very little excitement; in fact, the word worshipers acknowledge these teachings, but say they are not as good as their own; that their God teachings will make people live more virtueus lives than our laws of God and angel teachings. And this throws every person back on his or her individualism. And here we are to-day, with no mor l or just standard to be judged by that is different from the word worsnipers. Here is a field for discussion in our organizations, if we are to have them.

localism, so to speak. A man dies in America. and is seen on that very day on boaad a ship going from America to England, as if purposely crossing from that country to the other.

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Below, find letters, which are samples of hundreds now in my possession :

Col. John C. Bundy-Dear Sir :- 1 notice that you are agent for Orion's Antidote to Tobacco. I desire to know what your terms to agents are. I have been humburged by these tobacco antidotes that have been cold and puffed by the newspapers, and yet I would like to iry your preparation. I wish to be broken from the use of the pernicious weed, but I do not like to be humbogged any more, neither do the people in this section, I presume that no man in this region would hesitate o purchase a box if it would accomplish anything, but to buy it and it do no more good than gentian root—they are tired of buying the like. Please let me hear from you, and it apything can be done, I will assist.

Yours truly,

W. J. ATRINGON. Kingsville, Mo., May, 9th, 1870.

Upon the receipt of the above, I wrote Dr. Atkinson, and referred him to the fact that every box was warranted to effect a cure if directions were followed, and the money refunded in case of failure after a strict compliance with the directions, which are very simple. The doctor procured a box of the preparation, and below see what he says of 16. 2

"I hereby certify that I had used tobacco for from twelve to fifteen years, and had become an inveterate chewer, in the strictest sense. I had tried to abandon the use of it several tim is to no purpose. I had tried different tobacco antidates, one box in the winter of 1868, which the longer i used, the worse I wanted tobacco. After using it used, the worse I wanted tobicco. After using it two weeks, I was nearly crazy, and had lost ten pounds in fight. I could not stand that rate of re-duction, so I began the use of tobicco again, thuking I should never try any more antidotes, but seeing Orton's Antidote so highly recommend-ed, and henog anxious to be cured of the filthy habit, I sent to Gol. John C. Bundy, 189 South Clark street, Unicago, Illiacis, for a box, and on the 16th day of May, 1870, I received it, and after using it three days, I did not desire tobacco, only after eating; unlit the eighth day, when I desired it very much, but by taking a small portion of the it very much, but by taking a small portion of the Preparation, and chewing, the desire for it passed off, and by this way of using it for fou: weeks,my appette for tobacco was thoroughly and efficien-ally destroyed. I now have no desire for it at

1 will further state that my health improved every day from the time i began to use the prepa-ration. The dyspeptic symptoms that I had be-fore, have all vanished, with the desire for tobacco. 1 would urge every tobacco chewer to buy a box of this Preparation.

W. J. ATEINSON. Kleysville, Mo., Oct. 23th, 1870.

What Orton's Tobacco Antidote Did for Mr. W. S. Brown.

"I have used tobacco for twenty years, chewing and smoking, but especially addicted to smoking. 1 have for many years been aware that its use was extremely detrimental to my health, affecting both my mind and body, and have freq isnity en-deavored to ril myself of the paracions a tor, but it had obtained such a control that I found myself entirely unable to break it up I have repeatenly off:red large sums of money for some renedy that would desiroy the appente for tobacco, and havs tried nearly all the so-called antidotes that have without one spaired of ever being able to abstain from the use of tobacco. Seeing the advertiseme, t of Orton's Preparation for descroying the appende for tobacco in the RELIGIO-PHILOSOPHICAL JOU. NAL, of Chi cago, I called at the office of J. C. Bundy, the general Western Agent, and procured a box, without much hope of receiving any benetit therefrom. Atter using it for four weeks, i was entirely cured of the desire for tobacco in any form, in fact, it is now very repulsive to me."

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Away to the ranks where the strife is advancing ! Away to the plain where the warrior lies low! Away to the field where the sabre is glancing Its venomous steel to the breast of the foel Ob, sound the alarum from border to border ! Ring out the new song of our nation's release ! O'er the last pale foe and rebellious marander Unfurl the white banner of triumph and peace.

CHORUS.

Sound the alarm, let it ring o'er the valley! On to the rescué from city and plain ! "Tis the call af our nation, O then let us rally. Rebellion to conquer and freedom to gain."

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A SPECTRAL SIGHT.

Alady, in a late trip across the deep, deep sea, was lying on a sofa in the ladies' saloon, when to her surprise a gentleman entered the saloon. unannounced, and, passing through it, went out by the door that led toward the forecastle. She was much astonished, not only that any one should thus enter the room, but also that he should do so without knccking, and moreover as she did not recognize the gentleman, although she had associated with all the passengers for many days. She mentioned the matter to her husband, who merely remarked that he might have been confined to his bed up to this time. and that this was probably his first appearance and that ro doubt at the dinner table she might sati-fy her mind. At that time, the lady carefully scrutinized the faces of all the assembled persons, and was positive that the one she had seen was not among them. She asked the captain, if he had any one on board, who was not then at the table? He answered that there was not. She never forgot the circumstance, though her husband treated it as a mere lancy, and thought no more of it. Sometime atterward she was walking with him in London, when she pointed out a gentleman in the street, and said with some trepldation : "There! there! that is the person I saw on

the packet. Pray go and speak to him. Do go and ask him if he was not there ?" "Impossible, my dear! He would think that

I meant to insult him."

However, his wife's importunity and agitation prevailed. Stepping up to the gentleman she had pointed out, and apologizing for the liberty he was about to take, he said ;

"Pray, sir, may I ask you if you were on the Brazillian Packet B---- at such a time !"

"No, sir," replied the man addressed, "I certainly was not. But may I inquire why you thought I was i" His interroga or related the circumstance.

"Why, what day was it?" asked the other. The date having been told him, he replied. "Well, hir, it is a very remarkable circumstance. I had a twin brother, so like myself, that we could scarcely be distinguished spart.-Poor tellow, it was on that very day that he died in America."

The most remarkable point in the story is, its

W. S. Brown.

"Before me, a Notary Public in and for the town of St. Charles and county of Kine III., personal ly appeared Warren S Brown, of Bridgewater, Mass., who being duly sworn, declares the foregoing statement to be true. Subscribed and sworn to before me this first day

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CHICAGO, NOVEMBER 12, 1870.

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A Search After God.

NUMBER FOURTEEN.

A Glimpse of God in the Antagonism that Prevails in Nature.

Continued from last week.

Again we are on our search. We have traveled in the Garden of Eden, traversed the anciont fields of Egypt, gezed upon the " sacred " places in Palestine, ventured into the "Holy of is inherent with it, and can not be taken there

manity, waging a war against the operations of archway that supports the Universe, what the Infinite-defying the lightning's flash and | would you c.ll a misfortune? the thunder's roar! Poor mortal, an exotic to be blasted by a flash of light, and swept from the carth ! Why bare your arm to contend with God, with his destructive sgents? Why not lie down under the dark, portentious cloud, and invite the electric chains to come and bind your hands and feet, and still the heart, and stop the flow of blood ! Why contend with God at all? Starve when famine comes; drown yourself when the inundation flows forth; die without a murmur when the larvæ of the atmosphere attack some vial part? Why struggle at all? Poor foolish child of earth, to fize from darger that God sends! Ah! that is the questiondoes a God send them?

This strife b.tween the elements of creation. and man, presents a grand problem for solution. We desire to find God in the electric flish, in the terrific torrado, in pestilence that walks abroad over the land. As to God, are al. things subscryient to him :

do they answer some wise purpose, and redound eventually to the benefit of all? Now, here we repeat again

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

Is this true? Look at man. What is he? His physical organization is a part of the infinity of matter? You comprehend us and acknowledge the truthfulness of our assertion.---Matter always existed. You cannot add thereto or take therefrom. It is indestruct.ble-that is one of its qualities. Matter is eternal, therefore i's laws are also. But matter governs itself, as it were; it is a law unto itself. There is no " law of gravitation "-that was a myth of Newton's brain. That is a characteristic of matter, for it to exert itself is a certain manner.

We will render our position clearer. Matter is eternal. Can, you conceive of anything outside of matter? Can you think of an absolute nothing? Cin you go beyond the eternal? Can you place yourself back of that which always existed? If God was first, and matter second, then matter is not eternal ! If God was first and matter followed, then he created matter out of nothing, which is absurd. If matter is eternal, it exists as one grand whole, possessing the same characteristics to-lay that it always has.

1. Matter is eternal. 2. Its laws are eternal.

Now, to suppose any thing outside of matter, not interblended therewith, you make a strange universe. Bit that can not be, for "that anything," "would be as liable to be controlled as to control," and hence, would arise conseless strife. The attraction of matter increases or decreases in an absclute, well defined ratio-that characteriatic has always existed with matter,

Is a deluge that sweeps away the fairest prospects of humanity; the lightning that prestrates all before its terrific strength ; the wlirlwind, exceeding in strength the strongest army; the pestilence that gnaws away the vitals of humanity-are they our enemies ? In whatever position you are placed, are you any the less a part of the grand whole, supporting every part of the vast Universe? Supposing you are sick,-pain in every limb; disease in all parts of the organic structure, and suffering untold agonies-are you any less a part of that

> "Stupendous whole Whose body rature is, and----the soul."

What does pain indicate--any thing? Is not your body matter, and has it not cternally existed? Are not its laws eternal also, as we have shown? By pain, what do we mean? Is it the opposite of pleasure? The veriest animalcule in the system, that by its ravages cause a fever, rejoices in its works; and in so doing, you sense a feeling cf pain. Supposing you do suffer pain-any thing wrong with matter? What causes that pain? Law; and that law has eternally existed. Supposing you took aches-there is inflammation. Why? Because [matter is struggling to place itselt in harmonious relations! Now, mind you-while fire exists, there wi'l be a hot sensation ! While irflumma'ion exists, there must necessarily be a painful feeling, Well, what of that? If man experienced no pain, he could sense no pleasure. Pain and pleasure just balance. Storms cccur, because the equilibrium of nature's forces are disturbed. It would be painful to you to be devoured by wild vultures, but in them would be manifested intense pleasure. There can be no happiness without misery. Death and decay is just as essential as life and growth! Without life and growth, there could be no death and no decay. "If every thing in its place is best," matter that is affl cted with pain, is essential to the fexistence of the grand whole! Shoull we encour sge pain ? Why not, just as much pleasure, you mayask. If one is as essential as the other, why not create pain? Cause pain? Ah, pain is only essential to answer a specific purpose. It is the monitor of pleasure. There is pleasure in eating, and when that pleasure is extended too far, it creates pain. "That pain in its place is best," and restores that equilibrium which pleasure lost. Storms and hurricanes are the producers of calms and sunshines. Pain restores pleasures. But some suffer all through lifenain and sorrow continually. Death finally restores the pleasure, which was lost through the disease tingling in the veins of your ancestors. The "fall of man" was emblematical of some. thing grand. Men "fall from happiness," to be restored thereto through pains and suffering. Pain is the antidote. Why I man would burn himself to cinders, were it not for pain, that snarting sensation. Two opposites work to produce each other, Pleasure inclines to pain, and pain to plegeure. The moment pleasure goes too far, pain lifts its hydra head. One betokens the other. A storm portends a calm, a calm a storm. In the primary stages of life, this antagonism is not antagonisn at all. It is a misnomer. One condition of life betokens another. Health to day may indicate disease to-morrow. Life in the cradle foreshadows death in the grave. D.sease is the John the Baptist of health. Pain foreshadows pleasure. One condition of life blends with another. The most delightful weather is where the perfect calm blends with the expiring tornado. The man who thicks his lot in life a miserable one. blasphemes. Storms are productive of calms; pain of health; sin of virtue; discord of harmony. Wars produce more enduring peace. A terrific hurricane is productive of more enduring calms. Little hurricanes produce little calms that are like festering sores on the body, that are healed by the aid of mercury, to break out in some cther place,-they are followed by calms of short duration. The rupture of Vesuvius that buried Hercular and Pompeli, caused that huge mountain to cease its murmurings for a long time.

conclusion in reference thereto? Ah! poor hu- of earth, as long as you are a part of the grand | the inspiring influence of his sweet moral nature:

"OFFICE OF THE BROOKLYN UNION, " Monday Morning, Oct. 17th, 1870.

Rev. Justice D. Fultor,

"Sir-I have just read with worder the reports in the New York pipers, of your remarks to your Boston congregation, yesterday, on the issue pending between you and me. These reports, assuming them to be correct, compel me to say, in point blank English, that I stand ready to prove:

"First-That you did go into a lager-beer saloon and drink lager-beer atter preaching; and, "Second-That your narrative of your interview on Saturday last, with my informant and myself, is as false as your denial of the original charge.

"Having threatened me with libel, you announce the withdrawal of the suit. This is because you dare not go forward with it. I challenge you to meet me in a court of Justice. THEODORE TILTON." (Signed)

Now, to us, it matters but little whether Falton did put the lager beer mug to his lips or not. If he did, and drank therefrom, no doubt his digestion was promoted, and he felt briefly hilari. ous. Tilton, in raising an issue on the "ligerbeer" questim, shows his exceedingly diminutive nature, and hereafter he will be regarded as the great little man of New York.

In summing up this " theological mess," the Chicago Post says :

"By the way, what a curious comment it is on Boston theology-the statement that "twenty-five thousand people" turned out last Sunday to hear Fulton deny that he drank lager, and affirm that Tilton, a brother Christian, was a perjurer, and then filter through his pulpit utterance all the gossip and petty scandal that are contained in the above dialogue ! A tenth of the people of Boston, it seems. turned out-in the open air it must have been-to hear how that one Baptist had not "guzzled' and one Congregationalist had lied about his neighborst

Well, supposing Falton, the high-toned R-verend, did guzzle lager beer in a saloon after he had preached "Carist crucifiel"-what of that ?' Didn't the gentle Nazarene g) with Pablicans and sinners? Isn't there a precedent? Fulton has the "Law and Gospel ' on his side; besides, " a man" isu't expected to practice what he presches,-if H maca Greeley, the overgrowa "political babe" of America is to be relied upon. D'dn't this venerable agitator visit Fanny Fern once, who had read his article on the damaging eff c's of not bread on the stomach, and she, thinking his digestive organs weak, placed the smoking biscuits away from Horace, and the stale bread near his plate, and didn't he rise in his seat and stretch his long arms to where they were, and help himself, ignoring the bread by his plate, remarking, "Fanny, I don't practice all that I preach?' Fulton the reverend, like somebody of old, whose name we don't remember, saw fit to " take something for his stomach's sake," and after it was allowed to settle, be digested, and change its condition at least a hundred times, Tilton the moralist, siw fit to resurrect the "dry bones" thereof, and hang them up in his paper, as a sort of a cloud to dim the character of an "illustrious" divine. We wonder if Tilton lives in a "glass house." Perhaps not. He is the man that would have "cast the first stone," had he been one of the disciples of Christ, Well, this pugulistic encounter, where the moral natures of two reformers are" horribly "cut up," mangled,. and dis'orted, is really lyorse than a fight where the physical organism is only injured. Heenan and Sayers, fighting physically, are more to be resp: c:ed, than Tilton the moralist, and Fulton. the reverend, throwing their angry darts at each other's moral characters, and mutilating the same, making horrible rents therein. Tilton is supposed to be highly civilized; Fulton ditto. Tilton prays; so does Fulton. They worship the same God, and they fear the same devil. They "forgive," but injure each other-not exactly as a Quaker did a man who stole his hay. He had the load or his back, and the Q taker-he was an honest Q taker-stole up behind him an applied a match thereto. What a flame! It burned the poor fellow's clothes; it scorched his hair, and made hin smart in sundry places. He didn't know the trick. He returned to the Quaker-confessed 1 Said God set the hay on fire to punish him ! Tilton inflames Fulton's character; it singes; it irritates; it smarts. Fulton retaliates; he illuminates Tilton's character; "burns him in effigy before 25,000 people. The sinuers of the world look at the scene-to them it is grand-in the same sense that a ball fight is-that a cock fight is-that a dog fight is. One bets on Tilton; another stakes "his all" on Fulton. The struggle is on "consecrated ground," midway between Hell and Heaven, where neither Gods nor D.vils have authority. We leave the scene. Let reporters of cock fights and rat pits, report the dificulty in the future-we have no taste for such a scene.

Personal and Tocal.

NOVEMBER 12, 1870

-Mrs. M. S. Hoadly, of Fitchburgh, Massachusetts, has the following gem in the BANNER OF LIGHT: "Love, that seeks the good and happiness of its object, is the only redeemer of a long-suffering humanity. The true baptism of love makes angels of mortals; the want of its demonstrations, seeming demons. The strong must learn how to love the weak, thus giving them a means of returning the same, and equalizing this divine Sav-ior. God is love I Love is life; and life is happiness and progress."

-Dr. E. B. Wheelock has been laboring efficiently in Iowa. He says, "The Biptist and Campbellite churches have been thrown open for my reception, and also one Methodist Church at Liberty Centre." He met with just enough opposition to keep up a lively interest on the part of the free thinkers. He is working South, and expects to be in Missouri goon.

-Cherles H. Read, the celebrated medium for physical manifestations, writes as follows from Watertown, New York: "While in that most beau-tiful of New York's inland cities for a few days-I refer to Watertown—I was so hospitably and even affectionately entertained by our brother, M. S. Day, and his estimable lady, that I feel called up. on to make notice of it through your excellent JOURNAL. Should any of our leading lecturers visit this part of the state, they would not only find an extended and excellent field for propagating the true dcctrine, but I am confident my friends, Mr. and Mrs. Day, wou'd extend to them that cordial hospitality for which they are noted. Both Mr. and Mrs. Day are hearty sympathizers with the good cause, take a deep interest in its spread and truth, and are indefatigable workers themselves. If all our prople were as thoroughly Imbued with the spirit and truth of the true light as they are, the cause would be in a much more flourishing condition than it is. I am on my way to Chicago, and have with me Mr. Harry Bastian, a first-class musical medium, who will give private seances to those who desire them, wherever we go.'

-We learn from the BANNER, that Dr. Wm. B. Fahnestock hes donated the receipts of twelve of his books on "Artificial Somnambuli-m," to Austin Rent.

-The Hull Brothers write to us as follows in reference to the proposed debate between Dr. Samuel Underhill and the Rev. Loudon : "We are glad Underhill and the Key. Loudon: We are grau you are to have a discussion at Hobart, though neither of us can be there. But we will have to ask a delay till after the holidays, as there is no hall as yet. At that time we will have a very commodious one, built by Moses Hall."

-Mrs. F. W. Oalkins will be at Zanes Ducker's residence, Mokena, Ill., Nov. 6 h, and remain in the vicinity during the week.

-Thank you, Brother Henry A. Beach, for those clippings, "A Religious Riot," etc.

-President Grant has appointed Thursday, the 24 h day of November, to be observed as a day for public Thanksgiving.

-Dr. H. Slade, the clairvoyant, and J. Simmons, have located at 207 West 221d street, N. Y.

-Dr. McFadden & Co, have opened a new healing institute at No. 160 24 h street, Chicago. The names of the parties constituting and conducting the same, will be found in the Manua's Register. Among the mediums therein named, it is claimed are several good test and business mediums. We shall speak again upon the subject, when further posted.

-D. W. Huli's address will be Clinton, Massachusetts, for a lew weeks. He is doing work.

holies," held communion with the books and hieroglyphico of past ages, witnessed the terrific strite of the elements when engaged in a territhat betokened the presence of a God. Thus far we have been unsuccessful, but the work accomplished sends before us alight that will render our progress bereafter less difficult.

In our previous article we glanced at the antagonism that prevailed in the material world and truthfully attributed the destruction of life thereto. Earthquakes, lightnings, floods, pestilence and famine are destructive agents over which man has no control. When the cholera appeared many years ago in China, it seemed to rise from a dark cloud that settled over a particular clitrict of the country, and therefrom arose that terrible disease, which existed then worze than it ever has since. That cloud was composed of myriads of poisonors animalcu'a, which do infected the air the Chinese breathed. that at every inspiration they received within their lungs the elements of a health destroying agent. Tacse animalcu'æ, entering the food, attacked the mucous membrane of the stomach and intestines, and caused all those symptoms which distinguish cholera. This is not generally known, yet Levertheless true. These animalcu-?æ, invisible to the naked eye, yet collected in innumerable numbers, appeared to form a cloud, --- the shadow of one,--- and as they moved along they caused death on all sides. Any remedy that will destroy them in the system will undoubtedly cure cholera. Thus we find in all nature, reamingly, a conspiracy against the happiness and life of man. Citles have been depopulated by epidemics and famine over which man has no control. This destruction of human life. "without a cause," would seem to indicate that a tyrant reigned, if any one, and so controlled the forces of nature, that a certain result would follow. In many ways humanity are destroyed by these forces over which they have no control: by

- 1.[Lightning;
- 2. Earthquakes;
- 3. Animalculæ in the atmosphere;
- 4. Inundations;
- 5. Epidemics;
- 6. Tornadoes ;
- 7. Cold and heat;
- S. Famine.

These are but a few of the agents used to destroy the life of man, and over which he has no control. He contends against their destructive influence, as he would against an army of vandal soldiers, and in so doing he is placing himself in antagonistic relations to God-Is he?

The orthodox ministers will crect lightning rods on their dwellings and churches, to protect them from lightning, which in itself is a lie to their teachings, and a flat denial of the efficacy of prayer. That man is a hypocrite who pretends to believe that prayers are answered, and will put a lightning rod on his dwelling to protect it. Foolish man, "to contend sgainst the Almighty !

Well, what view shalleve take of this absiruse question ? Can we demonstrate it as easily as a problem in algebra, and come to as correct a | a caismity? What is isfortune? Ab, child

f.om. Nothing can be before the eternal, and that man is truly a fool that would ask, what is byfore it? If nothing existed before the eterble conflict, and endravored to find something | nal, can anything be added thereto? Why, fool, if you can add anything thereto, that which you add, must have existed before the eternal, which is absurd. If there is a God, he is eternal. What do you know of matter outsi'e of is laws, its wonderful revealments in flowers, trees, animals and men? You study the nature of matter through its unfoldments. Outside of that, y. u know nothing of it. Now, here is a grand truth, that matter is indestructible. The lightnings may melt it, the famine may waste it away, pes ilence may attack it, still it is indestructible. Your body is matter to-day-it is matter in the grave-it is matter all the time. And wherever it is-

> " Eich thing in its place is bist, And that which seems but idle show Strengthens and sustains the rest."

In whatever position you may be placed, you are a part of the inflatte machine, strengthening and supporting the great arch. We may conclude, then, that this "strife" in nature works no harm, for your body is a part of the infinity of matter, and whether eaten by the vulture, or devoured by the loathsome worm, it is still a key in the grand archway, that strengthens the whole Universe.

That which exists now, always existed, and always will exist,-and stands precisely in the same relations to-day with the grand whole, that it always did. Then, in the destruction or death of our physical organization, one little key in the grand archway is taken from one place and immediately assigned to another, where it acts just as important a part in the economy of creation. There is nothing lost.

"There's nothing lost, though changed,"—so teaches Our chemist seer, who preaches of Mature's plan, And glibly prats s the economy that reaches Beyond the visual range of prying man.

"There's nothing lost,"-we hear it, half-believing-Yet only half; our skeptic hears deny The macking words, while ontwardly receiving As truth that which we feel a blazoned lie,

'There's nothing lost,"-yet human hearts, like flowers, Fing their best perfame on the desert air; And basest souls too off have richest dowers Of loving words and smiles and tender care.

"There's nothing lost,"—but yet, despite your prating, O, wise philosophers, a star like host of eyes — Dim, patient, longing eyes —are vainly waiting To see the sun of brighter days arise.

"There's nothing lost."--are our blind gropings In search. of love and rest, then counted naught?--Our aspirations, dreams, ambitions, hopings, Our o'er-tasked energies, our waste of thought--

Are all these nothing? Is our life a vision-Unreal-delusive; and is pain a dream? Alas, philosophers! hearts laugh derision Of your wise words-for things are what they seem.

If, then, our body is always sustaining the grand archway, supposing that when the cold clods of the valley are thrown over it, the worms crowd into the coffl 1, and, horrible ! like vultures or ferocious wolves, they attack every part of it, eat i', feast off of that which a few days previous walked forth in majesty ! What wrong there? It still is a key in the grand archway, and will always remain as such. Can we cill any manifestion of nature cruel? What is

Through all the antagonism we have enumerated, we can eatch a faint glimpse of Deity.

[To be continued.]

Sweet, Very Sweet; Harmonious, Very Harmonious.

Tilton is the editor of the New York Independent. This paper has a vein of religion permeating its pages. Its editor is a great man, physically and intellectually. Morally, he is somewhat diminutive. He is inclined to largeness,-to imagine himselt a capital ' I," while all others are little "i." He don't guzzle lager-beer -no! Tilton is temperate; exceedingly so. How could he be otherwise ? From his dwarfed moral nature there proceeds in gushing melody his well rounded periods and brilliant metaphors in favor of woman and suffering humanity generally. He is a philanthropist on a large scale ! He don't stoop to do little moral acts. His moral works must be metropolitan in character, for he wants a national reputation. The Rev. Fulton charged Tilton with drinking wine. Tilton plead guilty to drinking at sacred commun. ions in honor of the "slain L umb;" but charged back that Fulton guzzled beer. Falton denied. Tilton, the sacred functionary of a sacred religion, affirmed. Stanton, a friend of Fulton, thought the "sacred functionary" should retract. Tilton became boisterous, and vehemently declared that his right-hand bower would swear to having caught Fulten drinking lager-beer.

Here is a delicious mess ! It might be called 'dog-hash." seasoned with coal oil. Theodore Tilton, the mighty man of a mighty paper, and Fulton, the Rey. Fulton of a prominent church, quarrel. Tilton feels like fighting. He puts himself in pugilistic attitude, a lu HEENAN, and taking up his pen, incites the following, under

Healing !

The remarkable success that aitends the healer of Rochester, is truly astounding. Every place that he visits his offices are thronged with the afflicted, seeking the skill he knows so well how to impart. It is two years since Dr. Dumont C. Dake first came West, and during that time he has won many handsome enconiums from the sick and suffering. His great success attests his skill. That this scientific, analytical physician, has no equal in the West. thousands will affirm, whom he has speedily and permanently cured, when all other methods of practice had failed. We are personally acquainted with Dr. Dake, and can cheerfully recommend him to the sick and afflicted every where.

This noted healer can be consulted at the Matteson House, Chicago, for a short time, on and after Thursday, Nov. 10th,

-Emma Hardinge writes us that she shall be absent from this country six or eight months.' We assure her, in the name of many thousand con. stituents, that she carries with her our kindest regards and best wishes for her safe return to America.

-Dr. S. Scarles, of New Castle, Pa., writes as follows in reference to Mrs. Wilcoxson : "Our city has recently been favored with a visit from Mrs. M. J. Wilcoxson. While here she delivered two very fine lectures. She had large and appreciative audiences, and gave general satisfaction."

-The following, taken from a communication in "Human Nature," shows that spirits still have the prejudices of earth-life : "In a Catholic family a girl resided, who was a medium-for the pictures would be taken from the walls by spirit agency, and the china and glasses broken in heaps. Mr. Hall, the editor referred to above, sent us a fragment of the broken china, which may be s.en at cur office. This family were not Spiritualists, and could not understand the nature of the uppleasant visitation, till Mr. Hall and other Spritualists called and investigated the matter. It was then discovered that the girl was beset by Catholic spirits, who wanted to have her incarcerated in a convent, that her powers might not become the property of Spiritualism. Mr. Hall writes that the Catholic spirits have abandoned the girl, and she is now a good medium for physical manifestations. This is one good which comes out of Spiritualism, It teaches us the nature of such extraordinary phenomena, which in past times were vaguely set down to supernatural agencies, unknown physical forces, or the devil."

-Amos Benton writes to us in reference to Mrs. Maud Lord, the medium for physical manifestations, desiring her or some other good test medium to visit his locality, St. Mary's, Ohio.

-On the third page of our paper will be found a critical review of Miss Pittsioger's poems. She is highly inspired, and her peems are equal to those by Lizzie Doten, Harris, or Longfellow. Since that critical review was first published, she has written some of her most superior poems. She will probably give readings soon, from her own productions.

-The noted healer of Rochester, New York, Dr. Dumont C. Dake, will visit Ohicago this week, and can be consulted at the Matteson House.

-The Spiritualists of St. Lcuis having secured Avenue Hall in which to hold their meetings the coming winter, all the citizens of St. Louis who are interested in spiritual and liberal meetings, are requested to call at Warren Chase's office, 601 North Fifth street, corner Washington Avenue, and contribute what they please toward the rent. which has to be paid in advance.

-Brother S. W. Tucker, of Fort Scott, Kansas, writes : "We had three lectures from that old and which is the new three religion, Warren Chase, a few weeks since. He was here right in the midst of a Baptist revival, in which a good many boys and girls were frighten d into the kingdom, that is, the Baptist church."

-C. Fannie Allyn is in Topeka, Kansas.

-The Eastern agitators are in ecstacles over Mrs. Livermore. Having traveled to fresh fields and pastures new, in Massachusetts, she has found the grazing unexceptionable. The Bostonians call her "a forcible expounder, and a perfectly logical reasoner." Her name figures first among those in demand as lyceum lectarers. Even Anna Dickincon, Beecher, and George William Curtis are forced to rank in a secondary position in this respect.

-Dr. Underhill writes as follows in reply to Dr. Fahnestock : "I am delighted with the testimony of Ur. Hare, as given by Fahnestock. Instead of sfirming the dectrine of the doctor, of the no-fluid or aura, this teaches the very doctrine that I have affirmed all along. He uses the very words of my book, that it is affected by health and dis. ease, and is the instrument of the will power, etc., etc. Hare says, "It is more or less powerful in proportion to the intensity of the individual's will, by which any or all of its components may be made to act." This proves all i affirm, and I thank Hare for his testimony. If it can act on the

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aroma of others, it can act on the bodies of others, arous of others, it can act on the bodies of others, etc. He says the reason that subjects cannot awake is, they believe they cannot. I have de-monstrated the faisity of this statement by hun-dreds of exp.riments."

-Solourner Truth is an old colored woman, and often speaks at wom in's rights conventions. She has a large wein of common sense permeating her nature. At the convention at Providence, R. I., she said: "'I'm awful hard on dress, you know.' Women, you forget that you are the mothers of creation; you forget that your sins were cut off like grass by the war, and your land was covered with their blood ; you rig yourselves up in panni-ers, Grecian bend-backs and fi immeries ; yes, and mothers and gray-haired grandmothers wear highheeled shoes and humps on their heads, and put them on their babies, and stuff them out so that they keel over when the wind blows. Oh, moth-ers, I'm ashamed of yel What will such lives as you do for humanity? When I saw them women on the stage at the Women's Suffrage Convention. the other day, I thought, what kind of reformers be you, with goose wings on your heads, as if you were going to fly, and dresse i in such ridiculous fashion, talking about reform and women's ? Pears to me you had better reform yourcelves first."

-Dr. J. K. Bailey is still laboring in N. Y. His"explanation" will appear in our next.

-The Rev. Mr. Frothingham, of New York lately preached a sermon in which he declared that he was a radical Unitarian, and that he did not honor the God of Abraham, Isaac and Jacob. In fact, he had, and so had all radicals, a little God of his own.

-Dr. Roberts, the great mignetic physician, will heal the sick by animal mignetism and the Swedish Moyment Cure, at the Revere House, Salt Lake City, for thirty days, commencing Nov. 1st, 1870. Consultations free.

-Mrs. Addie L. Ballou is now in Joliet, Ill. A correspondent of the American Spiritualist, alludes to her as follows, when speaking of the meeting at Hobart, Indiana: "After the meeting had closed, the people of an adjoining neighborhood engaged Mrs. Billou to come out to their place with perfect freedom on the subject of "Man and His Uafildments." after which, she described quite a number of spirits in the audience, which were recognized. Hrs. B is an excellent test medium-nearly equal to E. V. Wilson, while her speaking is very pleasant and agreeab'e; and her logic is perfectly irresistible."

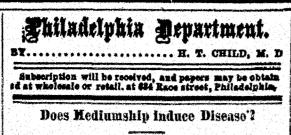
-Thanks to the friend who sent us the Toledo Blade, containing items of interest.

-Dr. G. Swan, who, during the past year, in this city, in Galesburgh, and many o'her places throughout the West, has in so many apparently hopeless cases, given such wonderful proofs of his great powers as a healer, we are happy to say, has returned to Chicago. He has taken rooms at 117 Wabash Avenue, and from the elegant and costly manner in which he has fitted them up and furnished them, we presume he intends to make this a permanent location. His card will be found in another column.

-Thank you, Brother J. P. Horton, for those items of interest, clipped from a Ciacianati paper. -Lyman C. Howe delivered two eloquent lectures at Orceby's Music Hall on Sunday, Nov. 6 h, to large and appreciative audiences. He lectures

there during the month. He is a trance speaker. -Engagements may be made with F. B. Dowd, the distinguished writer and speaker, to lecture by addressing him at Davenport, lowa.

His subjects are: "The Rosierucian Philosophy," "Budhism," "Magle," "Magnetism," " Clairvoyance," "Fire worship," "Governments," " The Issues of the times," " Mediumship," " Development," " Demonology," and all the great subjects of the day.



Does Disease induce Mediumship ?

PERSONELLE,-NUMBER THREE.

Individual experiences, when they illustrate grand princ'ples and unfold higher conceptions of truth, are the most important lessons to humanity. On Monday, the 17th of Oct, we saw the spirit of a distinguished statesman, who has recently passed out of the form in a foreign country. There was an air of impatience and disappointment about him, H3 was very impetuous, and seemed determined to do something as he approached us We felt sick ; had violent pain and oppression in the chest and threa', accompanied with nausea and a feeling of faintness. This continued for half an hour, when other spirits took control, and endeavored to throw off the influence. In this they partially succeeded, and for two days this continued, then, as we understand, it was decided that it would be better for this spirit to come into rapport with us, and thus throw cff the magnetism of disease and improper medical treatment, to which he had been submitted by ignorant physicians.

Oa the evening of the 13.h, we atlended a locture by Richardson, the blind medium. He spoke of sudden and violent deaths causing pain to the spirit after it left the body.

We asked if this did not leave a condition which could only be relieved by coming in contact with mediums still in the form?" He replied, "Most certainly, and mediums are often made sick thereby." During that night, the si-kness and pain re-

turned with greater force,-for hours the suffering was intense.

At half past six, we rose and attempted to dress; but feeling faint, laid down, and in a few moments was entranced by the same circle that had attended us last spring. One of those remarked that if no unforeseen

event occurred, they would keep us in that state twenty-four hours. They requested water to be supplied frequently, and about two quarts of this was taken in the twenty-four hours.

No food was taken for thirty-seven hours .--Oar'impressions in regard to the condition of the body are not very distinct, but such as they are, we will give them. It laid upon the bed quietly, sometimes for hours without any motion except very slow respiration-then the position would be changed a little.

There was a semi conscious condition, but as soon as a person approached and spoke, all con-sciousness was lost. We could hear our youngest son, a lad of ten years, better than any one else.

The demand for water was about every hour. In the afternoon, the right hand was moved and wrote :

"We have just received a dispatch from the dcctor who is now resting in a chateau in the South of France, asking you to send the minute bock to the Board of the First Association of Spiritualists, which meets to night."

In the evening, Crowfoot gave directions for the face to be washed, the bed to be placed in the direction that the head would be to the north. It then remained very quiet until the next morning at 7 o'clock, when it awoke by the return of the spiri'. We have very inter esting and instructive reminiscences of that twenty four hours absence from the form, which we shall give here. Soon after leaving the body, we perceived our friend, Mr. B., the Statesman, who greeted us most cordially, and we started in company with several other spirits to visit France and Prussia. In a few moments we were near the beleagured city of Paris. We could see the great armies encamped around it, with their grim fortifications and bristling bayonets, but we could not approach very near, for there was a much larger army of terribly dark and fiendish spirits, who have been sent into spirit life by this horrid war,-these were so b isterous and repulsive, that we could not approach very near them, and it was impossible for us to enter the city. Out in the surroundir g country, everywhere, we met numerous bands of these spirits, full of vengeance and disappointment, roaming about the country,-many of them weighed down with such gross magnetic elements, that they were unable to rise from the ground. They were all seeking out mediums, among the women and children and sensi ive men. We passed over in o Prassia, and here it was almost as bad. We could come nearer to these, however, and we saw clearly that in thousands of instances, persons were suffering the m st intens: physical and mental agony. These poor spirits fastened themselves like vampires upon every sensitive person they could find, and in many instances these were made sick, and some were dying from this cause. There is no question that mediumship under such circumstances causes both disease and death, and those cases in which coroner's juries pronounce the cause of death as a visitation of God, may sometimes be such as these. We recall our own experiences near the battle-fields of Gettysburg in our own State, and Fredericksburg in Virginia, but we were told that the spirits here were in much worse conditions because they had no motive in fighting-it was neither for home, nor country, nor freedom, and a maj rity of them would have fonget just as eagerly against the emperor as for him. There was no patriotism or love of liberty to inspire their bosoms and enable them to bear the suffering and disappointment of being thus cut off in the meridian of life. Never before did we realize all the horrors of war, the destruction of property, the loss of life, the suffering of those whose tender ties have been rudely severed. We had endeavored to estimate all these, but now we must add to these the intense and agonizing suffering of the victims, and that of the poor sensitive mediums, who are compelled to cry out in despair for relief We questioned whether there was ever such a time before. The reply was, no, never ! The awful desolation, suffering and crime of war, increase as mankind becomes more sensitive and mediumistic. You should proclaim it to all the world that war, that all forms of violent death, that even sudden deaths before the full term of life, will react upon all sensitive and mediumis tic persons, and thousands of . innic nt victims are thus mide to suff r, and this war will present fearful illustrations' of this. We were informed, also, that in ordinary cases, the guardian spirits were able to protect their mediums, but here they were entirely overpowered and could do nothing to restrain them This recalled our experience upon the buttle fields, two weeks at one, and tour at the other, and during all that time, we could not recognize the presence of a spirit, and were almost ready to doubt our med iumistic powers. After our return, we were sick on both occasions, and a vision was given to us. We were sitting in the centre of a large amphitheatre like a circus. A 1 mg rope was extended around the place and outside of this stood vast numbers of spirits. That, we were informed by our guardian spirits, was the man-

aer in which they protected us in; all these acenes, or we should never have returned home in the form.

As the evening had closed around these dismal scenes of wee, we returned home, crossing the Atlantic all the way in view of the golden glory of the mellow light of the setting sun. Spirits have a light of their own, and do not need sunlight. They have a spiritual light peculiar to themielves. They can perceive the sunlight and can look upon that glorious old orb with more pleasure than your can by any artificial means. They can also see without any difficulty when the mantle of darkness envelopes your earth.

Pausing for a moment over this city and looking at cur body as it lay reposing under the kirdly care of the faithful band of four Indians and Dictors Ackley and II ighes, we passed on over this continent still in view of the setting sun at a speed which allowed us to make several stops and see many places before we reached the shores of California—then travelings with spirit spied, we caught the morning sun and looked back smilingly upon his face as we reached the shores of Asia. We arrived in China just as the dusky skinned natives were beginning to move in the early morning and visited the places that we had seen on a former occasion; went into many palaces and pagodas. We saw that a large portion of the inhabitants of China are mediumistic. We c n always perceive a medium at a distance by a peculiar mel low light that is around them. O1 approaching these we found most of them so unintelligent that their mediu nship did not avail us much. Few in that yast empire with its millions of inhabitants could r.cogn'z: us. We learned much of their habits and customs, saw them going through their forms of worship, but could not find any who realized the original meaning of any of these forms. We saw them in laboring in mechanical pursuits and the culture of their fields and garders, and we have never seen more complete machines for the performance of just what they c uld do. They have moved in their peculiar grooves of action for generations, and my friend who had visited them when in the form, remarked that "if Chinese labor was introduced into America, it would be Cainese labor for a long time, and nothing else."

We must pass by many interesting and instructive events that occurred on ou- return. When our faithful watchers telegraphed to us that the twenty four hours had elapsed, and we were to enter to the old prison house of the form again, we were then happy in the realization of these experiences, willing, but not anxious, to enter again on the multifarious labors that are to be performed through these physical organs. With each of these experiences the veil becomes thinner between the two conditions of life, and now we feel that the questions of the relations of me lin us ip an i disease, are partially answered, and leave them for future ex-



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RELIGIO-PHILOSOPHICAL JOURNAL.

frontier Acpartment.

BT. B. Y. WILSON

Settled Speakers.

The Bad Effects of the Teachings of Those Who oppose Tests, etc.

"At the recent annual session of the American Amociation of Spiritualists (?), a resolution was (ffered and sustained, favoring the employment of speakers for a longer time than is now customary."

On this subject, the Present Age, of Oct. 8:h ult,, has an editorial from which we extract the following sentiment :

"This movement will, of course, meet the opposition of more sensationalists, whether speakers or hearers. It will certainly be opposed by speakers who boast of the amount of money they are getting by giving public tests, such as delineations of character, describing spirits, etc., remunerated by collections of admittance fe at the door."

Brothers and sisters, you who were bound by creeds, who have broken the chains that fettered you in the past, do you not see in the above quotation, the bitter spirit of the old bondage we have broken from ? It is the serpent of our old enemy, ready coiled, shaking his rattles, the fruit of the Seventh session of the American Associaton. "Settled speakers," hissing for the high places in the future of our holy cause ! Mediums, have you forgoiten the infamous resolution offe red by Wadsworth, Finney and Loveland, supported by the editors of the Present Age, and opposed to the resolution offered by us against the course of these traitors in our ranks. J. S. Loyeland, "only regret-ted he had not included us by name" in their libel on Spiritualism. Bro. Jamieson favored the charge, and assisted in furnishing testimony for this unholy triumvirate. Here we find four of the editors of the *Present Age*, summing up their conclusions in a dirty fling at those of our members, who alone have stemmed the torrent of public opinion, lifting these editors of the Age out of the muddy waters of old theology into a baptism of truth and life, out of obscurity into notoriety, and but for these mediums they bera'e, these men would be silent letters in the world to day.

From a late conversation with Bro. Jamieson, we had he ped for better things of our brother than to find his name associated for the third time with the avowed enemies of mediums and angels,-the friends of a sccular church government and established priesthood.

Let us inquire who are they that desire to be settled speakers? We answer : reformed clergymen and divinity students, who were con-verted from the stubble fields of old theology by and through the very persons they now want to be rid of,-"sensational mediums."

Losing place in the churches, coming into our ranks with old theological notions, they now desire to impose on us the arbritrary government of the schools from which they came, dewhom they may read, again and again, the same old story, describing Hell beautifully and Heaven devilishly, and when the shadow of death clouds the windows of their souls, they will advertise their old sermons. for new beginners, at one hundred dollars per barrel.

discourses and borrowed lectures empty the treas-ury and compel the few to foot the bill. Now this leader says:

"Let us get rid of the whole system of phenomens, of tests, trance speaking, of soni stirring speeches, of proofs of man's immortality." For we want to get rid of this whole system." Compare the anti sensational lectures of Brother Powell, in Chicsgo and the West, with the efforts

of our beloved sister. Emma Hardinge. We must 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 mat ter shall be published that Christians may not read without having their religious views shocked; compare this policy with the fearless, out-spoken motto at the head of the columns of the JOURNAL: "Truth waars no mask, hows at no human Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only

We regard the truth of greater importance than the feelings of all the bigots or Unristians that ever knelt in prayer. We have no respect for the Seventh Convention of the American Association of Spiritualists, or its views on sected spiakers. We are opposed to every form of organization that tends to irammel the mind or fetter the under-standing. We will not recognize any legisla ive au hority that dictates to man in matters of the soul. Spiritualism, like Jesus Christ,--came not to the churches, creeds or organizations; came not to the righteous, but the children of this world, not to the rightcous, but the children of this world, to all of the people, and our mediums, from A J. Davis to Jennie Ferris: came out of poverty, sor-row, cin, ignorance and the churches, which are our hells. They come to the children of this world under angel influence, and the children of this world, wiser in their generation than the children of light, have accepted them, made friends with them, and will receive them into everlating hab. them, and will receive them into everlasting habitations of trust, so long as they are true to the angels of heaven and the children of earth.

angels of heaven and the children of earth. The sensational prophets, apostles, ministers, lecturers, reformers, seers, healers, and physical mediums, are successes, ever have boen, ever will be; the anti-sensational a failure. These success-ful ones "we want to be rid of, ' says the American Association of Spiritualists,—says the editor of the *Present Age*, and so says every advocate of the system of settled speakers. Drop the test phenomena out of Spiritualism

system of settled speakers. Drop the test phenomena out of Spi:itualism, and it is a "dead duck." The cry everywhere, from the Pacific to the Atlantic oceans, in Europe, Asia, and Africa, is, "Give us tests;" bring with you test mediums, physical or mental. We have had theorics, sp.culations and philosophy,—now let us have fact tests of spi*it life," and yet the mouth pice of the American Association, and would be organ of the Spiritualists, says, 'Now, this entire system we want to be rid ot." Let us contemplate the results of this policy.

system we want to be rid of." Let us contemplate the results of this policy. The Frontier and Inner Life Departments of the JOURNAL and BANNER OF LIGHT, the visions of A. J. Davis, the Lyceum system, the trance speaker, the healer, the physical medium, we must "get rid of." Why? Because they are sensational, and pay their way, and in their place, except a class of dullards, who borrow their discourses and read them to a sleeping audience. them to a sleeping audience. The system of settled speakers is anti spiritual

and directly opposed to the fundamental law of spititual influence. Spirits are not locals, but uni-versal travelers. To settle a speaker over a society and compel the attendance of one or more spirits, to be present with them before this society, is to enslave an immortal.

When Moses clevated Aaron and his family, the Levites, to be the mediums and intermediators be-tween God and the israelites, establishing a priesthood, there came the necessity for a law prohibit-ing intimacy and familiarity with the Spirit World. ing intimacy and familiarity with the Spirit World. Here is the law: "Regard not them that have fa-miliar spirits." Leviticus, 19: 31-20: 6, and pro-tecting the family of the Levites, to whom Moses belonged. In this order for a priesthood, Moses saw the necessity of getting rid of familiarity be-tween the argels and the people at large. So this Convention of the American Association of Spirit wall be failed a recessity and declare their intenualists, feel the necessity and declare their inten-tions of getting rid of all such as are familiar with, and capable of telling the habits, customs and character of the Summer Land. "This entire system we want to be rid of," and in its place sub-stitute settled speakers, with the law spread upon the records of Spiritualism. This society will not because or article records or support such as see regard, entertain, respect or support, such as see and describe spirits, or name them or heal the s'ck, or are influenced to speak in a trance, or have physical phenomena, or are sensational, for this disturbs our slumbers, our peace, our conversa-tion; for we cannot engage settled speakers at twenty eight dollars per month, and they board themselves, (vide Topeka, call for settled speaker), while the tensationalists and mediums demand from ten to fifty dollars for a single lecture. "Now, we want to get iil of them." Why? Be-cause you are better paid and more sought after, wielding a greater influence over the people than the "sleepy headed settled speaker;" and who are whining around societies, feeding at the expense of working Spiritualists, like lazy drones. Let us review the results of "settled speakers" on societies and the community at large. Troy, New York, had a surfeit of settled speakers. The socie'y became a dead letter, and was resuscitated by a scneational test speaker and medium. The socitey in Buffalo, New York, is in a fine working condition, brought up to independence by an hinerant sensationalist, who in two months paid off the debt of over \$200, the fruit of a settled speak-er. The society again settled a speaker over them, and in five months were cleaned out, swallowed up, and have not squeaked since. Cleveland, Ohlo, met with similar results. Detroit, Michigan, "Nice Society," gave up. In Cold Water, Michigan, Spiritualism died of settled speaking and written sermons. Battie Grase Michigan ensured on a of sermons. Battle Creek, Michigan, engaged one of the editors of the Present Age, as settled speaker-result-the society a dead letter, and their speaker "gone where the woodbine twineth," from whence THERIAKI AND THEIR LAST DOSE.

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이 같은 것은 것은 것은 것은 것이 같이	동물 이번 여기는 것을 가지 않는
Neuralgia	Pos
Dyspepsia	
Asthma	Pos
Catarrh	
Chills and Power Dec	& Mon Q 410
Rheumstism	Pos1 378
Painful Menstruation	Pos1 497
Suppressed Menstruation	a, Pos 934
Female Weakness	Pos1,561
Fever	Pos2 386
Amaurosis	Neg 63
Coughs and Colds	Poe1,739
Heart Disease	Pbs 483
Kidney Disease	Pos 571
Diarricea	.Pos 1,114
Headache	.Pos 841
Dysentery	Pos1.246
Liver Complaint	Pos 760
Pains and Aches	Pos 981
Deafness	. Neg 83
Bronchitis	Pos 325
Piles	
Colic	Pos 112
Worms	Pos 380
Inflamations	Pos 971
Paralysis	
Acidity of Stomach	Pos 352
Ear-ache	Pos 436
Toothache	
Flatulence	
Hysteria	Pos 84
Diptheria	Pos 95
Spermatorri œ1 7 Seminal Weakness 5	Pos 1 191
Erysipelas	Pos 982
Constipation	Pos 396
I as of Tosta)	
Loss of Smell j	.Neg 33
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S', Vitus' Dance	
Disease of	

Prostrate Gland J..... Pos.... 69

Falling of Wemb...... Pos.... 317

Involuntary Urination.... Neg.... 18

Dumb Ague Pos. & Neg.... 581

Scrofula Sore Eyes [.... Pos.... 875

Typhus Fever 5 Neg...... 434

} Pop. ... 439

.. Pos.... 384

Fever Sores

Convulsion3

Consumption

Diseases of the skin

Threaten'd Abortion

Typhoid Fever

Diabetes

Cholera

Cramps

Croup

Gout

Insanity

Quinsy

Ecrofula

Jaundice

Fits

NOVEMBER 12 1870

The axiom of "settled speakers" is, "The congregation need not think. We need not We can buy old sermons spoken by Edthink. wards and others, and our hearers will not know the difference. We will not write, speak, say or publish anything from our desks, or in our organs, that shall in the least conflict with the views of discrete Christianity, or their congrega tions. We will be sa'isfied with large pay, s fine house, the favor of the sisters, the head of the table, and the right to say what you shall believe or think, as well as where you shall go, what you shall do, and what you shall hear. We will be masters and you shall be slaves. You shall hear us, and shall not hear any one With the system of settled speakers else." comes arbitrary laws and ritualism. The settied speaker becomes the spider in the church, and the members the flies he is to live on. He must have power to compel attendance, or expel delirquents. A congregation with a settled speaker at its head, are slaves with a master. We quote again from this leader :

"Now, this entire system we want to be rid of, and we look upon the treasurer recommended as one most likely to aid in producing the desired change."

Can anything be written or spoken more plainly pointing to future results than this quotation? Is it not the spirit of the Cleveland libel? Do we not find in it the bitter spleen of 'he authors of this libel? Contrast the results of an hour's speech from the most glitted speaker in the Rich-mond Convention, in its effect on the audience, and the phenomens of the blood red letters on the arm of Mrs. L. J. Moliere, of Toledo, as written out by our candid and very sensitive brother, D. W. Hull, and the question is answered at once by the people present,-"Give us phenomena ! give us sensation!

sensation 1" Brother Moses Hull, with a sensational system, itinerating throughout the country in company with a first class medium, filled the hall night af ter night. Brother Hull, as settled speaker in Milwankee, lectured to empty benches, and failed. Daniel W. Hull, with his soul stirring speaches and sensational nature, fills the bill at Terre Haute, Indiana, while Brother Powell, the English anti-sensation programme, fails entirely. Emma Hardinge and J. M. Peebles filled the hall in Chicago, the one with her sensational influence, the other with inspired thoughts on Asiatle life, while the anti-sensational speakers have not a corporal's guard to hear them.

Again, this leader strikes a death blow at every test in public. Wants to "get rid of the whole system!" Let us compare. We quole from a late settled speaker :

"When a man comes into the desk with written notes in his hand, it is evidence to his hearers that he has something written out worth hearing. I love to hear a written discourse."____

Now contemplate the effect. Twenty hearers, ninetcen asleep,—the twentieth trying to get a crying baby asleep. Cause: This was the ninth time this sermon had been read to these people in thirteen weeks. Results: The house was closed for want of hearers and money to support "set-ticd speakers."

Let us look on the other side of the matter, in another city, before an audience of hundreds. Col-lections at the door, \$35. In the midst of the lec-ture, the speaker stops for a moment, then point-ing to a known athelst in the rear of the hall,

"There stands, with Dr. McM. the spirit of one who, twenty odd years ago, was a dector in this life. He savs, 'Dr. Mcd., you were right in your sus picions. I furnished the poison that killed your patient, the orphan heiress.'' The speaker then gave a minute description of

the spirit. Scores of men and women were on their feel, calling out, "What are the facts?" Dr. McM. replied :

replied: "True, every word. Some twenty years ago, I had a lady patient in South Missouri, who died. I suspected p flift; demanded a post mortem ex-amination: "---O'denied by her relatives. She was an heiress and an orphan. Subsequently, I drove the doctor referred to, out of the place. The species has described the man minntely." Tem constituant centence filled the house. The write the transformed the man minntely."

A COMPANY OF COMPANY OF COMPANY

he lamenteth the failure of Spiritualism Many other places have shared the same fate .among them, Havanna, Belvidere, Rockford, Menmouth, Galesburgh, and Ohicago, have failed or suffered from the eff.cts of this system of settle: speakers, and last, although not least in this list of failures, is Kalamazoo, Michigan, not flong ago the home of some of our best speakers, mediums and seers,-the birth place of the celebrated circle system of Michigan,-the late residence of the Present Age, the organ of the system of settled speakers, and in which the Spiritualists were plenty,-look at the result. Spiritualism a dead letter. And there is no surer road to failure and ruin for a society of Spiritualists, than to employ a settled

speaker, The mediums and seers are to the Spiritualists what the prophets and apostles were to the Jews. and are to the Christians, and notwithstanding they lie like Abraham and Jacob, run after wo men like David and Solomon, betray and steal like Judas, swear like Peter, doubt equal to Thomas, and like Paul be all things unto all men, and like Jesus die between two thieves,-they are to us the "law and phenomena." One well established fact from spirit life beyond the grave to every thou. sand failures, entitle- the whole school of mediums to the respect and confidence of the people, just as much as the honesty of Jesus and Isaiah entitles

the Bible to the confidence of the people, and when the Christian churches offer a resolution to get rid of the miracles and prophets, of the apostles and their phenomena, Christianity may order its coffin. So when Spiritualism carries out the res-olution to sustain settled speakers, it signs its death warrant, and when we get rid of sensational speakers and mediums, we may order our graves and join the Adventists.

For all time we must rest our knowledge on the media. Without them we are nothing; with them and their phenomena we are masters of the position.

We are mediumistic-a sensation-immortal, and know it. We are employed all the time, and well paid and cared for; well fed and beloved, as well as hated, cursed, sneered at and written up, as the "Gentle Wilson," "Ego," "the mailed hand," "who boasts of the amount of money" he receives "through delineations of character, describing spirits, etc."

Brothers, you can't get rid of us, we are an institution,-a live one, God has cent us, and the augels are with us, and we have come to stay; but will not be settled. You can't affect us, we belong to the people, and as the people's servant, we are velt paid, and the societies before whom we with a cottled speaker in America. "Let us have peace."

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