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

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# CHICAGO, JUNE 3, 1871.

### J. R. FRANCIS ON THE ROSTRUM.

Ills Lecture at Crosby's Music Hall, May 14th, On 61,000 Ministers of the Gospel, their Merality and Immorality, and the Effects of their Teachings on Society.

There are to-day millions in the United States, who point significantly to the garden of Elen as the place where evil originated in the world, and they will, with evident sincerity, narrate that wonderful incident that occurred there between God, the Serpent, and Adam and Evebelieving every word that is uttered. The world to-day is very bad; licentiousness and crime of all shades abound, and the human mind shudders, turns cold, in contemplating the condition of affairs. Bad to-day-yet on taking a retrospective view, we find that it was much worse a century or so ago,-the people being much more superstitious then than those living now, and inelined to violate those laws that constitute the moral code of to-day. Louis the XIV, during the eventful period of his reign, touched twenty four hundred persons to cure the "king's evil," Eighty-nine years ago, in civilized Europe, the land of scholars, refinement, and the garden of sind of scholars, remement, and the garden of science and philosophy, a strange scene might have been witnessed. Look! there was a wo-man with disheveled hair,—eyes streaming with tears, an expression of countenance with dismay and terror depicted thereon. She was surrounded with a big of facets. There in the light and with a pile of fagots. There, in the light and civilization of the eighteenth century, was a human being prepared to be burned, and for no crime-for we to day do not consider it possible for any one to be a witch. The torch was applied to that pile of fagois, and soon another sacrifice was offered up on the altar of superstition and ignorance!

In 1787 a woman was stoned in that excellent Quaker city, Philadelphia, as a when. A was

the brutal husband, and her package of clothing kicked by him from the door step. The neigh-bors, upon hearing the noise, at once rallied, and then, learning the cause, took the gentleman aside, and, after some pretty rough treatment, stripped him naked save his pantaloons, and treated him to a coat of tar and feathers. While the male portion of the town was thus engaged, the fewale portion of the inhabitants had proceeded to the residence of the widow, adminis-tering to her similar treatment. After they were both thoroughly coated, they were then taken and placed astride two rails, and carried side by side down the main street.

"After the ride on the rail, the doctor was taken to his house, and some gentlemen kind y cfiered to help get the tar cfi, and get him cleaned up and dressed, after which he was given until midnight to leave the country. The woman was given a similar notice, and both availed themselves of the offer.

"This riot was of no low grade, but was com-posed of the best citizens in the town. Many of them rank among the stable members of the

Quaker Church." Then there was the Rev. McWilliams, an M. E. preacher, while holding a protracted meeting at Rensselaer, Ind., was arrested for horse-stea! ing and bigamy. Another at Winamack, Ind. was tried, and sentenced two years in the penitentiary for attempting to rape one of his charge. And Trinity Church, N. Y, with its tall spire, its carpeted aisles and golden bound booke, is not altogether innocent, for near by is a building owned by the church that is rented for a house of prostitution. But our mind sickens when examining this grand army of moral reformers, whose business it is to resist the ercroachment of evil, and open the gates of heav-en, and assist sinners in repenting. I do not al-lude to these erring ones exultingly, but to show the world that these men clothed with the garb of sanctity, are not altogether faultless. Connected with this grand army, is Henry

Ward Beecher, who ought to be next in com-mand to God himself, as he has more brains than a whole regiment of these from this state, and his ministrations are extended to a wealthy and aristocratic congregation. He is a great man, a wise man, influential, progressive and energetic. He is a peculiar man; deals with sin as Robert Collyer used to with her with an as Robert Collyer used to with het iron,—pounds it, shaping it into a moral code. His wisely may that man confess everything but their own besetting shat They may riser riser of these. Whe ever heard a mas say, "O Lord, I am proud as Lucifer," numble me," or, "O Lord, I am so mean and stingy, that it is only with great pain that I can unlocse my fist— make me generous !" This liberality is like the tides more tises grandly up, then recedes to tides,-now rises grandly up, then recedes to suit the pulse of the members of his church ! He said in a recent sermon, that if his mother had danced and sung more, and studied the catechism less, it would have been better for all the family. He has remarkable collequial gifts; he is verbose, but that constitutes one of the elements of his success. He regards Plymouth Church as his family. The pulpit to him is no more sacred than a green-carpeted mound in the pastures, or an arbor by the side of some purling stream. He is not arregant, don't look like a man who worships much. In his lecture-room, he is at home. He steps upon the platform, and as one of his hearers said, "He flings down his hat on the floor, picks up his hymn book, manipulates it as a mechanic would a tool before using it. What other ministers would say to half a dozen brethren around the pulpit, Mr. Beecher would, say to his whole congregation in the pulpi. In the lecture-room, he comes in at the side door, and, if it is cold, stands awhile over the heater, tumbles up his hair, washes his hands in invisible water, with his face toward the congregation, mounts his platform and takes his seat, with neither table nor desk between him and the people. He begins the service abruptly, without prelude or introduction. . He does not say, ' Let us sing,' or ' Let us praise God,' but simply says '134.' He sits during the entire performance, except when he leads in prayer. His talks are given in a sitting posture. He puts one leg over the other, tilts back, puts both feet on the rounds of the chair, and takes his ease during

God, or to any God, to all Gods, to the angel Michael, to Jesus of Nezareth, to St. Augus-tine, or to Nature! Ah! I would have prayed to Nature, in the Church of the Messiah-yes, there, where Nature is crucified, and where in her agonies she protests against select aisles, select pews, select men, select women, and against worshiping God by role, by rule, by formula-there I would like to have prayed,-prayed to Nature!

In this church all is deception. I was deceived-badly deceived-when I first entered; for back of Mr. Collier, I saw a cross standing some six feet in height, but the nearer I approached him-presto change / the cross flattened against the wall, and we found it was only a representation of one. The columns all stood out from the wall until you approached them, when they all seemed to pass away. Yes, all was deception-no reality! The cross disappeared, the columns disappeared, and we thought for a moment we were not in a house dedicated to the worship of God. This church is a fine one. The altar was crowned with a beautiful festoon of flowers, and over it was an arch that contained the following passages of scripture:

"Thou shalt serve the Lord God, and him only shalt thou serve."

"For he taught them as one having author-

Underneath these two passages stood this eminent divine. He is a small man, with a massive forehead, features that show the effects of ago, an eye that is inclined to well upward, not only when ne is praying, but when he is preaching. In this sacred pulpit, standing behind a beautiful festoon of flowers, and benesth two brilliant passages of scripture, he gives expression to his sentiments in an earnest, emphatic manner. His elecution is miserable. He has cultivated these peculiar inflections which make his sentiments sound sanctimonious, and his words die away on his lips like the expiring notes of an solian harp. Standing in a church there all in calcu-lated to deceive the senses of the senses tellect, for thirty manual the senses of the senses

holy expression to the music, and under the influence thereof, the minister felt that he was much nearer heaven. This church organist was a sinner, —a pious sinner, — who was used, as the monkey used the paw of the cat, to serve the in-terests of God. No doubt the songs he blew, the notes he touched, and the sweet expression that he gave to the solemn chahts and lively airs, had an elevating effect on the minds of those who listened to him each Sabbath. But he died. Could he have committed suicide and lived,killed himself and still been a walking human being, with eyes to see, ears to hear, and a mind that could feel, he certainly would have had his mirthfulness and pity alternately excited, over the feeling that his demise created. Poor fellow, he died, and as no suicide can enter the kingdom of heaven, no minister of the gospel, of this town, would consent to preach his funeral ser-mon. Unfortunately for him, he committed sumon. Unfortunately for nim, ne committed su-icide in a town where there was no "church round the corner," with a decent minister of the gospel, to utter the last solemn rites over the dead body of one of earth's children. We pity Newburgh. Her ministers are a sickly class, devoid of justice, common serse or decency, and have forgotten that "charity coverth a and have forgotten that "charity covereth a multitude of sins." Such ministers of the gospel will sometime see the need of charity. Now, with their fat salaries, and the blood of Jesus, which they have patented, they think "they are lord of all they survey," and they will not offi-ciate at the funeral of one who has committed suicide.

Oh, for a "church round the corner" in New-burgh, New York. One is also needed in New York City, and the rafusal of the Rev. Mr. Sabine to cfficiate at the funeral of George Hol-land, because he was a theatrical performer, gave rise to the following poetry:

"It was thought of old, when a man was cold, And dress'd for his last long journey, a parson should come to direct him home, By clerical power of attorney : But one man of grace, from a holy (?) place, One the sets as & Gomel factor,

cal il's. The only remedy that they use, how-ever, is the "blood" of Jesus, the reputed son of God. Too cowardly to suffer for their own ar-God. Too cowardly to suffer for their own ar-rant tricksjand sins, they are mean enough to exult in the fact that an innecent being was cru-cified that they might be saved, and while they could only be saved "through Jesus," they con-demn Judas, who is really the genuine Savior, for it was through his instrumentality that he was crucified. Their doctrinal teachings are eminently well calculated to inspire the think-ing mind with disgust for they show the inhering mind with disgust, for they show the inherent weakness of those who inculcate them. The world is gradually growing better, is making rapid strides in improvement, just in proportion as the people become more liberal. The blood of Jesus is no longer an antidote for sin of all grades, and that which a man sowe he must reap.

The austerity and consummate arrogance of many in the religious field to-day, was illustrated recently in New South Wales. In January last a theological discussion occurred there, between those religiously inclined and Mr. Jones a sculp-tor, and member of the Royal Academy of Aris. Mr. Jones entertained the opinion that many parts of the Old Testament were of an immoral character, and could only exercise a bad tenden-cy on the minds of the people, and in consequence thereof, he was accused of blasphemy, tried in a court, and found guilty, the principal witnesses being two local Methodist preachers, and sentenced to two years imprisonment with hard labor, and to pay a fine of one hundred pounds. This occurred in the "boasted free dom' of the nineteenth century, in a country under the jurisdiction of England, the object of the severe punishment being to "check infidel-ity." Perhaps it may check it for a brief pericd, keep for a while the smouldering fires in bay, but only to burst forth again with renewed vigor. Those that comprise the grand army of ministers, would to day, if they had the power, institute hard and unjust measures to "check infidelity," and prevent the people from worship-ing God according to the dictates of their own

conscience. The time is not far distant when all sectarian-

corrections there determines the British Empire, and lost to her the American Provinces. In fact, we might review the condition of the coun-try a hundred where ago, and compare it with the data of Hans to-day, and we would find the data of Hans to-day, and we would find the data of Hans to-day, and the would find better would to-day is bad enough. and we need more Howard's, Nightingales, D'zes, and those whose hearts beat a true love for human those whose hearts beat a true love for human

ity. Evil existed in the past, and it exists to-day. In the city of Chicago are twenty-seven hundred saloons, six thousand fallen women, hun-dreds of gambling hells and houses of prostitution. What a scene ! Young men ruined ! The fairest flowers of creation stricken down,blasted, and that within the sound of the churchbell, and the echo of the minister's voice. On all sides are the fruits of crime. Not only in Chicago, but in every city in the United States, the same state of affairs exist. To resist this cyil, to act as a counter-irritant on the minds of the people, there are in the United States to-day, sixty-one thousand ministers of the gospel. This grand army, as large as Grant's was before Vicksburgh, presents itself a solid phalanx, to resist the portentious wayes of evil, as they rise up covered with putrid sores, and all manner of unclean things. They represent a God somewhere,-their God, who showed his hinder parts to Moses, and he is their imaginary Commanderin-Chief. He controls this grand army. Did Logan, Sherman, or Hitchcock, command a braver army than this? Before proceeding fur-ther, we desire to examine the character of this God who commands them. We will examine his own inspired words. His character is not good, and any jury would condemn him for incompetency. In order to accomplish a nefarious act, he sent forth lying spirits, and visits the iniquities of the parents on the third and fourth generations-besides, in Deuteronomy it is sa'd that "his anger burns to the lowest hell !" He builds up; but one of his own naughty children pulls down. What he creates, satan attempts to destroy. With this Commander-in-Chief, they go forth with organs sounding, choirs singing, lips preaching—armed with the moral precepts that they find in the Bible, and which they rarely, if ever, practice. These ministers that compose this army, are said to be moral reformers, and pretend to have a call to preach, but whether humanity ever had a call to hear any of them sermonize, is very doubtful. It would be well to critically examine the condition of this array of religious teachers. As the United States has officers, whose business it is to inspect its army, and pass judgment thereon, so will I constitute myself an agent to examine this phalanx of praying Christians. How was it with Elder Kinderick, of Iowa, while attending a convect-tion of Ministers of the Gospel, and while in the presence of one of the daughters of a presence of presence of one of the daughters of a prominent. church-member, he insulted her,-yet to-day he is retained in the church, and we never learned that he was ever reprimanded for his conduct. And then, according to the Indianapolis Sentinel, one "Dr. Fuller, a practicing physician and local preacher, had long been suspected of helding sweet converse with one Sarah Stevens, a gay young widow of about forty-five years of age. The wife of Dr. Fuller, a very estimable lady, became jealous, and by reason of said jealously, became insane, and has been for near two years under treatment at the Insane hospi-

"About two months since, she was returned home restored, and went to her residence. Her husband refused to let her remain, and she was forced to seek a home with her married daugh-ter. On the evening of the 4th she went to the home of her husband for the purpose of seeing her children. There are five remaining at home. Upon appearing at the door she was ejected by

the service." In case it could be demonstrated that no Gcd exists, we believe that these sixty-one thousand ministers would vote to have Henry Ward Beecher take the reins of the universe in his hands. Not like many other ministers of the gespel, his moral character is above reproach, and his religion is of the most harmless character, as he sends no one to hell.

In the city of Chicago, is one of these moral reformers. Robert Laird Collier is an eminent divine of this city,-eminent in the sense that the world uses the term. Intellectual worth does not always make a man great in the estimation of others. Greatness depends upon the minds of those with whom you are surrounded. A man of diminutive intellect might, by those far beneath him in point of knowledge, be considered great. I had the satisfaction of hearing this eminent divine preach. I approached the church with a feeling of awe, mingled with a sort of the old reverence for orthodox institutions, impressed upon me by a mother, and which I have found somewhat difficult to get rid of. Who can approach a tabernacle of God, with its tall spire, its beautiful windows, carved stones, and exquisite paintings, without feeling that they all mean something. I am not ac-customed to praying, but I am free to confess, as I walked up the carpeted aisles of this aristc-cratic church, I felt just like praying, and regretted that it was not in order, for me to advance into the pulpit, and pray to Brahm the Hin-doo God, to Sphinx the Egyptian Gcd, or to Phœbus Apollo the God of the Sun,-a statue of which the sturdy old Greek carved out of Parian marble, or to the Great Spirit, the Indian

thoughts to the few "weary souls."

But there is another College. He is physic-ally and intellectually string, and presides over a large and intelligent congregation in this city. a large and intelligent congregation in this city. A few years ago—perhaps fifteen—he was a blacksmith. As a mechanic, he was a success. The theorem blows on the not two perpended the mighty hits that he would give an and here-tions in his career as a minister of the goe-pel. He g.sduated from the blacksmith-shop into a Methodist pulpit, absorbing its decirines, its hell, its brimstone, its devils, its traditional bistory all its mysterisms and leaving off the history, all its mystecisms, and leaving off the apron and dropping the hanmer, he assumed the title of "Reverend," and entered the grand army of 61,000 ministers of the gospel, to fight Satan ? As a Methodist, he believed that slavery was right, morally so, and that the four million of slaves in the South were in their proper position. While connected with that church he believed that Thomas Paine-the patriot, the statesman, the moral reformer, and the friend of humanity was in hell! My blood chills me as I think of such contemptible, foolish, absurd, insame idea! Thomas Paine in hell? Yes, and by his teachings and philosophy, he consigned Jefferson there, too. Finally a grand change came over this remarkable man. What a grand stride! In a few hours' time, he was changed from a shouting Methodist into a Unitarian, and during the transition he took Paine and J-ffer-son from hell, and dcclared the negro entitled to his fradom. What a step in progress ! Madame Sanyeah can not be excelled for physical gymnastics, neither can Mr. Collyer for his mental gymnastics They should travel together,-one as a physical acrobat, the other as a mental and religious expert. Bat I will leave him. He is doing a good work, and he can remain in his glory. While a few of this grand army are doing

good, many are sowing a most pernicious infla-ence. There was the highly-inspired Theodore Parker, whose name I only breathe with a holy reverence. In Boston, all the members of the orthodox church hated him,—yes, worse than a fighting gladiator Lates his successful antagonist. There is a magnetism in hate, in love, in all the breathings of the mind. These orthodox ministers centered on this prominent divine the magnetism of their hate, and through the influence thereof he died, and they murdered him ! They are guilty of causing his death.

Ah, who can desire to officiate in some of the positions that have been occupied by ministers of the gospel? In the Union army were a thousand chaplains; in the Rebel army as many more. Their prayers were influenced with fire and sword, and sounded as harsh to an angel as the cry of the wild hyena. What a scene ! Do you admire it? But then there was another minister who, filled with patriotism for the South, let his voice always sound forth in favor of slavery. He was a chaplain in the Rebel army, and was earnestly and faithfully devoted to the cause of the rebellion; and when the flag whose cause he had so devoutly espoused was trailed in the dust, he resolved to die in the arms of a government that was devoted to slavery; so he went to Brazil, and finally becoming deeply involved in debt, his two daughters, highly intelligent and refined, were sold into slavery, in accordance with laws existing there, to liquidate the father's indebtedness. Perhaps this minister of the gospel, when he saw a prac-tical realization of his teachings, was not in favor of slavery.

In this army I find but few really liberal men. At Newburgh, New York, a church organist committed suicide. Poor fellow! he was weary of the cares and toils of this world, and under the insane impulses of his nature, destroyed the vital spark of life. Through the instrumentality of the church organ, for years he had given a of a dead play-actor int his Master sald,

With, " Ercuse me, I p. Of the little church round the corner?

"A soul with the stain and the brand of Cain.

When trans d for the hangman's halter, Is classicated with dama of a hely place, By the stars of the maintainer; But a man of worth who had cheer'd the ear By promoting harmless laughter,

Is thrust in the cold, from the sacred fold, With no hope in the great Hereafter!

But all are not lost of the Christian host, So we'll silence the jeering scorner,

And all honor pay one \* for an act well done.

"In " the little church round the corner."

\* Rev. Dr. Houghton, who officiated at the burial of George Holland, comedian, after the Rev. Mr. Sabine had refused his services.

Perhaps this integral part of the army of the Lord, entertained the old fossilized sentiment, that poor George was in hell, where he must remain forever and ever. Perhaps he had made engagements in the Spirit World to take a prominent part there in some comedy, while this Divine had consigned him to hell. Fortunately, however, all the ministers in New York city are not S.bines-the Rev. Dr. Houghton kindly offered to cfficiate, and George Holland was rel qi us'y buried. This little incident made Dr. Houghton popular.

The cld woman's dream is illustrative of the characters of those ministers, and holds up, in beautiful contrast, Spiritualists. She died, as she thought, and weht to heaven, -knocked at the gate, and the angel, Gabriel admitted her. Around the throne of Gcd were ministers of the Gospel singing pealms and shouting his praise. This looked natural that they should be permitted to be under his immediate supervision, and they were regarded by him, she thought, as under his especial guardianship. Everything seemed grand, blautiful, and eminently well calculated to enhance the happiness of all. She opened a conversation with God by enquiring what the various denominations were in the distance. First, there were the ministers, then Methodists, Baptists, Episcopalians, Unitarians, and Universalists, in regular order; but away off in the distance, just as far as she could see. she caught a glimpse of an innumerable host of she caught a grimpse of an intumerable nost of men and women, enjoying themselves splen-didly, and when she asked God who they were, He replied, "They are Spiritualists,—the only class of my children that I can trust away from my throne." This vision of the old lady teaches an important lesson. Those that are constantly teaching so much austerity, are the ones that need the most watching, and they are generally guilty of some misdemeanor, and those who use in their religion the most "blood of the lamb," are those who have the greatest sins to answer lor.

Leaders of a religious character can only be recognized to the extent that the intrinsic merit of their teachings and general deportment demand—anything any further than that should not be endorsed for a single moment. The ministers representing this grand army have a lesson yet to learn. The cry of "great is the mystery of godliness," should no longer be tol-erated. They consider themselves infallible, and are now anxious to have their " Commander-in-Chief" take especial supervision of the Constitution of Uncle Sam, and have his name written thereon in tablets of gold. They have never seen him, never heard his voice, never felt his influence, yet they have named him, and are acting under his imaginary guardianship. They claim to be "Doctors of Souls," acting as prominent a part in the world as the doctors of physidevils ( become more

grow better, for a A blind adherence to any doctrine, can result no good. Ever keep the eyes of reason on and the mind clear, and receive truth from whatever source it may come.

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The teachings of these ministers should not be received at authority. Their boost provide be carefully weighed, the wheat sifted from the chaff, and their erroneous conclusions banished. Spiritualism has no creed, no men or women who speak "as one having authority." They believe that which a man sows he will reap, and who so cowardly as to want some innccent being to suffer for him? The teachings of these sixty-one thousand ministers of the gospel, tell us that an innocent being suffered death in crder that the sins of the world might be washed away. All the Orthodox churches believe this absurd dogma, and men of profound wisdom, such as Beecher, Chapin, Collier and others, entertain the idea that the death of Jesus is an antidote in some sense, for the sins of the human family. But the world is making rapid progress in becoming liberal, the dawn of a new day is near at hand, and the influence of ministers of the gospel rapidly on the wane.

Angels speed the day, when the doors of the Summer Land, fully opened, will give all a view of celestial glories, and induce each one to lead a purer, better life.

What is the Cause?

It is with deep mortification that we witness the disposition to openly manifested among mediums and lecturers to speak disparagingly one of another, as if Spiritualism were to make headway in the world by pursuing the same selfish methods that have finally wrecked the vitality of the creeds. We allude to this visibly growing evil with pain, and regret even more to discover its appearance in several of the spiritual papers. It ought not to exist. Those who are conscious of feeling at all hard toward others, should test the leve-principle which they profess to possess, by resolving at once to change about and practice only a spirit of forbearance and forgiveness, let the case be what it may. We are not set up as judges over one another. If those who are addicted to this habit are determined to take no pains to correct it, knowing it to be a vice, if it is anything, they had better make up their minds to go over to the church forthwith, where carping and condemnation are the rule, and not the exception. The Orthcdox fold has abundance of room to contain not only the lambs, but the wolves, too, and there is where morose, jealous, fault-finding natures, that snap at others as if they would devour them, rightly belong. Each to his own. Ganuine Spiritualists are bound by their profession to show a larger liberality in every sense than the creed. ists; but it excites the most unsatisfactory reflections that so many who march under the broad banner of Spiritualism, suppose they can be allowed to have a troop of evil passions at their heels.-Banner of Light.

-Unless you wish a premature death you will let all poisonous hair preparations alone. NATURE'S HAIR RESTORATIVE is perfectly harmless, as any druggist will tell you. See advertisement.

-Greenlanders having all become converted, the question arises, what shall be done with the bymn, "From Greenland's ky mountaine?"

# RELIGIO-PHILOSOPHICAL JOURNAL

# Grigiual Cssays.

Written for the Religio Philosphical Journal. ANSWERS TO MORE QUESTIONS.

#### By Wm. B. Fahnes'ock.

I have just returned from a visit of a week to Castile, State of New York, where there is a "water-cure," under the superintendence of a very worthy, capable, and intelligent lady, who through the is fl sence of others sent for me, with the view of learning the somnambulic art, and while there many of the inmatcs were taught to enter the condition with benefit to themselves, and somnambulism will hereafter also be practically employed for the cure of diseases in that institution. I have no time nor disposition to enter into details, or to blezon the cures about -they will in due time speak for themselver.

Upon my return I found the JOURNAL again crowded with questions that have been an-swered for others many times before; and I will here only reiterate that as no one has ever demonstrated or proved that an imal magnetism has an existence in nature, I deny that it does exist, and again state, that because some susceptible persons imagine that they feel heat proceeding from a hand that has been held upon icc-or to a hand held two or more feet above a sp-called operator's head—is no proof that a "strong current" of any kind is passing from the head to the hand.

I have often stated that I do not deny that cures have been effected in susceptible persons, by the method usually adopted by those who suppose themselves to be a "human battery," or a magnetic operator,-but because cures have been thus made, is no proof that they were effected by magnetism, and not by faith, or a belief upon the part of susceptible persons, or that they could not have been effected even better when they were in a proper condition,-the somnambulic,-and the mind or will-power of the subject exercised upon them.

I could detail any number of cases that were cured in the old way, and could effect them again in succeptible persons if I deemed it as well to do so. But to show that it is not magnetism that is the agent in effecting cures, I will state a case in point, which occurred in Philadelphis, in a young girl whose foot was drawn or turned completely around—directly opposite to the natural position of that member, viz: the toes were where the heel should have been. The case was under the care of a Dr. Child of that city, who had been operating in the usual manner of magnetic operators, for a long time, without any benefit. He described the case to me after one of my lectures, given in the parlors of Dr. Noble, and desired to know whether I could suggest any thing for her relief.

I at once told him that if he would abandon the old method and direct her mind to the foot, and get her to make a resolution, while in the somnambul'c condition, that the foot should assume and keep a natural position when she threw herself out of the state, he could effect it in an instant.

On the following day he succeeded in getting her to do so; and brought the young lady round to Dr. Noble's parlors, the same evening, perfectiv restored. She was then able to keep the foot in its natural position, and during the evening walked and ran about the room as if it had never been out of place.

The case was notorious in that part of the city at the time, and the cure by many was considered scarcely short of a miracle. An account of it was published in the Boston Medical and Surgical Journal, Vol. XXXY, No. 19, 1845. In this case, the sir, although capable of an-tering the spanning realed by a substance of an-netic state) and being trealed by a substance of the mag-netic, with no effect, ourse horsel and the substance of a sub-made use of her will-power. It is, therefore, evident that It is the power of the subject's will, or a faith, a belief, or a desire ppon their part that effects it in all cases, although appearances may induce some to think that it is a power or an influence outside of the subject themselves. Again, if a succeptible person can oreate pain in a linger, or any other part of their body, by an act of their own will (and I have any number of persons who can do so), I would like to know whether they cannot feel any other sensation they please, believe, or imagine-or even suppose that a current (which really has no existence) is streaming from the hand or head of any one else outside of the socalled operator. I have again but to say to those who still cling to the idea of an "animal magnetic" or a nervous influence, that they certainly will save themselves a great deal of trouble and useless labor if they will study the true nature of the condition which is natural to some persons at all times, and can be brought about in others by instruction. I will conclude by stating, that I have always found that diseases cured by the power of the subject's will, are more permanent than those effected in any other way; and the remedy, when once acquired, is always at hand, and can be exercised at pleasure, independent of any one, or of any theory, and is the only true practice, because it is independent of both, and being natural can only yield the truth. I hope I am understood.

tive to their sufferings, she being "clearminded," and that the symptoms of her patient as reproduced in her, are the result of false teaching.

How, I ask, does Mr. Fahnestock know that the controlling spirit does not, for wite reasons, produce these symptoms and that all " clearmindedness" is not spirit impressions ? Oa the other hand, does Mr. Underhill know that the results of his system are not produced by spirit impression?

Wno that is succeptible to spirit impressions in any great variety, believes that disembodied spirits have not greater power over the mental and magnetic forces of mortals, than can be (X ercised in the form? Who that is in a good degree mediumistic, and endowed with a fair philosophical capacity, does not believe that in the spirit world, there are ample facilities for obtaining immediate or instantaneous information, even at vast distances?

Admitting this to be true, and that mediums cr persons in a somnambulic condition, are susceptible to spirit impressions, - whether in the form of words of our language, or to the "impressional language of the spheres,-all mysteries in regard to a knowledge of places, persons, answering sealed letters, or any other transaction, must forever be solved.

It is an established fact in Spiritualism, that certain kinds of manifestations, are witnessed only in the presence of certain persons called mediums, and this being in accordance with an invariable rule, at least with few exceptions, we can but suppose that a pre-arrangement is effected, on the part of the controlling spirits, for the prosecution of each particular manifestations.

I shall include among the mediums for the va-rious phenomena, Mr. Fahnestock and Mr. Underhill. With these considerations in view, I leave these worthy philosophers for a while, to fight their own battles.

Mosherville, Mich., March 6th, 1871.

## SPIRIT COMMUNICATION.

#### From Charles S. Bingham, Through A. M. Lewis.

My dear friends, I improve this, the only way I have at present, of communicating with you

I know you will think it very strange, and will not know what to believe about it, and will, perhaps, feel mortified that my name should appear in this way. But I feel that the time has come for me to make the attempt to try and break the spell that hangs over your minds in regard to this spiritual communion.

I have been very anxious for a long time to make known to you in some way the fact that I have a conscious existence, and that I am very near to my friends on the earth, and am knowing to their thoughts and acts. Am as happy as I deserve to be, or as I am capable of being under the circum-stances, for justice is meted out to every one in this life. There is no way of escaping it as on the earth. We are here taken for what we really are in heart, and not for what we have seemed to be while dwelling in the firsh.

This is a very different world from what I ex-pected to find. I could not realize for a long time after my spirit left the body, but what I was still op the earth,-for I was so near to it, and every thing looked so much like the earth-life; but to convince me, my spirit friends here took me to the grave where you had laid my body, and I could see right down to it, through the earth and coffin, and could see that decay had begun its work. Then they took me to my friends, whom I could see were sorrowing over my departure. I was then convinced that I had really passed away from the earth, at least from your sight; for I saw that al-though I could see you and read your thoughts. though I could see you and read your thoughts, you could not realize my presence. It was paining to me to witness your grint, and not be able to convisce you that I was finder with you. Go, any dear friends, do not months firster, but som to that of me as a spirit who is months for the top to that of me as a spirit who is months and could be to impress your add to the your friends who have crossed the river, not at being unmindful of your joys and sorrows, but who are ever ready to sym-pathize with and cheer you on in your journey through life. through life. 4 Wild Inrough life. It is not a sad thing to die when the trial of the pared and added to we will be the present day are taught such erromeous ideas of it that when they come over hers, they are lost in wonder and amassement, and are bewildered for a time, until some kind spirit can succeed in enlightening their minds, and causing them to understand their true condition. Various means have to be resorted to, to bring about the desired result. Some spirits are more easily convinced than others, owing entirely to education, and their powers of reasoning. Those who are the most prejudiced against the idea of spirit communion, are the hardest to be convinced of its truth. You know I did not believe in this communication between the two worlds: but when I realized that I could be so near you as to touch you, and you not be sensible of it, it then occurred to me that perhaps there was some way whereby I might be able to make you know that I was with you, and could read your thoughts. I thought of the Spiritualists, and what they pro-fessed to do, which, of course, I had been led to believe was all a delusion, or the workings of the evil one; but in my anxiety to comfort you, and make you know that I was not dead to you, I was willing to make use of any agency whereon to accomplish my purpose. Last night Uacle Lemuel came to talk with me. He said he could take me to a medium who would help me to commune with my friends. Said Cousin Abbie was being developed as a medium, though not of a very satisfactory kind. She was not a test medium, but could be easily impressed to give mes sages of a general character, and that her husband could get impressions through the Planchette. Uncle said he would help me to get control. At first I told Abbie by the Planchette that I wanted nrst I told Abole by the Franchette that I wanted to send a message to my folks. She said they would not believe it, and was very loth to undertake it. But we have impressed her so strongly with the idea, that she has given way to our control. I say "we," for I could not do this alone. Several spir-its are helping me, and that is why it will not sound more like my talk, being the work of com-bined minds bined minds We want to do something to arouse your atten-tion, and set you to investigating this subject, that your prejudices may no longer keep you from seek. ing to know more of this most beautiful and con-soling of all religions. Would it not be a comfort to you all, if you could hold intercourse with the many dear friends who have passed over the river f Remember it would be no more a comfort to you than it is to us. We are as anxious to communicate as you could possibly be, supposing you had gone to some distant country on the earth, and wanted to assure your friends left behind of your safe arrival and present happiness. Mother, I have seen grandma and grandpa, but they occupy very different spheres. Grandma is a very bright and pure spirit. She comes down to me, and tells me of the heauties and glories that await me in the upper spheres; but I have got to earn them, and ascend step by step, the ladder of progression. She wants me to try this experiment of sending a message to you, in order, if possible, to convince you of the fact that spirits of the next world do come down to earth's children to comfort and blees them, and that it is a great pleasure and satisfaction to them, when they have succeeded in arousing the attention of mankind, and caused. them to think seriously of this matter. She says, "Tell them that spirits are not above God their Father, and if he condescends to have a care over, and labor for his children, to lead them up higher and nearer unto perfection, why should not his workers, the spirits, be engaged in the glorious work?" Grandpa is still prejudiced, and does not believe in this doctrine, but he will have to learn it, little by little, as any child learns the great lessons of Dear Kate, do not mourn for me, but try to be happy and cheerful. I have escaped the hardships and trials of a long life on earth, and am where I can do you a great deal of good, if you will only believe, and put yourself in a condition to receive

my ministrations of love. I would not be placed back again in my old body, if 1 could, for now I can see that it is better as it is. I can now improve my powers and talents much faster than I should, if i had remained longer on the earth ; and am in hopes to be made the instrument in God's hands, of drawing your minds up to contemplate the realities and beauties of the Summer Land,

I shall be with you when you get this message and I do hope and pray that the good Father will so send the rays of light into your understandings, that you will not lay it idly by, and say it is all the work of imagination. It is placing our cousin in a very embarraseing position, but she has been chosen for this purpose, and is willing to suffer wrong and persecution for the truth's sake.

No more this time, and may the light of trath descend and rest upon you, is the prayer of Charles N. Bingham, from his home in the Sammer Land.

#### Letter from Dr. T. J. Lewis.

BROTHER JONES :- AS Mrs. Grundy, priests, nor creeds, find favor in your liberal paper, the following may in a measure solve the problem recently sgitated in the BANNER OF LIGHT, 88 to whether stimulants are or are not beneficial to mankind.

By comparing the habits of men and women under the present false system of civilization, based upon too much art and too little nature, we will find that women are more virtuous, more susceptible to spirit control, possess greater endurance in times of adversity, commit less crime, suicide, lust and divorce, than men, because they use eighty per cent. less stimulants, or more generally follow the man medium, Jesus' teachings, gathered from the bible of nature, of practicing temperance in all things that are a natural necessity to our well-being.

In regard to Darwin's theory that the origin of man can be traced back to monkeys, let me say, if Mr. Darwin be correct, how does it happen that mankind, both savage and civilized, are now so much inferior to monkeys? Man, with a Bible under his arm, a prayer book in his hat (and sometimes a brick), a lawyer in front of him, a dector and priest on each side of him, and surrounded by jails, prisons, churches, police, and jail-locks to keep him straight, yet, in spite of them, will persist in the practice of false pride, egotism, big salaries, laziness, lust, intemperance, abortion, murder, suicide, slander, cr.eds, selfishness, war, slavery, and gambling for office and money, while on the other hand, monkeys are entirely free from all such unnatural hells, and require no human straight-jacket appliances to keep them on

the track of living natural lives? Monkeys, and all other animals, birds insects, fishes, plants, atmospheres, chemistries, and planets can do many things that are impossible for man to do, and man can do many things that they can not do, hence, equity is the universal, natural condition of all nature. The reason that the artifically civilized man behaves worse than the so-called brutes, is because he follows art rather than nature or spirit, and because he is the last born animal on this planet, and has not lived on it long enough to ripen up his good behavior on as high a natural plane as other forms of life,-falsely termed brutes.

The real cause why all bodies in the universe differ in their forms and actions from each other, and make what are called different enecies, is simply owing to the difference of density or rarity of the matter composing them. The cause of that difference of density and rarity, is a brain-cracker to the would-be anti-spiritual scientists. Angels only can answer that question.

Chicago, April, 24, 1871.

seem to be guided by impressions, and at times; seem to be wholly absorbed in the task, yet the spirit artists claim to do it themselves, and tell me that I have never painted a picture but what was first impressed upon my brain by their infl 1-ence. I have no desire to dispute them, as experience has shown me that the results I get are perfect copies of the impressions received before the sitting. Hence, it I receive a correct im-pression of a spirit, the painting will be correspondingly correct, but the whole matter depends on conditions that I can not control.

A number of years in the past, a spirit came to me, giving his name, and claiming to have been an Italian artist in the earth-life, and wished me to follow certain directions that would be given me from time to time, by my spirit guides, as they wished to use me in painting the departed loved ones of earth, and this they claimed would be accomplished if I could be induced to follow rules. I promised to follow all directions, on condition that they would satisfy me that they did and could manifest themselves in an unmistakab'e manner. I wished to be satlafied of the reality of Spirit manifestations. They promised me that I should have all the evidence my skeptical nature required, and that they would give me positive and unmistakable evidence of their existence and power. This was fulfilled to the letter, and the skepticism of my nature departed, and I tried to be obedient to all demands from my spirit guides. They have fulfilled their promises to me in all things. Many in the form can testify to this fulfillment of their promise, in the loyed faces that have been returned to them by spirit influence,-faithfully portrayed on the canves, at least I have very much evidence in this direction, that has been received by me from the mourning and afflicted ones in earth-life.

You ask in regard to the price of paintings The price of each one is ten dollars. All I can do for any one is to try. The matter depends on conditions, and what the spirit friends are able to do at the sitting. I have no desire to paint for any one, unless they feel a willingness to accept what the spirit friends can do for them in the premises, as it is a matter I do not control.

#### Very truly yours,

J. B. FAYETTE. Oswego, N. Y., May 16th, 1871.

## Letter from J. L. Potter.

#### BRITHER JONES :-- I have just read "The Fountain," by A. J. Davis, and am in quite as much of a dilemma as the Dutchman was when he heard the preacher explain the meaning of "Into," as used in the Bible: "It did not mean 'into,' but near, or close by." So I am at a loss to know whether Brother Davis means just what he says or not.

That others may see how badly I am puzzled, I will send you a few quotations of his, and let each one judge for themselves. On page 53 of "Death and the After Life" Brother Davis says:

"It is known, and can be demonstrated, that this subject of the future life came upon me years ago. I stand before you educated to some extent, by that advent."

Page 55rd and 54th :

"My position is that of a person who, without forethought or intellectual preparation, became elowly acquainted with realities and scenes that were transmitted or impressed, day by day, from a higher sphere."

In "The Fountain," page '216, we read: "That the reading of books and reflection, as a means of obtaining truth, are no longer necessary to believers; that the guardian band of spirits will impart to the felthful everything worth knowing, and that for anything figther, one need only wait ter is, is righter art This he records as the minth error of spiritual su-perstition. Look at the above statements, and then tell me if you can tell what Brother Davis means. The five volumes of "The Great Harmonis,"---did he get their contents from books, or not? Let us see. Turn to page 10, of "The Thinker," and read : and other eliminate, ate sparingly, arose and re-lived early, took a morning bath and walk, and within the thirty minutes succeeding the morning meal, repaired to his music haunted cyrie in the hospitable mansion, and withent the aid of books, but with the aid of clairvoyance, proceeded with his researches, etc." On same page read what C. O. Pool says: "A little over two months ago, Mr. Davis took possession of his writing room in my house. No book was in, or has been used in the room except Webster's Distionary " On page 12 read : "Not only was this volume written without referring immediately to any other book or author," but the term, "as usual," implies that "The Think-er" was written as all others had been, without either reading or referring to books or authors. If Mr. Davis has done thus in all that he has written, why may not others approximate something near it, without being accused of promulgating a great error? How did Mr. Davis come to write "The Fountah? The introduction reads: "One bright morning last May, as I was idly eleeping at the foot of a grand mountain, the voise of a reverend instructor said, "Arise! Go up to the very top, survey the ways of wisdom, observe the needs of the world, be healthful and hopeful, and perform thy work." And in the beautiful light above the fount, a friendly voice said, Write a 'book." In obedience to the voice of wisdom, I proceeded to write, and the present volume is the result." Who has done more to impress the Spiritualists with the idea that books were of no avail in spirit-nal matters than Brother Davis? Still I do not find in "The Fountain" even a hint that he is not all right, or has anything like error clinging to him. It looks like this to me—that Brother Day is has shown himself quite fallible in judgment. Lake City, Minn., May 6.h, 1871.

the others of the circle, I asked, "Where did you depart this life?" to which the reply came in as plain and distinct a voice as any living person can

speak, "San Francisco." I then asked, "To what religious denomination did you belong !" and the quick reply was "Unita-rian." I then asked him if he could give me the name of the street upon which his church stood in San Francisco. This he attempted many times, but foiled to atticulate the tempted many times. but failed to articulate the name sufficiently plain to be understood. I next asked, "What of Uni-tarianism?" "None," he replied, "if I were upon the earth, I would go into the streets to-night and proclaim the truth of Spiritualism."

### Letter from H. H. Smith.

DEAR JOURNAL : - I see in the issue of the 22ad of April, that Mr. Hicks, of Rushford, Mich., feels sure that his spirit left the body and was gone some time, and then came back again and took possession of the physical form. It might be made to appear so to him, and to others, but does not to appear so to him, and to others, but does not every one know, who is conversant with mesmer-ism or paychology, that the subject can be made to think, see, feel, hear, or taste, just what the op-erator does or wills him to? The person does not always know that he is psychologized. He gener-ally feels as though he was performing or seeing things himself, when in fact, he does not really see any object, he thinks he does. For instance, the operator wishes to make a snake appear before his subject. He only has to say to him mentally, that there is a snake on the fisor in front of him, and he feels as though it was surely so, when, in fact, there is none there. The

surely so, when, in fact, there is none there. The surely so, when, in fact, there is none there. The subject can be made to swear, dance, fight, pray, sing, describe any place at a distance that the op erator wills him to. Is this real because the op-erator makes the subject see psychologically just-what the operator wills, and the subject is ready to swear to it? Upon the same theory, or by the law of mesmerism, can it be made to appear to the subject that he is out of the body and in different, places, viewing sceneries and things at a distance, when, in fact, the spirit must be in possession of the body to sustain life? I hold it firmly that when the spirit really leaves the body, it can never get back and restore again the body, it can never get back and restore again the body, and that spirits in or out of the body can not go beyond the power granted them, as finite beings; in other words, no mind can give forth intelligence it does not possess, in the body or out. And this is what not possess, in the body or out. And this is what proves to me the existence of spirits in the spirit world; that is, when the subject, whether know-ingly psychologised or not, gives intelligence that he does not possess, it is done by an operator, and when not in the body, some mind psychologizes that is out of the body. When I sit down to give a test by writing a spir-it's name, I do not know that it is through the me-diumship of some apidt navehologist that I give

diumship of some spirit psychologist that I give the name, and this is what proves it so to me, and why I am a Spiritualist. Brother Hicks, it is by this psychological fact that I am convinced of their

When a medium describes a disease that he does not know himself, it is done by some spirit that does know. This again proves a spirit presence. So with all the tests, they prove spirit presence and power, unmistakably. Upon the same theory can the appearance out of the body be explained. instead of its being really so, it is only made to appear so by the spirits. They psychologize anb-jects many times, and give sights that appear real. Osseo, Minn.

### Dr. Abba Lord Palmer.

DEAR JOURNAL :-- While Mrs. Palmer was visiting a short time since at our house, several persons ing a short time since at our house, several persons requested her to give them a psychometrical read-ing of their characters, and she acquiesced, --per-fectly describing the past, and present, and dis-position of each; also stating what would happen in the foture, which we have no cause to disbelieve, as the other reading was so correct. A young man then requested her to tell what disease caused his father's death, and what kind of a looking person he was. The influence seemed to change alightly, and replied, "Burning in the stom-ach, great faver, took a white medicine that was prepared in water in a two cap that hastened his

Then also coordinal that he was an engine er, and was scaled a short time before he died, eer, and was scaled a short time before he died, gave his name, and also a name of his youngest son. A sister of the young man was definited, who died some years since. She new scale for the spirits of the deputed, as nonemational games so correctly, for your acquaintance with them commenced this evening, and all is correct, even to the description of the medicine." A lady was then described, to whom, she stated he was devotedly attached. He then took from a letter a likenees that a number in the room asid was the lady which the medium had described, and he said he supposed it was his intended wife.

Written for the Religio-Philosophical Journal,

UNDERHILL VS. FAHNESTOCK.

When Doctors Disagree, what shall be done?

#### BY D. G. MOSHER.

Both these philosophers seem to be doing a good work in developing principles, and in relieving human suffering; each in his own way, however at variance their modes of producing the same or similar results. One affirms the existence of a magnetic fluid, or refined element as brought to bear by the action of the will-power to produce certain results: the other denies the existence of such a fiuld or element, as controlled by the will or voli. tion of the operator, as directed upon the mental and physical organism of a second person.

Both of these philosophers claim to believe in the Spiritual Philosophy, or that disembodied spirits have power to produce upon the mental and physical organization of mortals, manifestations that are not only wonderful, but incomprehensible even to he most profound philoso-pher. Fahnesteck claims to teach his patients to produce by their own mentality and willpower, the same or similar effects upon themselves, that Underhill claims to produce upon others by what he claims to be a magnetic fluid or element,-controlled by his will-power.

Now, I ask, how does either of these men know that these results are not produced by disembodied spirits, independent of the magnetic fluid and will-power of Underhill, or the same or similar results through the teachings of Fahnestock?

Fahnestock claims that Mrs. Robinson, being in a somnambulic condition when she is under snirit control for the relief of the sick, is sensi-

# The land the Linences

On the 19.h of April last, we wrote a letter to S. B. Fayette, spirit artist, Oswego, New York, for a spirit likeness. We sent him the names of two persons in spirit life, giving him a information- in rective to them

Shan what is contained in the following extract, viz. :

"I send you the name of my wife's sister, who has been in the spirit world over twentynine years. She was about twenty-four years of age when she passed to the higher life. Her name was Huldah R. Camp.-the daughter of Philo G. Camp, who is also in spirit life.

"I will also give you the name of a daughter of mine, who was nine weeks old whon she died, and she has been in spirit life about twenty-one years. Her name was Lavinia M. Jones. Only four days ago, she gave me a palpable kiss upon my forehead-an affectionate little dear -always presents herself, and communicates when conditions are favorable."

On the 13th of May, we received by express the likeness of a young lady, from Mr. Fayette. It is executed upon paper board, ia fine, life-like colors, artistically shaded. It is a well executed painting, The color of the hairgolden-is the same as that of our deceased Laviaia. The forehead strongly resembles that of our eldest daughter,-with a striking family resemblances in the other features. Indeed we are quite content to receive it as a true likeness of our beloved angel-daughter, Lavinia.

On the receipt of the likeness, we immdiately wrote Mr. Fayette, requesting him to give the particulars in regard to the manner in which he executed the work, and here is his reply :

S. S. JONES-Dear Brother:-Yours of the 13th is received, and contents noted. I am happy to learn that the painting interests you or gives you pleasure.

Your letter of the 19th of April, containing the names of your wife's sister,-Huldah, and that of your daughter, Lavinia, introduced them to me, as they both came with the letter, and have been with me several times since. Some spirit friend held Lavinia up in their bands, and presented her as an infant, in a long dress. She remarked, " This looks too babyish, and I do not wish to be painted in this manner," and immediately presented herself as a young lady.

When I sat with the letter for painting, I desired to paint Huldah first, as she would be more readily recognized, but when the sitting was ended, the academy board (the material used to paint on) contained the face and features of Lavinia. After a few nights, I again tat with the letter, desiring Huldah's likeness. Again I was overruled—3 gentleman's likeness was given,-one that had been ordered or desired by a friend.

I then relinquished the idea of getting Huldah's likeness, and turned my attention to Lavinia's picture, which was finished, and sent to you by express. The Spirit friends say it is a good likeness, and she appears satisfied, and said she should try and convince her father, that the painting is a likeness of his daughter. It was executed at two sittings of about forty minutes each.

You ask me if I see the spirit while painting.

#### Letter from an "Investigator."

ED. JOURNAL :- Many years ago when in San Francisco, I sought the church of the Rev. Starr King for the purpose of hearing that eminent divine preach, who at that time was universally con ceded to be the ablest pulpit orator on the Pacific coast But it was not my privilege to hear him, as he was at that time suffering from ill health,— unable to be in his pulpit, consequently it was to me a very great disappointment, as I had long had an abxiety to hear him, and in fact had gone from Sacramento to San Francisco for that very purpose.

Though many years have elapsed since then and his decease, I can truly say, the evidence of my senses being admitted, that it has been my privil-ege to hear him. It was upon the occasion of a circle of friends at West Elkton, Ohio. At this sitting there were some very remarkable manifestations,-such as the moving of articles of jurniture. and the playing of musical instruments. But the most remarkable manifestation was the talking through the trampet by what purported to be de-parted spirits. To m9, it was a most convincing test, as many of my departed friends gave me most unmistakable evidence of their presence and personal identity. As a sample of the evidence given, I would refer to their relating some of the incidents of my experience during the day known incidents of my experience, during the day, known only to myself.

on by to mysen. But the most surprising to me, and remarkable of all, was what appeared to be an address of some kind. Though it lasted some minutes, I was un-able to understand exactly the drift of the remarks, as many of the words were not distinctly articulated, although they were in a tone of voice above an ordinary conversation. At the close of You ask me if I see the spirit while painting. Sometimes I do, but as a general rule, I see or get an impression of the spirit before sitting. At times the impression is clear and vivid, and I can see the spirit likeness constantly before me. At such times, I am very uncomfortable until I do the task required. While painting, I

We write this statement, as we wish the world to know that she is a reliable psychometrist and test medium.

SARAH HALL. ) CHARLES HALL.

New Boston, Ill , May 1st, 1871.

Letter from Wm. W. Campbell.

BROTHER JONES :- Will some. of the many sci. entific writers of the JOURNAL, answer, or give their opinions on the following questions: First, what is the difference between mind and matter? If mind is not substance, what is it?

Second, what is heat, and is it not the cause of all life and motion ?

Third, is space a substance? Space being unlim-ited, or endless, is it absurd to think it all filled or occupied by worlds; that there are worlds without end?

Fourth, if man came from the lower animals would that be any proof that he has not a spirit or soul?

Fifth, is there any matter in the universe differ-ent from the matter of this earth ?

I have been taking your paper for 2 short time only, and thus far, an happy to inform you that I like it—like it for its freedom and willingness to discuss on any religious topic or creed. Camden, Ohio, May 16th, 1871.

Letter from Dr. Daniek-Reed,

ED. JOURNAL :- As it seems your very excellent paper is regarded by Spiritualists as a medium of thought between friend and friend, as well as the source from which is to be derived much valuable information in regard to the advance of the great and beautiful traths of spirit communion, I take the liberty to say that we have lately been enjoy-ing a feast, as shown through the powers of that very excellent lady, and powerful test medium, Mrs. Jennie Ferris. Coming here as she did, just on the eve of the Brinkley College ghost sensation, the minds of many were the for investigation and the minds of many were ripe for investigation, and the result has been that she has done us great and lasting good, and it was with sincere regret that we parted with her, and we shall joyfully hall the day of ber return.

Memphis, Tenn., May 16th, 1871.

## "The Bible vs. Spiritualism."

The above is part of the title of a pamphlet by Professor G. T. Carpenter, A. M., of Oskaloosa, Iowa. The amount of the Professor's argument is, 1st, the Bible condemns Spiritualism; 2nd, it is denounced by certain persons who are its enemies; and 3rd, it is a species of Infidelity. This is about the substance of the arguments used by Prot. Carpenter, A. M. (hasn't he got any more titles ?), and although we are not believers in Spiritualism, yet if we had no better arguments to bring against it than those which he offers, we think we should have sense sufficient to keep still. But the vauity of certain Professors to appear in print, when they have nothing to say, is wonderful, even for so promising a State as Iowa,-Boston Investigator.

-The nineteenth century demands a religion based upon science, and it is fast achieving it. -S. A. Merrill.



## Jun 5, 1871.

## RELIGIO-PHILOSOPHICAL JOURNAL.

# Original Zoetry.

Wrillen for the Religio-Philosophical Journal. TO MY OLD WIFE.

BY II. WINCHESTER.

I love my cld wi'e Though wrinkled and old Far more than earth's treasures A thousand times told; For she's richer and fairer And purer to me Than a'l things of carth, Or gems of the ses.

Oh. yes! I love my old wife, Though sixty long years Had made in her cheeks Deep channels for tears. Though all that was mortal Is now laid away. Her spirit is with us To greet us each day.

Yes, I love my old wife. For she's purer by far Than the light that comes down From the beautiful stor. Her spirit immortal Forever will bloom, And her heart be my heaven Beyond the dark tomb.

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Yes, my darling old wife Is my guard and my guide The angel that loves me. Who stands by my side, Ever blessing and cheering My pathway in life; Oh! I LOVE HER-God bless her-God bless my old wife!

Lower Lake, Cal.

## A REVIEW.

### To Mrs. Emma Hardinge Brittan.

DEAR SISTER :--- I have seen your article recently published in the BANNER OF LIGHT, in which you have been pleased to defend yourself against the critic'sms of a few "Spiritualists" of America; for I have not the least idea that the grand majorities of Spiritualists in this country (even reported by our opponents as reaching ten millions) have ever indulged in any very unjust opinion concerning your course in employing a clergyman of the English church to make legal your recent marriage.

Spiritualists are very much like other people : and the few who have so ungraciously intruded their questions cr opinions upon you, have done exactly what the members of the English church, or any other orthodox denomination would do, should one of their eminent bishops or elders go to a dissenting coclesiasticism for the performance of the marriage ceremony. And especially would this be the case when long years had been spent by this expounder in a zealous and-devoted service with voice, pen, and in-fluence, to establish the merits of his special faith. And while your reasons are quite logical in some respects, showing the necessity of conformity in Angland, and the perils, as well, of non-conformity, the results of your obedience, according to your own confession, have not proved very flattering in defense of your per-sonal and private rights. For after all, it seems those "persecutions and threats of harassing Isw-suits," which have beset you "from bitterly antagonistic family causes," do not betray a bet aideration of your ter or higher co comfort, or a protounder respect for English an-thority than the curious and critical questions of Spiritualisis, of whom you complain, have done. Except, then, in a civil or legal sense, the English law of merriage does not protect you -and if I understand you aright, your own peo-ple, whose tags you seem to elevate to such a dignity, are dive at provesive as any Soiritual-iets of whom you may compare a set the set "persecutions," those attainpts to syade the very law which you elevate to such an imposing au-thority, in contrast with the not less honorable claims of Spiritualists, which you so sweepingly condemn, prove it. At your position in the last paragraph but one of that article (BANNER OF LIGHT of Apr. 29.b) I am more than surprised. You say, "le-gal encoments become legal only when they emanate from duly constituted authorities." "When the Spiritualists, who are so fond of repudiating law, but are so particularly strong upon the law of their own opinions, are sufficiently in harmony with the laws of right, good order. God and Nature, as to be recognized for a law-abiding, law-loving people, their enactments will, no doubt, be acknowledged as legal, and ceremnoies by their ministers will not endanger the good name of those who participate in them "(!) As an advocate of Spiritualism, I deny that our people are fond of "repudiating" any law "founded upon right, good order, God and Nature," or that they are not a "law-abiding people. No more loyal or patriotic people are to be found in these United States than Spiritualists; and with the exception of a few fanatics, who are found hanging upon the skirts of any powerful movement, even your dear England can not compare favorably with them in point of "good order" and a high-toned morality. Why, think you the Spiritualists of this coun-try would have "harassed you with law-suits," "ever since we have been here,"-or did Spiritualists do it in England? Have not the advocates of English law just proven themselves opposed to this same legal result, this obedience to good order, and shown to us and the world that it is only the high military court, the crown police, that holds them in restraint? Where, then, is their superiority to Spiritualists, whom you sink so low in the scale of civil chedience? Let the criminal records of the last twenty-five years give us the exact statistics. Let the tables of desertion and divorce, the Richardson and Crittendon murders, the long catalogue of curtained crime which festers in the arms of English law, and Protestant Amerthe arms of English law, and Protestant Amer-ican law, to say nothing of the excesses of Ro-man Catholic priestcrait, which fattens on the lives of the innocent. Let all this foul pool of human licentiousness be fathomed, and tell me, who is responsible for the glaring immolation of these hundreds of thousands of public prosti-tutes in all the proud cities of "law abiding" England, and "law-loving," crderly, and virtu-ous orthodox America I What beautiful morality this which stars. What beautiful morality this, which stares us in the face from all the high courts of Christendom! Add to this the greed of speculation, the sanction of enormous frauds and villainies in every species of respectable swindling that curses the marts of Christendom, the deadly drugging and sale of liquors, and the innu nerable crimes that are sanctioned by Protestant England and America, from all of which they secure their revenues, and you will discover why Spiritualists want to see consistency. Nor are they without "a bar, a rostrum ;" and the school that bar and rostrum is, in the present, as a prophecy of the future. Besides, what you imply is not true in fact, for we have our "legal enactments," which have emanated from duly-

constituted authoritis." And ceremonies sancconstituted authorits.s." And ceremoties sanc-tioned by us do not "endanger the good name of those who participate in them." The RE-LIGIO-PHILCSOPHICAL SOCIETY of Illinois is a duly chartered society, with full power to be-stow the ministerial authority upon its worky and gifted members. The Louisiana State So-detro of Satistrative the Louisiana State Soclety of Spiritualists, the Indiana State Society, and others in this country, are on just as good legal foundation as any Episcopal or other Protcetant denomination. Nor are these "the enactments of the self-elected authorities, who rise up in our midst and preclaim upon their own witness their right to make, and even break,

withess their right to make, and even break, laws at their pleasure"(!) I am not willing such charges should go cut to the world on the score of a personal griev-ance, and, therefore, have felt moved to reply to your position. I must believe that those words were attered without consideration of their use by our ever watchful opposers, and with too much asperity of feeling against a few honest or much asperity of feeling against a few honest or consorious inquirers. But should any conduct of theirs tempt us to betray our Christ, or weaken our native fidelily to a great and noble cause? And is it just and right, in the hour of painful trial to wound the sacred cause which has poured angel benedictions upon our lonely pilgrimage, and lavished upon us the very best it had to give? Let us remember that the true mariner can not, must not expect exemption from all the vicissitudes of a tempestuous ocean. In our commerce with the world and with Spiritualists, we shall find captious, dogmatic, and curious minds, who may not regard the sensitiveness of their victims, but my candid conclusion is, that no one religion practically accepted provides a higher security to society and to the individual than does our angel gospel, which makes every man a law unto himself. And while you may be worldly wise in chosing obedience to orthodox authority, I doubt much if you do not find our free country and free religion far more endurable with its ten millions of Spiritualists, and in every respect a far more genial home under its present administration, than that of any arbitrary system the fruits of which are intolerance and persecution, though it be a "a duly constituted authority" of church and state.

Again, while we profess a spirit of almost un-limited toleration toward the rights of private judgment; we may still regard it as a healthy token when the advocates thereof attempt to throw cfl the dogmatic claims of any aggressive power seeking the subordination of the reason. In this, I have not found Spiritualists "dictating" to any one, that they should "throw aside all forms, law, and order ;" and I look over our great congregation of so many millions, and find them quite as true to their principles, as our High Church adherents.

If Brigham Young attends our meetings, he is a Mormon still. If John Noyes attends, he is still the high priest of the Oneida Communi-ty; and if Father Hecker goes over the land, defending the truths of Spiritualism, and teaching their wondrous purity in the church-their diabolical nature outside of the church-he is a Roman Catholic for all that. But the resolute, open, fearless and uncompromising character of vital. genuine Spiritualism, which now refuses to be represented by any counterfeit issue, is to be represented by any counterleft issue, is more active than any other power in America, in arresting the perpetuity of tyranny in any and every form of civil and ecclesiastical oppres-sion,—as witness the recent defeat of the igno minious medical bill in four different States, the Object of the counterpoint of the defeat of the igno Chicigo conspiracy against mediums, etc. And thus it is that legislatures are defining who we are and what we are, without any great fear of losing their "good name" by it, and we do not have to pay for the respect we have earned in a heroic and consistent defense of our just rights.

Spiritualism is not so much despised in this country as many imagine,-and if it were, who has the converts than our sister Emma ? Truly, M. J. WILCOXSON.

# MEDIUMS' DIRECTORY.

The Religio - Philosophical Journal being an especial friend to all true mediums, will hereafter publish a com-plete Directory, giving the place of all professional medi-ams, so far as advised upon the subject. This will allow better facilities for investigators to learn of the location of mediums, and at the same time increase their patron-age. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly regi-

tered. AP It is a lamenta' le fact that some mediums so far forget their self respect as to speak evil of other medi-ums, not unirequently even of those who are far their su-perive. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their indulging in such unkindness. It should be borne in mind that activitants visiting mediums carry conditions with "Astmelyes-so to speak-which aid or destroy the power of splits to control the medium visited; her coit is that one medium fives sails-faction to certain persons, another better to otherz-all having their viones, and justly so, too, and all equally hourst and usefu' in their place.

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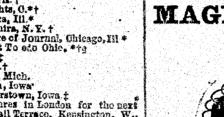
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garding fact as the basis of all science, has endeavored to find the proper place for evil in the actly, would be to do what he does occasionally, assume somewhat. But that he is many fath-oms in depth ahead of Oneida or Geneva, will be apparent to the careful reader, to whom we commend the work as worthy of the closest perusal. We intend to "pull a crow" with Mr. Moody in the future, respecting some of his positions; at present, we can only thank him heartily for this last effort to classify and arrange one of the most inexplicable fossils that the philosophy of life has brought to us down the stream of time.-Boston Investigator.

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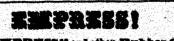
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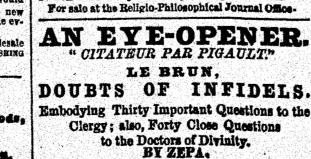
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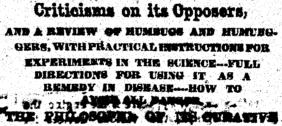
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Mrs. Blair, one of the most wonderful Spirit Artists in the world (specimens of whose work can be seen in the Reception-Room of the Ruldio-Philosophical Publishing House), is now prepared to furnish beauti-ful specimens of her work, ranging in price from five to one hundred dellars, to suit the purchaser. It should be borne in mind that Mrs. Blair executes this work when perfectly blindfolded (and, when con-venient, before a public andience), and with a rapidity NOT EQUALLED in this sphere of existence. The manner in which these paintings are executed was published in No. 3, Vol. 9, of the Rulston-Philosopra-ICAL JOURNAL.

Vas published in No. 3, vol. 9, ci the Hildo-Philosoph-ical Journal. For beanty of style and artistic finish they cannot be surpassed. They are worthy of a prominent place in the drawing-room or the picture-gallery. Considering that these publics are such positive demonstrations

that these paintings are such positive demonstrations of spirit power in the first arrs, no Spiritvalist should be without one or more of them. We will receive orders for any priced pictures desired -ranging from five to one hundred dollars. For ten dollars and upward, it will be well for the person send-ing to send his or her own autograph, that the Spirit Artist may get en rapport with him or her, the better to enable him to execute a more appropriate piece of work, to order. In sending orders, address S. S. JONES, 139 South Clark St., Chicago, Ill., inclosing the money by a Post Office Money Order, Bank Check, or Registered Letter. Frames will be furnished at wholesale prices, when ordered, ranging from one dollar upward, and gent by express to any part of the country.

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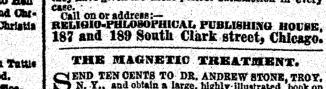
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#### CHICAGO, JUNE \$, 1871.

# A SEARCH AFTER GOD.

NUMBER XL.

The first World-A Retrospective View-Improvements in Different Planets-Who made the First Engine or Telegraph?

You ask the orthodox divine in reference to the first man or the first world, and he will unhesitatingly answer you, "This earth was the first habitable globe made by God, and Adam was the first man." The geologist, however, will impart to you different ideas in regard to this matter, and sustain his position by evidences which seem to be correct. Whatever question the human mind may consider, this idea invariably arises in reference to the first cause, and many even are so foolish as to inquire, "What was before the eternal ?" In explaining the nature of any law intimately connected with the material world, the query invarisbly arises, who instituted these laws, who controls them, or do they, from some inherent impulse, work independent of supervising intelligence ? It is easy to perplex any philosopher with queries, embarrass him with suggestions, and throw obstacles in his way that he finds it quite impossible to surmount. It is generally the base, that the younger and more artists the mind. the more pushing the suggestions, and the more difficult the questions propounded for solution. The little child who asked her ma "Who made the birdies ?" and in response thereto received the answer, "God made them, darling," had another query immediately arise in her mind, and she still desired to know, "Did God make the mice ?" and received an affirmative reply. Still inquisitive, she desired her mother to inform her. "Does God keep a cat?" The mother, in answer to her last question, said, "Darling, you had better go to bed." Since we commenced discussing this intricate God question, from all sides interrogatories have come pouring in, and we have been intensely interested in studying them, and obtaining from the influence that accompanies the letters, the character of the inquisitive writers. Some are investigators, who have no well-defined opinion in reference to Deity, and who are following our Search with great care, hoping to find some safe place where they can securely rest without danger of having some profound thinker create a squall, or a hurricane, or earthquake, or volcanic eruption, or pestilence, or war among old notions, and banishing all of them through the force of his will, establish others in their place. Well may thinkers seek for a sure foundation on which to rest, knowing that some iconoclastic thinker may come along to take from them the foundation on which they stand. The Devil has gone; poor Adam is regarded as a myth; Mother Eye long since vanished like a will-o'-the-wisp; and now the Christian God is about to take his departure also. Old theories are passing away, to give room to encroaching new ones, and the world is all aghast at what will come next. Well may humanity query, ibrow in obstructions here, cut off our retreat there, harass us by criticisms, and regret the failure of our efforts to overthrow existing ideas. We stand in the position of an invading army, and opposing us is the whole Christian world, and many who have no well defined notions in regard to this question. Now, the great obstacle thrown in our way. to embarrass us, cut off our retrest, and compel us to relinquish our Search, is the question: Who made the first earth? This, really, is an important question. On its correct conclusion all depends. If our previous position be true we must have it in our power to answer this question in a manner to be easily understood. Really, how can we answer the inquiry, "Who made the first earth?" when time is of endless duration ?

### A RETROSPECTIVE VIEW.

We go back in the misty past, millions and millions of ages, until the mind is lost, as it were, in the contemplation of the number of years, and still we see worlds revolving on thei; axis and inhabited by intelligent beings, and we find the same grand achievements then as now. The magnetic telegraph, the steamboat, all the yast and complicated machinery of earth, has always had an existence on some of the older planets. The engine, railroad, -in fact, all improvements that have a place on the surface of this earth, have acted out as important a mission on numberless other worlds. Ask me the question. "Who made the first engine," and so far as this earth is concerned we might trace its history from Stevenson, Newcomen, Fulton, and others, but still I could not answer the question, "Who made the first engine?" In yonder orb that twinkles so beautifully in the azure dome, and whose light would require thousands of years to reach the earth, and which would continue to twinkle, if annihilated at once, for the length of time its light requires to reach us, had the engine long before this earth was conceived, - in fact, had all improvements that characterize us here. Yes, there suspended, as it were, by a hair, is a world where the improvements inaugurated exceed those of earth as much as the light of the orb of day exceeds that of night. There, too, long since, the telegraph has been laid aside, and an invention adopted that is a marvel of simplicity and usefulness. Through the operations of a simple contrivance, the people there converse with each other, though thousands of miles apart, and all the characteristics of the voice are sustained in the transition. Yes, there, on that glorious world, the arts and sciences have reached a grand height indeed, and the philosopher in his wisdom there never asked who made the first engine, for should he, there would echo throughout the vast corridors of the heavens, "Who made the first hour ?" Who started time on its ceaseless wings? Who combined matter, and maintains its laws? On each planet, on each throbbing world, in the vast regions of the inhabitable space, the most ancient historian has never attempted to chronicle the date of the creation of the first engine or the first telegraph. In essential particulars, all worlds are the same. It is true that human beings differ somewhat in different planets; so do all classes of machinery, though in essential particulars they are the same. The engine that moves the commerce of the world, that goes belching along with terrific speed, and is the wonder and admiration of all, resembles those that have existed for millions of years, yet if you should see one that has been constructed in the older worlds, you would not at first recognize it as an engine ; in principle the same, but in appearance as widely different as you can imagine 1 Would you ask me who made the first engine, who first conceived the magnetic telegraph, or the spinning jenney? Please go with me to yonder planet. Our spiritual eyes discern activity there. Spread out before us on an inclined plane, are many strange devices, and we are lost, as it were, in contemplating their nature. These are inventions that have had their day, acted their part in the race of progress, and now have been haid saids in a cabinet designed for the purpose, like the Patent Office at Washington. What mgnificence! The various machines there, in order to illustrate their character, are in motion, and the noise created a magifele inligrafit its vielen devices for weaving and spinning and casting metals, that have been laid aside-they are no longer essential to the people there, having been superseded by others more useful. Then, what scenes greet us! The eye is bewildered, the mind lost, as it were, in the contemplation of the grandeur of the view. The engine superseded-in fact all of our useful inventions here have had their day there. Shall I carry you, reader, to another world in space, where your eye can not reach, and from which light has never struck the children of earth? We will wend our way thither. There. too, we are appalled. What progress. Why, all the inventions of the world just visited, have been superseded there, and the engine there would no more compare in usefulness with our present mode of conveyance, than a train of oxen would with a train of cars! Thus it is, progress is written on all things. You might search for the first engine, or the first magnetic telegraph, and yet never find it. The first important invention-well, who conceived it? The question is a pertinent one. Yes, progress will never cease. The earth is only in its tenth year,-it is growing yet, scarcely able to stand. alone. You gaze at its arched domes, tall steeples, palaces, and wonderful improvements, and imagine, perchance, that they can not be excelled. You trace the history of important inventions on earth, but can not follow them in other worlds. Thus it will ever be. Man will constantly be presenting questions for solution. A little child can puzzle and perplex the wisest philosopher. Who made the first earth. the first engine, the first telegraph-who first conceived them? Where shall we go for an answer? Shall we philosophize; shall we glance in the horoscope of the past, place ourselves in rapport with the soul of things, penetrate the arcans of nature, in order to-find a solution for it? The world desires to know. Au answer to the question is demanded. If individualized intelligences make worlds, who made the first one. and if individualized intelligences make engines, who made the first one? Now, as it would be impossible, as you can see at a glance, to tell who made the first engine, would it not be equally impossible to tell who made the first world? But we know how an engine is made, and in essential particulars all engines are con-" structed like it. We know that this earth was made by individualized intelligences, and in essential particulars, all worlds are made like it. But how can we solve this question, so it can be

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Supposing we should ask the interrogator to date the commencement of time, when it is endless in duration, both past, present, and fature. But if individualized intelligences are developed, brought forth through the instrumen-

talling of worlds, and in no other way, and they have the power, in turn, in cons of ages, perhaps, to became world makers, the question is a pertinent one, and well worthy of the exercise of the ingenuity of the mind of man, Obsta. cles are in our way, and we must remove them Puzzling questions have been asked, and we mustanswer them. Clouds have arisen over our pathway, and we must dissipate them. Amidst all these difficulties, we will proceed in our investigation, knowing ere long, the lights we are reaching for, will burst in upon us, revealing the footprints of the being after whom we are searching. Thus it is with life,-onward and upward, with an eye on the celestial glories above, marching with stately tread, humanity moves on. The firing of cannon; the tolling of bells, the cry of the widow and orphan, the moans of the dying, the shouts of revelry, the hearty laugh of j-yous mirth, and the music of happy hearts, all unite in one grand song-still the column moves, the masses falter not, the material recedes, and the celestial opens up in grandeur to receive the advancing columns, but, remember as passing along in this grand phalanx, that you are only one of a grand army. beautifully interlinked with all the rest, and that in proportion as you try to make others strong, pure, and self-sustaining, you will grow strong, pure, and self-sustaining yourself.

### (To be continued.)

### Joseph Potts and his two Sons, William and Andrew.

We had the pleasure last week of receiving a call from Joseph Potts, a resident of Harrisburgh, Penn., and were highly entertained by his conversation in relation to the wonderfal mediumistic development of his two sons, Andrew and William, twin brothers.

Mr. Potts is well advanced in life, having reached the good old age of sixty-seven years, and, judging from his quick step, bright eye, and hearty appearance, he is destined to live many years yet. He is somewhat mediumistic himself, and being constantly under the ministration of oving spirit friends in his own family, he indeed leads a happy life. Mr. Potts is an honest man; every lineament of his face, every word he utters, every movement he makes, speaks in emphatic language his purity and integrity. 'An honest man is the noblest work of God;' such is Mr. Potts, who favored us with a brief narration of the spiritual experiences of his own family. He formerly resided with his family at York, Penn, some eighteen years ago, and it was there that the development of his sons commenced. Sitting in circles that were harmonious, the peculiar mediumistic traits of his two boys were soon brought grandly out. The raps first came, then the tipping and moving of the table, which was followed by writing and speaking.

William's mediamistic nature is entirely difandiew's,--- bis b artistic order, still containing these disherts that the Bouts William can use in painting likenesses and landscapes,-and the wonderful manifestations through his organism excell the remarkable levitations of Home, an account of whom was published in a previous number of the Josephian. One surprising feature exceeded with the work of his spirit hand-they do not use his hand, and, in fact, his presence is not always demanded. The room dedicated to the work of this circle -and when they are at their labor, it is partially darkened. No one is allowed to be present in the room when they are at work, and no material is required,-only the paper on which the picture is to be projected,-not even a pencil, brush, or colors of any kind, is requisite. The paper is merely put in the room, and it is moved to a place suitable for the work of the artists, when they accomplish what they desire. It may not be amiss to say that it is only since October last that this peculiar phase of manifestation was given through William's mediumship. Mr. Potts informs us that the artists controlling his son have furnished him correct likenesses of his father and two daughters,-no portrait of them having been obtained during their earth-life. But their efforts seem to be more particularly directed in presenting landscape views of the Summer Land, all of which are really beautiful, and the manner in which the work is accomplished, cannot fail to confound the skeptic and the scientist, and compel them to acknowledge that spirits do the work. Who among the artists of earth can improvise material for a likeness of a beautiful landscape view? Well may such peculiar exhibitions of power attract the attention of the civilized world, and instigate the inquiry, "What is it, if not spirits?" But where is the material obtained by those who execute the work ? Why, every school-boy knows the peculiarities of light, and how the different colors are separated and blended by the "solar spectrum." In this light, we judge, is the "mine of colors," from which the scientific circle of artists extract the material they require. Indeed, it looks reasonable that they should, for light is, in a sense, a tangible substance-tangible to the spirits, who can extract therefrom various hues. Mr. Potts once witnessed their operations, and the material used seemed to surround the paper like a cloud, and was projected therefrom, forming the image desired. There seems to be no blot or blemish about the paper to indicate that the work is slovenly done; the different colors blend beautifully, exhibiting great skill on the part of the artists. When the work was first commenced, in Octoher, pencils were used, but now all materials excepting the paper itself, are omitted.

the nature of the process they are compelled to use; and the time is not far distant when more wondertal developments will be brought forth, and in a manner that can be made more public.

This medium is a fine c'airyoyant, and the spirits will hold up before him words and sentences which he will read in rapid succession, many times giving some remarkable tests and statements of fac's.

The mediumahip of Andrew is guite different. He is controlled in a mysterious manner by the spirit Patrick, who freq tently entrances him. and performs some remarkable feats. The phase of manifestations through him are peculiar indeed, and trathfully exhibit his own nature, for the spirits must work in accordance with the natural tendency of the elements they use. Under the control of Patrick he sees (or the spirit controlling) into the earth, as we would into a glass, and detects the character of all objects concealed there, and never fails to correctly point out their localities. Strange feature this, but nevertheless true. A few weeks ago, while entranced, he was taken by Patrick near the Virginia line, where he dug up from the earth several dollars in specie. He remained away three days, and knows absolutely nothing of the place where the money was obtained, only as he was told by his controlling spirit.

One time Patrick took him to a mud-hole, and he dug therefrom thirty-five dollars. To convince a neighbor of the truthfulness of spirit control, he went on to his farm, and in varions places requested him to dig, and in each instance the article was found as predicted.

It would require a large volume to give in detail all the remarkable incidents connected with his meliumship. He once found a lead jar in a tree, containing "continental money." Seizing a hammer and chisel on one occasion, he went to a rock two or three miles from town, and in the presence of several witnesses, dug into it several inches, taking therefrom a human tooth.

These are strange manifestations on the part of the Spirit World, yet admirably adapted for a specific purpose, for they cannot fail to convince ekeptics that supramundane influences are engaged in the work.

On all sides we hear of wonderful manifestations. It seems as if the angel world were determined to break down the barriers that support old Theology, and convince the world of the truthfulness of spirit communion.

These two mediums are doing a grand good work, and we hope the time is not far distant when they will be before the people in a more public manner. Their mediumship differs from all others of whom we have any knowledge, and in their peculiar sphere of action, the doors of the Spirit World will swing open to give us a clearer view of friends there.

Long may the father and two cons live to disseminate the truths of the Harmonial Philosophy.

### **Physical Manifestations.**

Our city continues to be favored with physical manifestations of spirit power, of an as-

ception rooms, gave the numerous spirit paintings and likensesses belonging to this POBLIEST-ING HOUSE & Careful and critical examination.

Quite a numb.r of other strangers have called during the great Baptist gathering in this city. We feel confident that many of them, and this gentleman in particular, will go home the wiser and happier for the knowledge gained in regard to the truth of Spiritualism.

We would not omit also to state, that the same clergyman attended one of Charles H. Read's scances, at MIS. A. H. Robinson's residence, 143 Fourth Avenue, where he had a most ample opportunity to witness the marvelous feats performed by spirits through that remarkable medium, one of which we will describe, as it was repeated several time for the special benefit of the Baptist clergymin :

He held Read fast, so that he could not stir without his knowing it. While holding him with one hand fast to his shoulders or his coat, the light was extinguished but for a moment, when Read's coat was remeved,-thrown clear from him. This most remarkable manifestation being so extraordinary, the minister requesed it repeated-it was done several times, together with many other equally strange things.

This remarkable medium's powers are so surprising, that we shall present our readers with another article, more fully delineating the same.

#### Charles H. Read

Arrived in the city a few days ago, and is creating great interest among Spiritualists on account of the wonderful manifestations given through his mediumship. The spirits -managing his seances seem to have perfect control of the forces required. and operate with them in a manner that can not fail to open the eyes of the skeptic. We had the pleasure of attending one of his seances, and the exhibition of spirit power was truly remarkable. A committee was appointed to tie him, and it might be well to state in connection, that one of the members thereof was a distinguished Baptist clergyman, who dared meet with Spiritualists, and who was willing to test the truthfulness of their assertions in reference to the origin of the phenomena. The care with which he tied him, and the close scrutiny manifested, showed plainly that he did not intend to be deceived.

We look upon this movement on the part of this clergyman as auspicious of his future conversion to Spiritualism. No one can attend Mr. Read's seances, and go away without believing there is an infinence outside of the mortals of earth, caused by spirits.

No sooner was Mr. Read thoroughly tied by this skeptical committee, and the room darkened, than he almost instantly ordered a light, revealing a chair suspended on his arm. This was so quickly done that it startled all present. Again the room was darkened, and ten seconds had not elansed before his coat was taken from him. It might be well to state that the committee had securely tied his hards together, also secured him to the chair, rendering it impossible for him to move. Notwithstanding all this, the powers controlling him could so manage the forces that they could accomplish as quick as thought, all that they desired. Solid rings were put on his arms, and this so rapidly done is to show conclusively that the medium had nothing to do with it, only as an instrument which the invisibles could use.

After these feats, the committee and of hers were

understanding one as we have ever seep. He called at our re-

take Handham of settin Mands of all who give him an opportunity. His terms are five dollars. if a spirit picture is obtained-nothing if not. The price may seem high, but when it is considered that four-fifths of the trials are abortive, and all at his loss, a different conclusion will be arrived at. Mr. Willie is not making so much money as he would if he followed his regular profession as a photographer. It he does ordinary work, it unfits him for taking spirit likenesses.

We again say to friends, avail yourselves of this opportunity to procure spirit likenesses. MRS. LORD has returned to the city, to remain during the summer. We have often reported the phase of her mediumship. No better one lives, for intelligent and interesting communion with loyed ones in spirit life, reclothed with physical bodies,-tangible and palpable to the touch, as well as affectionate in conversation.

The BANGS CHILDREN are now settled, and holding seances regularly-the time and place will be given hereafter.

These little children, it will be remembered. give their seances in the day-time. We attended one on Monday evening, in company with a Baptist minister in high standing with his denomination. His spirit friends manifested themselves to him in a manner absolutely convincing. One incident we will venture to relate :

One of the children held a slate under the table with a pencil on it with one hand, while the other rested upon the top of the table, in the light. A name was immediately written on the siste, without the touch of mortal hand. The minister read it, "Aunt Bishop," and said he did not understand it. The name was rubbed ont, and the child again held the slate under the table as before. The pencil was heard writing again, and immediately a signal (rapping the pencil on the siste) was given, which seemed to be understood to mean that the writing was done. The slate was taken out, and to the surprise of the minister, there was written in a bold hand, "Ann Bishop." The clergyman admitted that he knew Ann Bishop well in this life, and that she died some time since.

Then followed an interesting conversation between priest and spirit-Ann Bishop. It was interesting to listen to, especially such portions as had a theological bearing. Such questions as a preacher would be likely to ask, were asked. To most of them quick and emphatic answers were given. To the question, "Are you with Jesus ?" the spirit was absolutely silent. Then to the question, "Are you happy?" the response was an emphatic, "Yes." The gentleman was left to conjecture, whether Ann could be happy, and yet not be with Jesus.

We have not seen an investigator more sincere in all our experience than was this gentleman. He called on Mr. Willis the spirit artist. The spirits who are engaged in this work are | and sat for a spirit likeness. He got as fine a

ad to put their heads upon his shoulders, and while his hands were resting upon the one standing by him, his (the medium's) cost would be taken off of him in an instant, and spirit hands felt touching the face and arms of the investigator.

The manifestations given were of the most convincing character, and all left the sennce well satinfed that Mr. Read is really a most wonderful medium. Indeed I what a shower of manifestations at the present time ! Spirits now write with their own hands, give the likeness of loved ones in spirit life without the aid of any material except a white sheet of paper,--painting scenes in spirit life on panes of glass, and are developing new mediums in all parts of the country, with various phases of manifestations.

Spiritual Seances.

The BANGS CHILDREN will hold scances on Tuesdays and Thursdays, from 2 to 5 o'clock, P. M., and on Monday, Wednesday, and Friday evenings, at 7:80 o'clock.

Residence, 227 South Morgan street. Take Madison street horse cars to Morgan street. Go south to No. 227-second door south of Tyler street.

The time, and places where seances will be held by other mediums, from time to time, can be learned by calling at this office.

The Bhagvat Geeta-Hindoo New Testament.

We have to announce to the many liberalminded people who have already dared to send for the above-mentioned book, which was written over four thousand years ago, and contains the basis of the Christian's New Testament, that they will during the ensuing week, receive the same, bound in best quality Msgenta muslin, nicely embossed in gold. It is a book that the purchaser will be proud to exhibit, and place in the hands of acquaintances.

Every one who has any desire to know the truth in regard to the origin of the Christian religion, and the fact that KRESHNA of the Hindoos, in the day of their country's glory, three thousand years ago, was venerated and worshiped, precisely, as Christ now is by Christians.

We have been induced to get out this rare work in a neat and cheap form, that it may go into every house where people dare read, and speak of the truth as it really exists. Price \$1.25; postage, 16 cents.

We Have not Forgotten Them.

Who? Certain names on our mail list, with figures which indicate 1870, 1869, 1868, etc. etc. We are really anxious to renew our correspondence with them ! Will all such take notice. and write us first? We will reply promptly. See the little yellow monitor-a tell-tale that sometimes causes the JOURNAL to be hid away from neighbors, when it should be read by them 1

# RELIGIO-PHILOSOPHICAL JOURNAL

## Fersonal and Local.

-The "Search after God" will be concluded in about ten more issues of the JOURNAL. Mr. Francis will then commence a series of articles of thrilling interest,-"A Ramble Among the dry bones of Old Theology in Chicago," embracing "Sketches of the Other Side of Life."

-Dr. J. K Bailey was in the city on Thursday last, on his way to La Porte, Ind. He will attend the State Convention at Indianapolis, Ind.

-Dr. Kaynor gave two lectures at Belvidere, Ill., much to the gratification of the people. He was very successful in disgnosing disease. F. A. Hull speaks in high terms of his efforts.

-Thanks to Mrs. Addie L. Ballon for forwarding to us several important items in reference to Spiritnalism. She is lecturing this month at Terre Hante, Ind.

-The Rev. Edward Werner, of Michigan, & Lutheran preacher, is in trouble. He is charged with obliterating the cancellation on postage stamps, and using them again.

-There is a haunted house in Sanilac County. Michigan, and uncarthly noises fil the people with horror.

-P. R. Lawrence has been lecturing and healing at Augusts, Iowa.

-Brother Nathan Stevens informs as that Jacob Speers is performing some ramarkable cures in Missouri as a "faith doctor."

-Brother A. J. Fishback sends us a large list of new subscribres. Thank you, dear brother. Oar lecturers can do much in turn for fayors received through the JOURNAL, by aiding in its circulation. He writes to us from Marion, Ill.

-Mrs. F. A. Logan has been lecturing at Logansville, Wisconsin, and several other places along the line of the railroads there. Her address is Genezee, Wis.

-George Mee writes to us speaking in high terms of the ministrations of Dr. Blain at Lowell, Ind. Mrs. Mand Lord has also been there holding seances, creating great interest.

-Moses Hull speaks the first Sunday of June at Lotus, Ind. ; second, at Michigan State Convention; third, at Sturgis' yearly meeting ; fourth, at Battle Creek. Michigan.

-James S. Parshall, of Morrisania, N. Y., writes "Please find inclosed ten dollars, which you will bave the goodness to place to my account; as I see by the yellow all pasted to the paper sent me, I must be one to whom it may concern only.' Now, I shall, on reading your paper, feel when I see the above notice, that it is not intended for me, but for some other unfortunate individual."

Remarks :- Thank you, brother. Your example is worthy of imitation. Our philosophy is doing its work well! There are but very few readers of the JCWRNAL any considerable length of time, who do not appreciate the beauties of the golden rule.

-N. B. Starr, the spirit artist, will visit Chicsgo this summer.

-In answer to the query, "Can spirits pass to the other worlds?" Hudson Tuttle gives the following in his "Arcans of Spiritualism :" "T. is depends on their degree of refinement. While some are very pure and etheres!, others are gross and unrefined. The censualist, the depraved debauchee, in many instances are so gross that gravity chains them to the earth's surface, as it does man. They are denser than the spirit ether, and hence have weight, and can not rise from the earth. Others, who are more spiritual, can only rise to the first sphere ; while othere, still more refined, pass at will through the universal ocean of ether, visiting other globes and other solar systems. The degree of purity or spirituality determines whether or no the spirit shall be chained to earin, or allowed freedom to travel the ocean of space."

-Next week we shall publish the recult of the

knowledge. The soul eagerly grasps after this, though prejudice and ignorance may lift their Philadelphia Department. barriers against it.

Subscriptions will be received, and rapers may be obtained at wholesale dr. retail, at 634 Race street, Philadelphia.

Human Life.

How wonderful in all its departments is hu-man life. Its lights and shadows are ever fail-

ing upon us, and blessed are we when we realize

the true meaning of these, for in each there is a

lesson fraught with instruction for us. Very of.

ten in symbols and visions, life is reflected and il-

Sitting quietly in a Friends' meeting many

years ago, we saw a road on whic's we seemed

to be traveling in a small carriage, alone. Some-

times the road was smooth and level, and at

others it was so much higher on one side than

the other that there was danger of upsetting, af-

ter a time it became so rough and uneven that

we were obliged to get out and leave the car-

riage. Then for a time we rode on the horse, but the road became still more precipitous and

rough, and we soon reached a portion on which

the horse could not go, but we could go along it, and there we found a beautiful plane, a road on which we could travel with more ease and rapid-

would come to such a place as this. It seemed

and there was considerable undergrowth of

green shrubbery, but many of the trees were

on, so that the scene was not very attractive.

Next, she saw a large stubble field, very un-

attractive, no green things growing there, only the dry old stubble. Lastly, she saw a beauti-

ful field of golden grain, waving in the breez?, rich and ripe for the harves!. These represented

three conditions of humanity. The first was the church, with its old creeds and dogmas, many of

them like dead trunks and stumps of trees that

had formerly lived but had lost all their green-

ness and beauty, cccasionally a branch and some

undergrowth had a green tuft of spirituality on

The stubblefield was cold, barren materialism without any green thing in it, in which a great

many persons live. Lustly, the beautiful field of grain was Spiritualism with its rich and waving

fields of grain, ready for the harvest for every-

one who is willing to put in the sickle and reap for themselves, and enjoy the gathered sheaver. Then she received the following :

And say this path, though dark and lone,

The angels from their starry home

But if life's victory we would gain,

The planted seeds, the harvest yields,

And when the precious ore would find,

But deep down in the earth's dark mine

Or hope that crown to wear,

The heavy cross must bear.

Ye do not seek in unfilled fields

With toil and care combined.

Ye do not plow the ground,

The gold and gems are found.

The golden grain to find;

We must pass on, and oft in pain

In pitying love look down,

Leads upward to a crown.

it, but it was not very attractive.

down for us to walk on.

lustrated.

Light is sown for the righteous, and joy and gladness for the upright in heart.

Love lightens all life's burdens.

Jealousy and suspicion blight, not only the soul that harbors them; but all who come within their influence feel their withering blast.

Jealousy is always selfish, however much it may seek to hide this.

Truth wears no mask, needs no disguise.

No truth can satisfy the human soul forever, as no goblet can hold water enough to satisfy the thirst of a human being always, and it is the very nature of water to become stagnant. The fountain of truth is always open to man, and God gives him small goblets to drink with, but permits him to fill them often.-N. J T. Brig ham.

There never was a mind deep enough to hold all truth, but we can see truth whenever we are able to understand it.-Ibid.

We are all children of God, and in each soul there is some likeness of God; it may be covered over with dust, but it is there, and sooner or later it will germinate and grow. It may require the rain of our tears and the sunshine of good resolutions, in order that the flowers of good deeds shall spring up -10.d

ity than we had ever done before. Our friend, Jonathan P Magill, related a vi-sion he had, as follows: "I was walking alor g a In every year there is more sunshine than road and came to a place where there were high bars across the road, and I could not go on until rain.—Ibid. I had taken these down, so every little while I

Stimulants only double up the line of our lives; and if you can do more to-day, it is only emblematic of life's duties. We must stop and do what we find to do, and then the bars will be by reaching out and burywing of to-morrow. We can not lengthen the line of life.-Ibid.

Oar young friend, the poetese, M. M. J., re-As no two persons are exactly alike, so no lated a vision illustrative of human life. Three yiews were presented to her. First, a dense old person can absolutely control another. We are bound to respect the rights of others, or forfeit forest with large trees, stumps, and fallen trees. our own.-Ibid. A few of the trees had green branches on them,

"The element of fire is pure; it burns as brightly in the cottage of the peasant, as in the palace of the king." dead, and had their dried and withered leaves

"Love is to the human heart What surphine is to the flow rs."

We can only help others as we become strong ourselves.

We can do nothing that lessons our self-re-spect without feeling it, though we attempt to hide it from others.

It is not always best to try to soothe. Sometimes the truth may seem very severe, but in the end it will be found best.

You must be just to yourself, before you can be just to others. You can not do any thing that injures yourself in the hope of helping others.

> "Such harmony is in immortal souls. But whist this muddy vesture of decay Doth grossly close it in, we can not hear it."

Some persons say they wonder that modern Spiritualism did not come sooner. We only wonder that it came as soon as it did. For today, if a person is entranced, and gives communications outside of the church, they say it is the devil; but if they experience the same thing in the church, i. is a manifestation of the glory

We wonder that Spiritualism has come so safely to its mediums, when we read of Salem witchcraft and the persecutions of former times. We know it has come as soon as the world was

of progress, and the ministers are constantly putting on the brakes to keep the car from going too fast -- Warren Chase

Busboame are the gillion rays of truth that pierce the darkness.

## NOTICE OF MEETINGS.

### Eighth National Convention.

The American Association of Spiritualists .- The Eighth National Convention will meet at Troy, New York, on Tuesday, the 12th of September, at 10 o'clock in the morning, and continue a semion three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory. Each Province of the American Continent shall be entitled to one delegate for each working association within its limits, and the District of Columbia shall be entitled to two delegates.

Each active local Society, and each Progressive Lyceum of any State, Territory, or Province- which has no General Association, shall be entitled to one delegate for each fractional fifty members.

These Associations are respectfully invited to appoint delegates to attend this meeting and participate in the proceed.

HAENAH F. M. BROWN (Ol leago, Ill.), Pres. HENRY T. CHILD, M. D. (634 Race St. Phil.), Sec.

### Indiana State Spiritual Association.

TO THE SPIRITUALISTS OF INDIANA, GREETING : We would announce to the friends of the Harmonial Philpeophy throughout the State, and elsewhere, that the Fifth Annual Convention of the Indiana State Spiritual Association, will be held at Masonic Hall, in the city of Indianapolis, commencing Friday, June 16th, 1871, at 10% o'cleck, A. M., and will continue in session over Sunday. Each local liberal society within the State will be entitled to three delegates, and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to three delegates. The friends of the cause generally are cordially invited to be present and assist in making this convention a pleasant and profitable one.

Business of much importance is expected to be brought before the Convention.

Good speakers will be preenred for the occasion. A noted test medium is expected to be present, to add to the interest of the Convention.

Half fare arrangements will be effected with the railroads as far as possible.

Good board has been arranged for at \$1.00 per day for all who may attend the Convention, provided they remain three full days.

By order of the Board of Trustees.

J. R. BUEL, Secretary. Indianapolis, Ind., April, 1871.

#### MICHIGAN ASSOCIATION.

The semi-annual meeting of the Michigan Association of Spiritualists will be held at East Saginaw, commencing on the second Friday of June, and continuing over Saturday and Sunday. Each Society is entitled to three representalives, and each County Circle to as many as the county has members in the legislature.

Friends, give this notice your attention, and let us go to the feast with gladness and zeal, with full determination to take a long step upward in the journey of life.

J. M. Peebles and other good speakers will be present to Instruct, and with the objects of interest to be seen in that new and growing section, we may by communing with nature, and kindred souls, be strengthened for coming conflicts, The place is easy of access by railroa le, and the good friend promise good cheer and hospitality.

E. L. MANCEESTER, Pres. J. P. AVERILL, Ser.

### THREE DAYS MEETING.

The friends of progress, free thought and free religion, will h.ld their anniversary meeting on the 16th, 17th, and 18th days of June, at the Free Church, in the village of Sturgit, commencing on Friday, at 10 o'clock A. M., and continuing until Sunday evening.

Able speakers from abroad will be in attendance to address the people. Ample provision will be made to accommodets strangers who attend the moeting. A general invitation is extended to all to meet with us on this occasion, to

# A.B. Severance,

## THE WELL-KNOWN PSECHOMETRINT.

MEDIUMS.

ARE WELL-LENGWE PERCHONETERDY, Will give to those who visit him in person, or from auto-graph, or look of hair, readings of character; marked changes, past and future; advice in regard to business; diagnosis of disease, with prescription; adaptation of those intending marrisge; directions for the management of children; hints to the inharmoniculy married, etc. Trans-2200 for Full Delineations; Brief Delineations \$1.00. 457 Milwaukee St., Milwaukee, Wis. ol. 7, No. 13-tt.



Those who live at a distance from my rooms and wish to obtain spiritual pictures, can receive the same result as if they were here, by inclosing five dollars, with a picture or al to be made. If no likeness is taken, the money will bo refunded. Address, 150 S. Clark St., Chicago, Ili. v9 n25 1St.

## PROF. A. GOODMAN. Magnetic Healer. ST. NICHOLAS HOTEL.

Decatur, Illinois.

## v10 17 18

## MRS. LODEMA ATWOOD,

# Healing Medium.

Has been before the public as a successful Healer the past fifteen years. We rely entirely on the controling influences. We diagnose and give prescriptions by letter. Distance no objection. Will visit in person a reasonable distance these that desire, and can afford the expense. Delineation and ad. vice in a variety of ways. Emblems we give gratuitously to all cur patients, when presented by our guides. Our former custom has been to come en rapport with the applicant by the hand-writing or lock of hair; but to save time, and the enpleasant sensation of taking on the symptoms of the disease, we require the spplicant to give age and sex, with one or two leading symptoms of the disease, written by the patient, If able to write-if not, send lock of hair. As the giving of tests is not the object which we seek, but to restore the patient to health by Nature's own hand, in the shortest time possible, we do not deem it necessary here to lumber up an advertisement with what we have done or what we can do, but prefer to be known by our fruits.

Terms, for diagnosis and prescription, \$2; Diagnosis without prescription, \$1; all subsequent prescriptions, \$1 each. All letters should be accompanied with the fee, and addressed to MRS. LODEMA ATWOOD, Box 45, Lake Millio, Jefferson Co., Wis. v10 n1 tf.

### Dr. Abba Lord Palmer.

#### BOX 101, NEW BOSTON, ILLINOIS

WONDERFUL PSYCHOMETRIST AND CLAIEVOYAN

PHYSICIAN, SOUL READER AND BUSINESS MEDI TM.

Can diagnose discase by likeness, autograph, luck of hair, without a failure, and give prescription, which, if followed, will surely cure.

Can trace stolen property, tell the past, present and future -advise concerning business, and give written communications from spirit friends.

Disgnosis of disease, with preseription, \$2.09. Communications from spirit friends, \$3.00. Delineation of characacter with advice concerning marriage, \$1.00. n1 vi0 sf.

-Shakespeare

of God, and his special interest for that church.

prepared to receive it .- N. J. T. Briyham.

The churches constitute the brakes on the car

Brinkley College ghost story, giving contents of jar, and other interesting particulars.

#### -The Hall Brothers, Mrs. Addie L. Ballou, Mrs. M. J. Wilcomer, Dr. Bailey, Dr. Underhill, and other distinguished speakers and mediums, will be in attendance at the Decatur Convention.

-Thank you, Brother Wood, for that interesting pamphlet.

-Mrs. Bell Chamberlain gave two loctures at Charles City, Iowa, which Brother H Preston as ya were well received.

-Mrs. Shaw is lecturing in various parts of Ohio with great success.

-Several weeks sgo, George Henry Starr, sged sixteen, the son of the well-known microscopist, committed suicide at his parent's residence, No. 67 Morton street, New York city, by taking laudanum. Brooding over religious questions rendered him insane, and in a paroxyem he ended his life. Alfred Garrowsy, aged twen'y-two, a firm friend of young Starr, was with him the evening previous to his death. Grief for the loss of his friend depressed him exceedingly, and he committed suicide also, by taking morphine.

-The Spiritualists will hold a grove meeting at Haisey, Oregon, to continue four days.

-The Medium and Daybreak gives the following account of a seance : "The spirit Katie came immediately, and never left us, nor would she allow any other spirit to come near us. John King, she said, was engaged with the boys, alluding to Messrs. Herne and Williams, who were holding a scance at their rooms, and others she made excuses for. She now asked for a reel of cotton, so Emma had to leave the room for it. Question put by me, - But, Katle dear, what are you going to do with it?' Answer,—'To make you a crown of glory.' 'But I wish you would do something for Emms, as you know this scance is held on her account, and whatever gifts you have to bestow, please shower them upon her. She is going to school on Monday, and it will help to make her happier if she takes something with her that you have given.' An-swer,—'I will make a wreath for her, of purity and roodness.' I think these were the words. We then heard the cotton being untwined, the whole room being filled with a powerful perfume. Presently the wreaths were placed on our heads ; lights ently the wreaths were placed on our neads ; lights were ordered, and two of the most exquisite were seen, most gracefully arranged—Emma's chaste and beautiful, mine gorgeous with color. Katie then made a most flattering speech, very classical and very pretty. Either she is better versed in mythology than we gave her credit for, or she must have had a spirit dictating it to her. I must here say that at the time she was speaking of Hel-ep and Parks, two apples were placed in my hands. en and Paris, two apples were placed in my hands. After this, perfume of a most delicious kind was literally snowered upon us. A locket with a diamond star was taken from the chain of Mrs. Guppy, without its being uniastened, this was given to me, and a chain of Indian workmanship was given at the same time to Emms. On my remonstrating and objecting to these manifestations, the spirits forbade me at my peril to take it from the child.or to omit wearing the brooch until they gave me or. ders to return it. I was now so thoroughly ex-hausted that we were allowed to take some refreshment, but I did not return to the seance room again. Mrs. Gappy and Emma, however, went, and a sixpence with a hole in it, was given to the child, and something else which I have forgotten. The flowers were so fresh, and so beautifully arranged, that Mrs. Guppy suggested they should be photographed, but the morrow was Sunday, and who could we get to do it? Mrs. Guppy, however. who could we get to to the analysis and by, however, took them away, undertaking the task, and right well has she succeeded. A most beautiful photo-graph of them is now to be seen, which will ever be preserved as a souven'r of one of the most elegant manifestations we have had the privilege of wi nessing."

Do ye plant thorns to gather flowers, And hope to see them bloom? Or can ye stay the fasting hours That bear ye to the tomb?

#### Hach page of Nature's bock is clear For every soul to learn ; The tiny seeds thon sowest here

Rich harvests there return. To-day, walking in the garden of Gethsemane, with weeds of sorrow upon our spirit, we have a vision of life. The pathway leads pleasantly along for a time, and then all is dark and gloomy-clouds and storms overwhelm us, and the passage through these is one of suffering, in order that we may lay down some heavy burden, and through this we "must tread the winepress alone," and it seems that all have forsaken us-yet the cup can not pass away ...

Soon, however, the clouds begin to disappear. and as the mists rise, when the morning sun shines more brightly than ever before, and a new path opens more beautiful and pure than any we have trodden before, and so each sorrow lifts us to a higher planc-2 clearer atmosphere, wherein we may walk for a season, until some new elevation is to be reached; and walking again through the shadows, we shall find still another and brighter light.

So life moves on. Eich new morning is brighter, for the day-spring shines in our souls, and bids us go forth bravely on life's journey.

Failure was the first grand and signal success ot man. His first great fall was his first elevation.-N. J. T. Brigham.

All good and trath is gradually developed by a growth in the human soul ; but there is a certain time when we accept these.-Ibid.

A new truth never steps forth pure and clean, but always has some of the dust of the past upon its garments.-Ibid.

Every thing here is beautiful, and calculated to bless us, if we are ready to receive the blesting.-Ibid.

The only true happiness comes from positive good.-Ibid.

The older religions were based on fear; the new and the true on love.-Ibid.

A bird which has been caged through all its A bird which has been edge an ay, -30 if our wings have been crippled by the older theology, we must not expect to fly freely at once.—Ibid.

All human sorrow is nothing but the dark background of the life picture ; sometime in the ages we shall thank God for all our experiences-Ibid.

One of the most beautiful things that we can learn concerning God, is the completeness and (perfection of his care. In all existence there is not a single flaw in the perfection of his works.

Even in the fall of the leaves there is wisdom ; each leaf has a polished side and a rough side, and you will find that nine out of ten will fall with the rough side up, so that moisture remains upon it, and this makes its decay very rap'd, and so the leaf turns to dust and builds up new life.-1bid.

"Oh ! who the exquisite delights can tell, The joy which mitual confidence imparts? Or who can paint the the joy unspeakable, Which links in tender bands to faithful nearts."

The consciousness of spirit presence, and of

their power, to communicate to mortale, is the source of more by than any other single item of

When a pebble falls in clear water, we may discuss questions that concern humanity at large. see that it all moves, even deep down to the bottom of the lake; but if the waters be muddy, we can only see the movement on the surface,so is it in the human soul.

#### Missionary Work in Wisconsin.

J. O. Barrett, State Missionary	will lecture as foll	
Lone Rock,	Friday evening, M	ay 26th
Richland Center		11 28th
Orion or Muscoda		* 80th
Finnembre	Wednesday 11	· 31#
Woodman		ne lsi
Bridgeport or Prairie du Chien		
Patch Grove	Sunday "	
Bloomington	THEAMAA	s 6th
Mt. Hope or Lancaster	Wednesday "	** 7th

NEW ADVERTISEMENTS.

# SPIRITUALISM.

DR. S. L. MCFADDEN AND WIFE, MAGNETIC PEYmeran, Spiritual Test Mediume, Business Clairvoyants, etc., have located at No. 343 W. Madison St., corner of May, up

have located at No. 343 W. Madison St., corner of May, up stairs, Chicago. They invite all who wish the benefit of their mediumistic powers, to call and see them. They hold developing circles, diagnose disease without any previous knowledge of the pa-tient, tell of the past, present and future, give news from absent and departed friends, stc. They also explain the laws of life and death, good and evil, the cause and cure of inharmony, etc., thereby enabling persons to be a law to themselves,—to be their own thinkers, teachers, doctors, and preachers. ALL MEDIUMS AKEINTEN TO ATTEND FREE of CHARGE. The contradictions of the Bible, lying spirits, and false communications philosophically explained. Sit-tings for the examination of diseases, and private communi-cations, from S.A.M. to 5 F.M. Circles each evening; Sun-days not excepted. days not excepted.

Dr. J. Wilbur's

THE UNDERSIGNED MANUFACTURES TO ORDER, and keeps on hand all varieties of Open and Top Bug-

gies of the Best Styles; Platform Spring Wagons, with

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\*\*\* PRICE: \$1.75; postage, 20 cents. For sale, whole-sale and retail, by the RELIGIO-FULLOSOPHICAL PUBLICIONO HOUSE, 189 S. Clark St., Chicago.

WORK WARRANTED.

country.

v9 n25 18t.

By order of the Executive Committee. OREGON GROVE MEETING. The Spiritualists of Oregon will hold a four days meeting

at Halsey's Station, on the O. & C. R.R., seventeen miles north of Salem, Marion Co., commencing on Thursday, June 29th, 1871, A general invitation is extended to all, and mediums and

speakers especially. By order of Committee. JOEN S. HAWKINS.

R. V. FROBT. April 23d, 1871.

### NUNICA.

The Spiritualiets of Nunica, Ottawa Co., Mich., will hold their quarterly meeting in the Bartholomew School-house, on the second Saturday and Sunday in June, commencing Satprday, at two o'clock P. W. Mrs. S. A. Pearsall is engaged as speaker. A cordial in-

vitation is extended to all. R. B. JENSINGS. Crote and Basket Meeting.

There will be a grove and basket meeting held under the auspices of the Spiritualists, in a grove near the residence of Levi Lewis, in Bedford, Monroe Co., Mich., (in the Mason District', on the second Sunday (the 11th) of June, commencing at 10 o'clock A. M., and continuing throughout the

day. Miss Jane Fowler, of Adrian, trance speaker, and other eminent speakers, will be present.

The public are respectfully invited to attend; particularly members of Christian societies, and ministers.

#### Lowell Society.

The regular quarterly meeting of the First Spiritual Society of Lowell, Mich., will he held in Union Hall. on the let and 2d days of July next. Friends from a distance will be provided for.

Speakers wishing to locate in the Grand River Valley, and speak to the several societies in that vicinity, by the year, are invited to correspond with the committee appointed, stating their terms and their different phases of mediumship.

> Committee. B. E. BURT, Mrs. M. A. FULLERTON.

### Obituary.

Disp.-At Moline, Ill., of whooping cough, Charles H., infant son of C. W. and P. L. Reed, aged 3 years and 4 months.

A few hours previous to his departure, he looked up into space, and waved his hands, and shouled as loud as he could. He then said : "Here, here, here, take me-take me-take me!" He then became quiet and remained so un-

Tts Origin, Nature and Tendency,

## Astro-Theology.

This book is, so far as it goes, a thorough review of the Origin of the Christian system, showing it all to be plagar-bed from ancient beathens. Being unlike almost any other work over written on the subject, it cannot but be deeply interesting to all. Its explanations of Scripture are lucid, and so telf-evidently correct that no one can gainsay them. "." For sale, wholesale and retail, at the office of this pa-rer. Price at retail, 25 cents ; postage, 2 cents.

MRS. A. H. ROBINSON,

Healing, Psychometric and Business Medium,

148 Fourth Avenue, Chicago,

Mrs. Rozimson, while under spirit control, on receiv ing a lock of hair of a rick patient, will disgnose the na

ture of the disease most perfectly, and prescribe the proper remedy. Tet, as the most speedy curb is the essen tial object in view, rather than to gratify idle enriceity. the better practice is to send along with a lock of hair. a brief statement of the sex, ago, leading symptoms and duration of the disease of the sick person, when she will without delay return's most potent prescription and ramedy for aradicating the discase and permanently curing the patient in all curable cases.

Of hersel she claims no knowledge of the healing art, but when her spirit guides are brought "on rapport" with a sick person through her mediumship, they pever fail to give immediate and permanent relief, in curable cases, through the PORTIVE and MEGATIVE forses latent in the system and in nature, This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

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

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

Terms :-- Disgnosis and first prescription, \$3.00; each subsequent, \$2.00; Psychometric Delineation of Char acter, \$3; answering Business Letters, \$3. The money should accompany the application, to insure a reply.

## J. G. W. ENTWISTLE, CLAIRVOYANT PHYSICIAN.

No. 194 South Clark Street, Room S, Chicago.

He is prepared to treat any of the many forms of disease, He is prepared to treat any of the many forms of disease, and possesses a peculiar insight into the cause and character, and a controlling power over it which seems wonderful (even to himself). His medicines are purely vegetable. Invalids at any distance will be as thoroughly examined, and the means of cure (if curable) as definitely pointed out as if they were present, by sending a lock of hair, giving name, ago, sex, and two leading symptoms of the disease. Insanity and fits not treated. Examination fee, by hair, \$2.49. vio m8 fit v10 n8 9t

## DUMONT C. DAKE, M.D.,

ANALYTICAL PHYSICIAN FOR CHRONIC

### DISEASES.

---0---Pat'ents at a distance successfully treated. Medicines sent by mail or express. Send a simple statement of condition, age, and sex, occupation, temperament, (if not known, send photograph). Address P. O. Box 30, Chicago, III. Send for ANALYTICAL HEALTH JOURNAL. y10 pS tf

### GROSVENOR SWAN, M. D.

DR. SWAN MAY BE FOUND AT ALL hours, at 117 Wabash Ave., Chicago, where he will be happy to receive calls from his old friends and patrons, and all who may require his cervices. v9 18 tf

#### two or more seats, with or without top. This wagon is an improvement on the old two-spring wagon, and as a busitil he died. ness wagon, or for family use, is unsurpassed. Best quality of stock used, and first-class workmen employed, and all CHRISTIANITY; Situated on the Erie R. R., we have good facilities for shipping, and are constantly sending work to all parts of the

Considered in the Light of

HESPERIA: By D. W. Hull. AN EPIC OF THE PAST AND FUTURE -:0:---

MAGNETIC PAPER HAS cured all sorts of complaints, from cancer to cold feet. Send stamp and receive one paper free. Dr. J. Wilbur, 460 W. Randolph St., Chicago, Ill. 3 n10 v10 tf. H. B. ALDEN, Sec.,

CARRIAGE MANUFACTORY. Waverly, N.Y.

N. KINNEY.

J. H. LUTHER.

From the Wooster (0.) Republican.

Mrs. Lord to Splritualists everywhere, and especially ly to those who, like us, are almost overwhelmed with religions, and skeptical bigotry, especially

Astonishing Manifestations.

memory, were living in these degenerate days,

he wou'd have his hands full of business in this

city, at the house of Mr. David Hoffman, near

the corner of Pittsburg avenue and J. Stibb's

lane. The family is said to be haunted by ma-

lignant spirits, who are uncomfortably rampant

in their evil doings, diabolical in their transac-

The family consists of five persons: Mr. Hoff-man, who is about fifty-five years of age; his

wife, about fifty; two daughters, respectively

aged about seventeen and twenty, and a son,

probably fifteen years old. They formerly lived

in Holmes County, Mr. Hoffman being em-ployed as miller in Sharp's mill, two miles south

of Millersburg, where the family were regarded as respectable, intelligent and Christian people.

as respectable, intelligent and Christian people. He stated that he was doing well at the mill, had a good salary and a good home, and in ev-ery way in comfortable circumstances, until dis-order, in a mysterious way, visited his family. It first commenced, he said, a year ago last June, by his misting two dollars from his pock-et hook after which he privately hid his money.

et-book, after which he privately hid his money;

but that, too, disappeared in the most unac-

countable manner. Articles of food and cloth-

ing, in daily increasing quantities, went the

seemingly having headquarters in the cellar.

The family, from being annoyed, at length be-came frightened, and, imagining that change of

abode might bring relief from the spirits, re-

moved to Wooster last summer, Mr. Hoffman

remaining at the mill, where he was unmolested

by any evil visitation. But his family who lived in Mr. Shook's hcuse, West Liberty street, was not so fortunate. The clothing of the mother and eldest daughter was taken, some

returned-from whence, no one could tell-all cut to pieces as if with shears, and some found

sccreted in out-of-the-way places. For instance :

all their underclothing was found stuffed into

the mouth of the cellar drain, a silk dress hid

under a wood-pile in the cellar, and skirts, etc.,

buried in the sand. Many written notes were

thrown, apparently from the cellar, bearing all

kinds of messages. One was, that, if Mrs. Hoff-

man would come down to the foot of the cellar

stairs on her knees, on a certain specified day

and hour, she would there find a box containing

two thousand dollars. Prior to this, the family

had become afraid to enter the cellar; and as

she could only go down the steps backward on her knees, Mrs. Heffman, afraid of bodily in-

jury, wrs dissuaded by neighbors from making the hazardous attempt. But she went to Holmes

County and brought her husband to Wooster,

hcping he could get the lucre, and by his pres-

ence abate the spirits, or "it," as she calls the evil agents of her fireside. Another note was

received, stating that no one could get the mon-

ey but herself. It has not been scoured up to

Some of the prominent Spiritualists of Woos-ter, learning of these transactions, held a circle meeting, but received no signs from that other

The troubles raged on. Mr. Hofman, at a sacrifice, was compelled to give up his situation at the mill, and join his family in Woester. A

few weeks ago they moved to where they now

reside, followed by "it." By negrest of the family, a plorgymen of Wooster visited them and offered prayer. Short-ly after he left, a scrap of paper dropped strange-

ly to the floor, upon which was written, that as

they (the fan.ily) had "prayed to God," the spir-its wouldn't bother them for swhile. All was

quiet for a few days. Then more clothes were

taken, which, atter absence of one or two days.

would be found in the house or yard, cut to

About ten days ago, while another reverened

gentleman was there, a piece of new calico, suf-

ficient for three dresses, disappeared. A neigh-

bor lady next day found it, uncut, under a box

Frequently at night there are poundings on

the walls, stones, from pebbles to those as large

as a man's fist, thrown in the rooms, and a gen-

eral rumpus created, as if imps were holding

high revelry. On one occasion Mr. Hoffman

called upon it to cease, without avail; whereupon he indulged in a little tall swearing, when

A young man who called there last Friday

evening, said if the spirits could cut up his hat

or handkerchief, they were welcome. A small

stone dropped on his head, which, when picked

up, he found red hot, and upon taking out his handkerchief, discovered it cut to pieces. As

another instance very peculiar, a young gentle-

man, a confirmed ekeptic in Spiritualism, with

other persons visited the house on last Sabbath

afternoon, and on his return to his brother's res-

idence, to the amazement of all, at least twenty

holes were found in his handkerchief, which

had not been out of his pocket at the haunted

house. Mr. Hoffman arswered one of the

spirit-notes, placed his reply quietly in the cel-

lar, but just as he got up stairs into the room,

his own note dropped on the floor at his side-

all his family present. Until last Friday, nothing of Mr. Hoffman's

clothing had been touched. That night his two

pairs of boots-all he had-were taken, and also

the table knives, but the boots were mysterious-

ly returned next day. On last Saturday all his

clothing, excepting an old working suit was taken, and words written on the side of the

house to the effect that they would not be re-

Mr. and Mrs. Hoffman, and the eldest daugh-

ter. have no clothing but that on their backs,

while in the house are piles of cut-up garments

of all descriptions, of good quality-i dozen dresses, silk, delaine, calico, etc., cloth sacques, four shawls, under clothing, and any quantity

The whole matter is confounding. There are.

however, several plausible theories for the cause

of the seemingly marvelous transactions. Care-

ful watch has been kept, yet no clue to the per-

petrators of the outrages has been discovered.

Hundreds of men and women have visited the

premises. It is said that the Spiritualists pro-

pose holding meetings at the house, and get up

a circle to see if any thing can be developed.

We will keep our readers posted upon the sub-

-Self-denial in the young is voluntary, fruit-

ful in virtue, and in the comforts which it brings

-Self-denial in the old is deprivation, want,

bitterness. Dany thyself, therefore, when thou

canat; not when thou must .- S. A. Merril.

the present time.

D'JUTTO.

pieces.

of potatoes, in the cellar.

all became serene.

turned.

ject,

to age.

of lesser articles.

tions and mysterious in their ways.

If the Rev. Cotton Mather, of witchcraft

the latter and worst of the two. Yours for all truth.

Crown Point, Ind., May 15th, 1871.

# RELIGIO-PHILOSOPHICAL JOURNAL.

## Thenomenal.

#### From the Memphis Avalanche. SPIRITS ON THE RAMPAGE.

Experiences Among the Faithful at Cochran Hall.

The Manifestations as seen and Described by Clara Robertson-Her Development as a Clairvoyant-Conversatious on a Sub-Sect now Exciting a great deal of Interest and Comment.

Said a pleasant-looking gentleman, accosting one of the Avalanche corns:

"I want you to go with me to Cochran Hall c-nicht : some extraordinary manifestations are gromised, and I have no doubt that you will be much interested."

"Bat," replied the reporter, "I have been there twice, and it was the same thing each time.'

"True; but

#### CLARA ROBERTSON IS TO BE THERE.

to-night, and, if you will be on hand, you may have a seat next her in the circle, so as to hear. her describe her sights and impressions of what may occur."

Can Clara Robertson see what takes place?" "Yes; she is a clairvoyant and can see every

thing, though the place be as dark as Erebus." The sensation hunter reflected a moment, and finally accepted the invitation.

#### THE SEANCE.

The company assembled at Cochran Hall on this occasion was mostly of the better circles of Memphis society, and included a number of ladies and gentlemen of education and cultivation. Some of them were there on the occasion of our previous visit, but on the whole the company was more select, and elevated in tone, and much more orderly. There appeared to be no "bols-tercus spirits" in the group, and the fact seemed to be appreciated by the "medium," who proceeded to arrange the circles with an air of quiet satisfaction. It was, in fact, rather a serious gathering in contrast with the ones previously attended by the reporter, and an odor of un-qualified respectability pervaded the premises. There was scarcely any levity, and no disorder worthy of notice.

#### MRS FERRIS, THE "MEDIUM"

looked about as on the former visit, except that, instead of the blue dress heretofore described, she wore one of a light brown color, which was modestly trimmed, though otherwise, say in the arrangement of the "head gear," she presented rather a "gay" appearance. She does not im-press with a sense of refinement, but for all that she receives and entertains with much courtesy, and is rather pleasant in address and conversation. On the table were the rings, bells and musical instruments, which play so prominent a part in the "manifestations"-are, with the medium, the whole of them in fact, for all the reporter could see to the contrary-and resting against the wall on one side of the table, was a guitar exposed in an open case. Among the mstruments on the table was the rope with which It is customary to bind the "Medium." It is about six feet in length, three eights or a halfinch in thickness, and seems to be of hemp. The bells were five or six in number, and of. various sizes, from the toy or parlor size up to the ordinary size used in dining room service.

#### THE CIECLES.

Some thirty persons were present, which was as many as the room could conveniently accom-modate. As many more had been denied adon in three circles, the " believers " being well distributed among the most numerous. It was noticeable that the medium arranged the circles with what might be termed

## CONVERSATIONAL.

Quoth an intelligent looking lady, in the main circle, addressirg the reporter : "Mr.——, are you the author of the sketch of these seances, which appeared in Sunday's Ava-

lunche ? " "I am, madam." "Are you aware, then, that you rapped some

very good people over the knuckles?" "I should be sorry to know that I did?" "Well, you did. This is a serious matter with

many of us." "I came pro'essionally, madam, and only after

long importunity. I simply wrote my impres-sions in a humorous way of all that occurred." "Then you do not believe in what you saw

and heard here?" "As the work of what are called spirits, mad-

am, I must say that I was not impressed. I can't recorcile my conception of things spiritual with physical manifestations like these, and particularly with the din and discord produced with these instruments. It seems any thing but spiritual to your humble servant."

"Well, if I had never seen or experienced any other manifestations than of this order, I would never have been impressed and convinced. But I have seen and been impressed with the highest order of manifestations. Why, sir, this is but the

#### INITIAL STAGE OF THE BELIEF,

and these physical manifestations are for the benefit of investigators, who can not compre-hend the more advanced stages. You can't see any thing here, but you can hear and feel. I can see as well as feel and hear."

"You are one of the fathful, then ?"

"Most assuredly I am." "And you are content and happy in the be-

lief?" "Perfectly so. What would you think if in broad day light you should see a table raised from the floor without visible agencies, and sus-

pended over your head?" "I should think I saw a table elevated over

my head." "But (peevishly) could you account for it?" "I don't know that I could satisfactorily." "Well, sir, I shall see that you shall soon have

such a manifestation, and at the same time see pictures on the walls move out from their places and

#### DANCE IN THE TWILIGHT."

"That would be very interesting."

"It ought to be more than interesting; it ought to be convincing. But there is still a higher or-der of manifestations."

"What is it ?" "Seeing and conversing with spirits,"

"Are you a medium ?"

"No, sir; at least I am not much of a one; but my husband is; he feels, sees, and talks with spirits.

"What is chiefly the basis of your conviction ?"

"I am a believer chiefly from investigation and impression. Now what do you think of the tying and univing of the medium there by in-visible agencies?"

"I have seen jugglers get in and out of knots in the broad glare of gas-light," suggested a list-ener to this conversation, sitting near by. "Well, what about the ring test?"

"Well, responded the same authority, I have seen sleight-of-hand performers make chains of solid iron rings on the stage. But that may have been illusion."

"Ab, gentlemen, I fear you are unable to com-prehend these things," said the lady. "Are there many Spiritualists in Memphis,

madam ?"

"It is estimated that there are three thousand firm in the belief, and the number is rapidly increasing. We intend to organize a society soon for protection."

"I had no idea that there wan t

and has a blanket over her head and shoulders." "Are the spirits in the room all the time,"

"No, they keep going and coming and chang-

ing all the time." "Where is Lizzie Davie now?"

"Right over there, by the medium." Here Clara's hat and comb were removed and

the latter placed in the hair of a gentleman near by. While it was being done Clara was heard to laugh and remonstrate.

"Dick, go away and leave me alone; please step; don't pull my hair."

The light was turned on and the "medium" was found ticd, and looking as if she had not changed in any way her position. Scattered about the room were the instruments, some of them in the laps of persons in the circle. One of the guitars was suspended from the chandelier. A gentleman was discovered with a tamborine ring around his neck. Resting on the lap of another gentleman was a chair with the legs up-wards and topped with balls. One gentleman's spectacles had been removed and were found assisting the eyesight of a lady on the opposite ide of the room.

"Clars, who did all this?" asked a lady.

"Dick and Rosa, they're full of tricks." The light was again extinguished and the rattling went on as before. What was called the spirit of Ross, talked at intervals with persons in the circle and at the same time laid hands upon them.

"Rosa," asked a gentleman. "Clara says she sees something on the floor like

A TURTLE WITH A FIDDLE ON ITS BACK,

what is it ?"

Rosa or the medium gave an unintelligible and unsatisfactory reply. It was in effect that the thing was symbolic.

Here the medium was heard to be talking in a low tone and as if giving instructions to some-

body. "What's going on there, Clara?" "She's talking to Dick. He's untying her." In a moment the rope was flung across the room and light was thrown upon the scene. The medium was in a state of perspiration and diligently using a fan. All complained of heat and doors were opened to admit air.

In a few minutes the light was turned out again, and in a little while Clara whispered to somebody:

"Look there, Dick is tying up the medium." "Not so tight, Dick," the medium was heard to exclaim, "you hurt me." The light was turned on, and revealed the me-

dium securely bound in her chair, the hands in a hard knot behind.

#### A BETTING INVESTIGATOR.

Said a gentleman in the circle : " I'll bet fifty dellars I can get that rope off without disturbing the knots."

This was a bombshell in the camp. Confusion followed. The gentleman was reminded of the conditions of the scance, and finding the ma-jority disposed to curb his investigative spirit, he subsided into his place. Finally, however, he was allowed to try the experiment. He tried it and failed. It was found necessary

to loosen the knots to remove the rope.

The light went out sgain, and one of the circle was called forward to take part in the ring test, which was performed as heretofore described. As the party called forward held the medium's hands, there was a terrific din from the instruments, which sounded as if in every part of the room, and at the same time the iron ring was placed on the gentleran's arm. As it was done, the noise of writhing and convulsion was heard to come as if from the medium. The turning on of the light revealed the me-

dium apparently in a state of trance, her teeth and eyes set, and both hands held firmly by the

gentleman on whose sam was the ring. He could not explain how the ring got there. BROTHER S. S. JOHNS :-Having had some, to us, good inck in the demonstrating of spirit-life ac-A Seciona he had fait. it on the table After the light was extinguished some one called upon Ross to

to me the foregoing are sufficient. The manifesta-tions were all remarkable, consisting of touch and slaps by spirit friends, spirit presence and voices, and in the cabinet seauces, spirit hands and faces, some of the latter being recognized. Many skeptics and some churchmen were converted by these things, and I cheerfully, yes, urgently, recommend Man Lord to Shithusits everywhere and exactly. "Read the twelfth chapter of the First Epistle to the Corinthians. You'll find an answer in that.

### ST. PAUL EXPLAINS IT FULLY,"

"How is it that Spiritualism doesn't progress ? These manifestations are stale, and any thing but edifying." "Well, but there is progression in it, neverthe-

leas."

Ecquired one gentleman of another: "What do you call this?"

"I look upon it as nothing but

JUGGLERY IN THE DARK,"

was the skeptical reply; "nothing but hum-

bug," "Can you demonstrate it to be humbug?" "Well, nc."

"Then you should not call it humbug. My cpinion is that this is the work of a power that may some day be developed and applied to practical purposes, as in the case of the telegraph. Why a great many intelligent people said the telegraph was a humbug when it was first discovered, and I have heard of people even in this country, who think General Jackson is Presi-dent. I am not prepared to accept that this is the work of spirits, but it is certainly some great and undeveloped power which the medium herself neither understands nor controls."

"Clara Robertson's case is the most wonderful part of the whole thing. Who can explain that?" asked a lady. Several concurred. One suggested she was a

VICTIM OF HALLUCINATION.

and another remarked that there was something

atrange, indeed, in clairvoyance. Said a lady, "If she is laboring under halluci-nation, then I am too; for I see some of these things, and I know I'm not crazy."

Remarked a long baired gentleman, with piercing but pensive eyes:

"Think and say as you please, gentlemen, Clara Robertson is developing rapidly, and will be the finest medium of this age. The thing was predicted several years ago at a seance in same way. Crockery ware fell from shelves and broke to pieces; stones and gravel, eggs and other things were thrown about the house, apparently without human agency, the badness Jefferson Block. Her name was not mentioned, nor were recent events referred to, but I identify her as the one described."

The company dispersed, each chewing the cud of his or her own opinions and reflections. The "manifestations'

#### LAST NIGHT

were more striking than on any preceding occa-sion. Clara Robertson was present, and the "spirits" were delighted. Dick, the sailor, after tying the medium's hands to the back of the chair, tied Clara in sailor fashion, and carried her in the chair from one part of the room to the other, and then, with the help of other spirits, placed the medium, chair and all, upon the table, which way just large enough for the legs of the chair to stand on, and in that position the medium was discovered when the room was lighted. The medium, before the light was struck, begged for help as if alarmed.

It may be stated, to explain the power neces-sary to achieve this feat, that it required three able-bodied gentlemen to lift the medium to the floor. The spirit of L'zzie Davis made its appearance in the pink dress, but made no communication. The character of Clara Robertson as a clairvoyant of great powers was regarded as fully demonstrated. The spirit of "Belle," a gentle spirit, requested a private scance with Clara Robertson and a few others to be chosen by her, promising to give demonstrations more wonderful than ever dreamed of or looked for by the most faithful.

### "AN EYE TO BUSINESS,"

At each end of the main circle it seemed necessary to place a person, who, if not a believer, was at least possessed of a spirit of investiga-tion. But perhaps these were but

#### THE IMPRESSIONS OF & SKEPTIC.

The inner circle, which was nearest to the " " medium," was composed of Clara Robertson, our reporter and some half-dozen other persons of both sexes. Behind this was the main circle. which extended around from corner to corner of the north side of the room, and in the rear of this was still another, but a smaller circle. Between the inner circle and the table at which the medium sat was a space of some five feet.

#### THE LITTLE CLAIRVOYANT.

The object of interest was Clara Robertson, who occupied a sent on the left of the reporter. She looked pale, delicate and demure, though for every one who addressed her, she had a pleasant and graceful greeting or answer, without lavishness of words. Her eyes seemed large and lustrous, and about her there was an air which commanded respect, as well as attention. Her face was commented upon as being decidedly spirituelle, as well as strikingly intelligent, and the eyes, though not of the piercing order-the color is gray—but on the contrary rather dreamy seemed, as if possessed of much more than ordinary power. "What a sweet face," "How pretty she is," and "What glorious eyes," were remarks frequently uttered as people in the circle surveyed the little heroine of the Brinkly College ghost sensation, a subject which, from motives of delicacy, was broached to her by very few if any of those who addressed her. The night was warm, and she appeared in a white marseilles or pique dress, trimmed with blue. Her head was covered by a straw jockey, under which her blonde hair was drawn back with a round comb, and caused to droop in thick masses over her shoulders. Back of her, in the main circle, sat Mr. Robertson, her father, and near were seated several other members of the family. Once the subject of the Brinkly Col-lege ghost sensation was broached in an inquiring way, when she replied that

#### SHE SAW LIZZIE DAVIE

often now; could see her whenever she wished, in fact; but that there was no communication about the jar. "For," said she, "Pa has had enough trouble on my account, and I will not talk to Lizzie about the jur. I don't want him to have any more trouble. Lizzie looks well now," continued Clara, " nothing like a skele-ton, as when I first saw her, nor looking sad. Why, she looks real fat, and I am not a bit afraid of her."

"Do you see other spirits?"

"Ob, yes, I see a great many."

"You are a believer in spirits, then?"

"Yes, indeed."

"You told me once you believed the Bible." "Well, the Bible is full of Spiritualism."

"But how about hell fire and future punish-

ment, as read of in the Bible ?"

"Oh! I don't believe that part of it; that isn't what is meant; we live in the life to come as we have lived here, and our sins here have all to do with our progress there."

These were her words in substance if not verbatim.

Here Miss Clara's attention was diverted, and the subject was dropped.

ber."

"Why, sir, the element is strong in every church in Memphis. There is no telling how many believers there are. A great many believe in the creed, but are either alraid or ashamed to acknowledge it. Some of the orthodox preachers, however, have avowed their belief in it, one in the pulpit recently, and I see there is to be a discussion on the subject, between two

## EMINHNT GENTLEMEN OF THE CLOTH.

Here the conversation was interrupted by the tying of the Medium, the joining of hands in each of the circles, and the putting out of the lights, by a gentleman at one end of the main circle.

The darkest thing ever read of by the writer. was the circumstance of a negro with a dark lanter on an intensely dark night, looking in a dark cellar for a black cat. The darkness of the room when the lights were, put out, was bewond even this comparison. It was impossible to see any thing, nor was there a gleam of light any where visible.

#### MANIFESTATIONS.

In a moment after the lights were extinguished the instruments on the table began to rattle and sound in a manner almost deafening, and without any apparent regard to note or measure. Some of them sounded as if floating around the room.

"Miss Clara, who is making that noise ?" "That's Dick."

"Who's Dick?"

"A sailor boy, and he looks so funny."

"What is he doing ?" "He's cutting up all sorts of capers with the Medium

"Are there other objects there ?"

"Yes, a great many."

"Tell me what you see."

"I couldn't begin to. The room is full of spirits and they are doing everything."

"Can you see the people in the room ?" "Oh, yes! I can see everybody and everything that goes on."

"What is the Medium doing?"

"She is tied and has a white light all about her; I can't see her plain. Dick is fooling with her." Here Clars burst out in a merry laugh which shook her entire frame.

"WHAT ARE YOU LAUGHING AT?"

"At Dick; he is the funniest fellow I ever 58.W."

This conversation was low and could hardly have been heard by others than those interested "Did you see Lizzie Davie?"

"Yes; she is right by your knee, looking at us very earnestly.'

Here the medium said there was a spirit in the room wanting Clara to sing.

"Its Lizzie Davie said Clara," in a whisper. After some urging Clara sung a hymn in a low sweet voice, which was accompanied by the low notes of a guitar, said to be produced by a spirit named "Belle." At the same time invis-ible hands were placed lightly on some in the

circle, and a current of air swept around the room and was felt by everybody. The hymn ended, the jargon of instruments was resumed as if all the spirits of heaven and

earth and the infernal regions were engaged. "Miss Clara, what causes that current of air

in the room ?" "Its Belle. She makes it with a sheet or

shroud which seems to go all around the circle, and sometimes she swings her guitar."

"What else do you see ? "I SEE BOSA,

an Indiau girl; she is dressed like an Indian | can not?"

#### EXPLAIN THE TRICK.

"Well, you see, Chief," said that industrious young lady, "we forms a battery by drawing power from each person in the room, which we concentrate on the ring; it dissolves the ring, and then we slip it over the arm, and it comes together again. Do you stand under ?" [Laughter.]

"Its about as clear as mud," said the gentlemen; "but I presume it is all right." [Laughter.] "Say, Mr.-

"Well, Ross."

"I wish you wouldn't put some of the silly things I say in the paper. I say them just to makes laugh, you know."

Here Clara Robertson said that Dick was putting the tamborine ring on the gentleman's arm, and

#### DESCRIBED HOW HE DID IT.

When light was struck the ring, sure enough, appeared to view on the arm of the gentleman, in each of whose hands was held firmly the hands of the medium.

In the dark again Clara Robertson was heard to laugh.

"Why do you laugh?"

"That turtle's on its hind legs and dancing, and there's Dick dancing a hornpipe."

That's diseased imagination thought the reporter.

Here

#### A LIGHT OF A PHOSPHORESCENT KIND

floated around the room, taking a course like a bird in fiving."

"What's that Clara?"

"Its an angel. Oh, its so beautiful."

"How does it look?" "Oh, I could'nt describe it. I never saw any

thing so beautiful-such lovely colors." Whispered a gentleman near our reporter:

"THAT'S THE SPIRIT OF MY LITTLE GIBL."

Most people in the room saw nothing but a phosphorescent light, getting small and large by turns, but some declared it had form and was a child.

It was followed by other lights which were represented to be the spirits of Belden, an Indian chief, and his child.

Near the close of the seance a voice addressed the circle in French. It said it was a French girl who died in Michigan,

A lady in the middle of the circle conversed

with it in Franch for several minutes. When the light was turned on the medium

was found calmly seated by the table.

The company prepared to depart. Said a lady addressing the man of notes :

"Well, what do you think of that?" "I think just as I did before, but I don't pre-

tend to explain the thing."

"Well, now about Clars seeing all that took place ? "

"I can't account for that, either, but there's something about that turtle business suggestive of a mind diseased."

" YOU ARE TOO MUCH OF A SKEPTIC

to see or believe any thing in its true light."

"But I can't get over the turtle." "Why, that's simply symbolic, and belongs to the spirit of some Indian. I have seen such symbols myself."

"How is it you see what you call spirits, and I

ship of Mrs. Maud Lord, of Chicago, who has just been with us, and feeling that the evidences given ns ought to be before the world, I write you a few of the demonstrations given, for publication, should you consider them worthy of general actice.' I will preface what I have to say of her seances by saying that not one person of all who attended them charged her with deception or collusion.

Letter from Crown Point.

The first seance I attended was at Mrs. J. W. Hughes, in Lowell. Twenty persons were present, seated close together, and hands joined, when the lights were taken out,-and we were in total darkness.

Many wonderful things were done. Mr. Thomas Clark's spirit wife came and talked to him, put her arms sround his neck, and talked in such endearing, well-known terms that it melted his heart, con-verted him from infidelity to a firm faith in the principles of our philosophy. Before parting with him, she wiped his eyes with a handkerchief highly perfumed with musk, a favorite with her, and which was recognized at once by the entire circle,

none having any of it about their persons. By request of Mrs. Lord, I effered my watch to "Snowdrop," a little Indian girl in the Spirit Land. She came to me and asked so that others heard it : "Is this Mr. Luther ?"

Being answered affirmatively, she unfastened and took the watch from my pocket quicker than I could have done it, and carried it to Mr. J. H. Sanger across the circle, who kept it until the circle closed. Snowdrop requested him to "cross his legs" that she "might ide." He did so, and to his surprise, his foot was mounted, and he gave the ride.

Mr. S. is a wealthy farmer near Lowell, Ind., had before been a skeptic, but is such no longer. I had received several tavors from Snowdrop, when she said to me :

"Will you please give me something to play with ?

I replied, "You can take what you please," pre-suming she would go into my pockets, but after a considerable time, nothing being taken, I thought to assist her, and having a sliver half dollar, took it in my open hand for her, saying nothing of this, except to my wile, in a low whisper. I did not hold it to exceed one minute before it was taken from me, and given to another across the circle, who said :

who said : "I have got a big penny or a half dollar--whose is it ?" and the enquiry went around. To be a little sharper, I took from my pocket very slyly, some keys on a ring, unknown to all. These were soon taken and carried around over the circle like a child playing with a rattle box, and then given to another, who kept them, as the other did the half dollar will the area of a cond did the half dollar, until the circle was closed.

At a circle in my own house, I, being outside, requested the privilege of making an experiment. Taking the same half dollar in my hand, I ran my arm between two persons, laid my h and upon theirs inside the circle, and requested Snowdrop to take what I held in my hand to Mr. H. S. Holton, a skeptic, on the opposite side of the circle. It was taken to Mr. H., as requested, but soon taken from him and given to my son with the remark, "This is your father's money." Had not mentioned what I had in my hand.

At another circle at my house in which I sat, after receiving several favors from Snowdrop, she said to me:

"I have been so good, will;you please give me a kiss ?" I answered that I would if I could, and supposed

that the end of it, but after a moment, a tangible face was placed to my lips, and I kissed it, verily believing I kissed an angel. Are these not as good demonstrations of individ-

uality, intelligence and power, as would be mani-fested by any person in making such requests, or performing like acts by request of another? If this

could be answered in the negative, I would be

glad to hear it. I could draw this article out to almost any length in describing the manifestations given, but it seems

JUNE 3, 1871.

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and "P & S" for Positive and Negative. Neuralgia, p. 2.137: Dyspecia, p. 2.974; Asthma, P. 2.215; Catarrh, P. 987; Chills and Fever, P & N. 2.416; Rheumatism, P. 1.578; Painful Menstruction, P. 1.497; Suppressed Menstruation, P. 934; Female Weaknesses, p. 1.561; Fover, P. 2.956; Amauresis (Blindness), M. GE Goughs and Colds, P. 1.739; Heart Bisease, P. 483; Diarrhea, P. 1.114; Headache, P. 1.841; Dysentery, P. 1.246; Liver Com-plaint, P. 760; Pains and Aches, P. 83; Denfness, M. 63; Bronchilds, P., 525; Files, P. 218; Cholie, P. 112; Worms, P. 980; Inflammations, P. 971; Paralysis, N. 74; Acidity of the Stomach, P. 522; Farache, P. 436; Todhache, P. 955; Flatulence, P. 2055; Hysteria, P. 54; Diptheria, P. 98; Sper-matorrhea (Seminal Weahness, P. 71, 481; Eryspelas, r. 522; Constipation, P. 552; St. Vitus' Dance, P. 23; Dis-ease of Prostrate Gland, P. 63; Sciatica, P. 22; Sheeples-ness, F. 1.469; Tumors and Cancers, P. 26; Failing of Womb, P. 317; Involuntary Urination, N. 18; i Influense, P. 276; Dumb Ague, p. 8, 551; Scrotia, and Ecodulous Spre-Eyee, F. 875; Typhoid and Typhus Fever, N. 494; Klidney, Disease, P. 501; Miscellancous Direases, such as fever Fores, P. 501; Furding, P. 592; Justerla, P. 21; Interast, P. 201; Bistass, Skin, P.; Gaut, P.; Insanity, P.; Bla, F.; Disbetes, P.; Chel-eta, P.; Cramps, P.; Consumption P.; Croup, F.; Distass of the Skin, P.; Gaut, P.; Insanity, P.; Jaundice, F.; Tireatoned Akortion, P.; Quinsy, P. 4c.-823.

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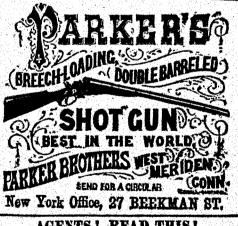
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## **RELIGIO-PHILOSOPHICAL JOURNAL**.

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### Extraordinary Manifestations.

To our readers : This week we present you numper one of a series of communications, written with spirit hands, in the dark, in the presence of several witnesses, many of whom were skeptical and unbelievers. We shall, from time to time, give the names of persons who saw the luminous hand. and heard the pencil as it marked the paper or slate on which the spiritual hand wrote.

We have witnessed these willings again and again, and know that the mediums through whom they were given, are incapable of deceit, and receive no earthly gain therefrom whatever, but to the contrary, are the losers, socially and pecuniarily, suffering even mob violence for their fidelity to the cause of Spiritualism and the laws of medium-

ship. The conditions under which these communica-The conditions under which these communica-tions were given, are as follows: First, a slate or marked sheet of paper, with marked pencil, are placed on a table in a lighted room. Second, the circle come together around the table, and fre-quently at some distance from the table. Third, the lights are extinguished, when the writings continence.

Proof that the writing is not executed by human hands: First, the hand is a luminous one, seen by the spectators as well as the mediums, and comthe spectators as well as the mediums, and com-mented on by all present. Second, the ruled lines are followed exactly, the i's dotted, the t's crossed, the writing compact and well executed. Third, the mediums are uneducated men and women, who are not capable of using the language found in these communications. Fourth, the mediums are willing to swear that they do not these things. And we hold this fact self-syldent, that all men are true, until proved liars. As to the merit or demarit of these communi-cations, we have nothing to say ---our readers much

estions, we have nothing to say,-our readers must determine for themselves.

#### Number One.

On the 10.h of January, 1871, at a special circle at the residence of J. Koons, I submitted the fol-lowing question to the presiding spirit of our

band : Will you favor us with a few remarks relating to the doctrines of the Bible, and of the Bible God, as it reaches us? [J. Koons]. Answer.—There are Bibles many, and Bible Gods many, whose devotes claim to be the superlative and absolute rulers of heaven and earth, all of whom should have written their infallible guide books of wonders, containing a diversity of stand-ard rules for the strict observance of mankind, which conflict materially in their mandates, their ethics and their philosophies,—especially in the astronomical scenaries of the shining heavens, and geological records of fossifolia,—the rotating kinggeological records of fossiolia, -- the rotating king-doms of terrestrial and celestial orbs and planets. . God is a spirit, invisible, that no mortal eye hath ever seen, nor ever can see. [See Christian Bible.] According to this Bible admission, it was not

According to this Bible somission, it was not this God who dictated the Bible account of the creation of the heavens and the earth. Neither was it this God who planned the ark, nor this God who entered into a league with Abraham, or wree-tled with Jacob, or the God who exhibited his hind-er parts to Mosey, nor the God who incarnated himself in the birth of Christ, with all of his abso-lute nowar and will lute power and will.

These gods were personal, and subject to the ruling elements of man.

#### Then Asked One Present :

Who is God, the All-pervading, so as to address the carnal senses of man with His Omnipotent majesty ?

Answer.-God is that all pervading, imponders-ble, vital element with its incessant oscillations from centripetal contros to centrifugal circum-ferences, of systematized kingdoms of ponderous subter-fluid essences, spirit fluids and atomical form-ations of physical compounds, all acting reciprocally with due regard to each other's positive and negative forces. It is in the internal bosom of the invisible God,

nalled to the cross, is more ecstatic in its enjoymen', under the temporal support of bread and wa-ter, than the luxuries of an emperor's banquet, or the golden diadem of a ruling pontiff, with all their glittering and illustrious tokens of mundane power or super imper al state. (A cross was attached to this, on which was

sitten the word "Christ.") 5:h.-.Resolved : Tast man is the outgrowth of all ponderable elements in physical life, and that the individualized split of man is the outgrowth of

all living essence of animal life, and that the spirit of man is the essential embodiment of the immortal spark of spiritual life. Thos. Paine, Secretary. If the circle please, we do not importune you, but desire you to put your signatures to this writing, in token that it is not a mortal production.

King 1st and 2nd Pres. This closes our written ministry at our present

advent. Certified by the circle as follows : It seems impossible that the above could have been written by any one of the company. S. D.

Goodale.

We feel positive that it is not mortal production. Andrew Frazer, F. Wells, W. W. Wells, Louisa Goodale, N. W. Koons, D. C. Goodale, G. E. Koons, Althea Goodale.

### E. V. Wilson's Appointments for June and July, 1871.

The four Saturdays and Sundays of June, in Fort Scott, Kansas The 1st and 2nd, Thursday and Friday, at Gard-

ner. Kansas.

On Monday, Tuesday, Wednesday and Thursday evenings, at La Cygne, Kansas, four lectures, June 5 h, 6 h, 7th, and 8:h.

The evenings of the 12:h, 13:h, 14:h, 15:h and 16th are held open for a discussion at Fort Scott, provided some champion of the cross, of masculine

provided some champion of the cross, of masculine gender, accepts our resolutions. On the 19 h, 20th, Sist and 22ad, Monday, Tues-day, Wednesday and Thursday evenings, we are to lecture in Columbus, Kansas. On the S6th, 27ah, 25 h and 29th, Monday, Tues-day, Wednesday and Thursday evenings, in Oswego, Kansas, four lectures. On Saturday, Sunday, Monday, Tuesday, Wednes-day, Thursday and Friday evenings, July 1st, 2ad, S.d. 2th, 5th, 6th and Trh, 1871, we lecture in Car thage, Missouri, -eight lectures. On Saturday, Sunday, Monday, Tuesday, Wednesday, Thursday and Friday evenings, Sth, 9th, 10th, 12th, 18th and 14th, in Springfield, Missouri, -eight lectures. On Saturday, Sunday and Monday evenings, July

On Saturday, Sunday and Monday evenings, July 15th, 16th and 17th, we will lecture in Marshfield. Missouri,-four lectures. Address us in June at Fort Scott, Kansas.

#### 0000000000 The Hollow Globe.

We have read a portion of the book recently published at this office, entitled "The Hollow Globe; or, the World's Agitator and Reconciler," and not only find it to be a work of absorbing interest, but one that is appropriately named, and will doubtless produce an egilation of thought upon a variety of subjects of great interest to the modern thinker-subjects which have been overshadowed by a cloud of darkness, and only guessed at by scientific men and philosophers.

The work is original in its character, manifesting in its various chapters an entire independence of all sc-called authorities, and arrives at conclusions by simple processes of reasoning that seem to carry conviction to the mind of every reader.

It handles the subject of the great internal fires within the crust of the globs, and quenches their eternal fiames with perfect case, regardless of La Place or all the eminent scientific men who have endorsed and advocated that theory. It some to treat upon those difficult subjects, - earthquakes, volcances, gravitation, solar infidences, and other phenomena that exist upon the surface of the earth in a manner that renders those usually dry themes extremely attractive and absorbing. This book If true, as it appears to be, shows conclusively that this globe must of necessity be built up in the form of a spherical shell in order to subserve, to the greatest possible extent, the parposes for which worlds are constructed, and supports the theory with an array of arguments which seem to be perfectly unanswerable. The work evidently contains a rich fund of original thought, and both the rich and the poor who have any interest in the great truthe inscribed upon Nature's ample volume, many of which are transcribed and presented upon these pages, should possess themselves of a copy.

## City Amusements.

#### CROSBY'S OPERA HOUSE.

Last night but two of the Lydia Thempson troupe. Thursday evening, May 25th, last night of "Paris, and Laughirg Hyena." Friday, Farewell Benefit of Lydia Thompson. She will appear in two pieces and five characters. Grand Matinee Saturday at 2 P. M. Monday evening, May 29th, San Francisco Minstrele, from New York.

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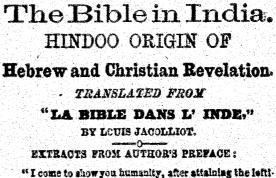
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國語 新首比公 并 102 The members of this circle, who are prepared to announce that this was not written with mortal hends, will please attach their signatures.

King 1st, and 2nd President of the band of ancient and remote earbly date. Exit and adieu. We, the undersigned, witnessed the above writing, and subscribe our names thereto: Geo. P. Hascall, and subscribe our names intereto : (160. F. Hascall, M. D.; A. Hascall, Carter Wilkey, M. D.; Lydia Hughes, John B. Tipple, S. A. Bates, Geo. E. Koons, C. M. Brookins, Joseph Border, S. B. Koons, Margaret Bates, Newcomb Graves, Alvis Taylor, J. R. Koons, S. M. Wilkey, Robert Taylor.

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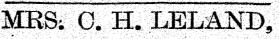
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