CHICAGO, APRIL 29, 1871.

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Original Poetry.

Written for the Religio-Philosophical Journal. I AM.

BY MRS. F. O. HYZER.

Alone on the infinite ocean-Inspired by invisible cause-Swept on by its tidal emotion-Held fast by immutable laws-With nothing behind or before me-With nothing below or above To limit my life or enshore me From measureless wisdom and love;

Surrounding, yet never surrounded-The deathless, the infinite I Can really never be bounded, Since all in its being doth lie, And only to sense being real, And sense lying ever within The fullness of Being's ideal To me seems to end and begin.

But when I wou'd scan the beginning Or ending of strata of laws, The moment I seem to be winning An ultimate seedling of Cause, The upheaving tide of the ocean, Whose wavelets are measureless spheres, Submerges all sense of proportion, And boundary all disappears.

This feeling of utter alonenes:-This sense of the Selfhood divire-This knowing through infinite oreness That all of my Father's is mine, G lds earth with a glory supernal, "Fill what we call ' past" and ' to be," Sink into a present eternal. And ale in the infinite ME.

Thus wiking another to blessing, My consciousness newly doth bless: Another of joy dispossessing, Reacts in a pang of distres. Thus ever my own selfhood seeing, I merge in the measureless Whole: Thus lost in the infinite Bling, I find my own infinite Soul.

And thus I'm prepared for each season, Whatever the zone I may find. Protected and shielded by Reason, The prince and magician of mind, Whose magical scepter transfermeth The fiend to an angel of light, While love every latitude warmeth To healthful and holy delight.

Upborne by this fathomless ocean -This slumberless ocean of Cause-Soul-keyed to its tidal emotion-Hold fast by immutable laws-With nothing behind or before me-With nothing below or above. I've nothing to bound or enshore me But infinite Wisdon and Love. Baltimore, Md., March 14th, 1871.

> From the Boston Investigator. PLANCHETTE.

Wonderful Workings.

It is with considerable trepidation that I venture to "say my say" in regard to the manifestations, Spiritualistic, or otherwise, of Planchette. "Who shall decide when doctors disagree?" and after all I have heard and read on the subject, I only prop se simply to give you the results of my experience and observation in regard to what Epes Sargent calls "the Despair of Science," without any attempt at what for me is impossible, of elucidating anything in regard

I am quite well aware to what I am exposing myselt in confessing to baving had any dealings with this mysterious toy, or machine. On the one hard, the Spiritualists will see proof of unseen spiritual agency; and on the other, our Material stic friends will "pook-pooh" the whole thing, and declare me to be another victim of delusion. In order to enable me to steer between this Scylla and Charybdis, I here make my bow to the good friends on both sides of the question, and declare that I am not going to be drawn into discussion either way, for I believe nothing either way. But some time, I think, some daring scientific man will arise, who, not being deterred by either the over-credulity on the one side or the over in-credulity on the other, will calmly investigate this matter, and comparing all the facts given by impartial witnesses, reach some definite scientific conclusion, and out of this chass of strange things bring some orderly arrangement which will place all the facts of modern Spiritualism in their rightful order. as the natural sequences of some now unknown law of Na'ure. Is the world so old, and man so wise, that there is never to be anything more discovered, I wonder !- I think not; and so for the benefit of this future man of Science who is thus to make himself famous, I submit the following experience with Planchette:

About a year ago our neighborhood became smitten with the Planchette-fever; that is, half a dozen people in the vicinity bought, and experimented with that little heart-shaped toy, and the rest talked about it. Every one that knows anything about Planchette, knows that it is a capricious little creature, that will only move under certain undefined and indefinite circymstances. The knowledge of this fact led me to infer before I experimented with it, that here was where the deception was,—that only those who chose to move Planchette did move it, and the whole thing was an imposition. Still I was

anx'ous to satisfy myself on this point, and when one evening at a neighbor's house, Planchette was introduced as an amusement, I placed my hand, with others, upon it, in the prescribed way. To my surprise it moved and wrote,—not very sensibly, but perhaps as much so as were the questions addressed to it by half a decam merry

people.

The young lady of the house was said to be the presiding genius of that Planchette; that is, it would only move under her hands, a young lady whose simplest word on any other matters. I should have unhesitatingly believed; yet with only my own rand and her's on Pianchette, I could not be quite sure that she did not by some dex rous movement of her hand make Pianged permission that I night try alone. Not a move of perverse Planchette! My own younger sister being present, in whose good faith I he desired the confilence, I asked her to place her heres on the time sletterm with rise. hancs on the tiny platform with mine. To our mu'ual surprise it brgan immediately to move; at first in a series of ever widening circles, then to make "po'-hocks and trammels"; finally, to write. Questions were then asked by the others present and some of the answers were correct, the most of them vague and unsatisfactory, in-termingled with a few downright fibs. But I did not feel satisfied with this or other like experiments, so when one day a friend said to me, "I received lately a present of a Planchette, but none of us can do anything with it. If you like you can take it home and experiment with it,"

Now "at home" there was a strong prejudice against Planchette, but I thought I might venture to accept the loan of one for a few days at least, and so satisfy my unabated curiosity in regard to its workings. I tell this that it may be understood that there was no trickery about it, and no connivance at my so-called spiritual juggling. I did take Planchette home, and in spite of prejudiced frowns and shrugs at the sight of the harmless little platform, experimented with it to my hear's content.

Then first was I ready surprised, for I did no very well know how to evade the acidenas of my own serses. I was not in the least predisposed to believe in Planchette's mysterious power, yet how was I to account for the fact that without any volation of my own, and with only my hand near it, it wrote rep'ies to, not menta', but audible questions from myself or others in the room with me? Answered them, not always sensibly, not often satisfactorily, but frequently and most usually in point-blank contradiction of my inmost conve ion. Now I certainly would not wish to contradict and insult myself, yet with only Planchette and I to blame that is what the words written often amounted to. I give one or two instances of the general style of Planchette's "communications." When asked one evening what Pianchette had to say to a certain person present, my hand alone being on it, it wrote-

"Tell her that Christ died for all." "Who do you mean by 'all'?' I asked. 'You," was the rather irrelevant reply. 'Doubt it very much," I said. "You have no reason to doubt," it went on.

'Planchette, your dictum don't amount to any more than that of anybody else, unsupported by evidence. I tell you I have good reason to doubt your statement.

"Peter had no reason to doubt either." "You're getting mixe i up, my friend. It was Thomas who doubted, not Peter, if I recollect "You have not read your. Bible then right,"

insisted Planchette.
"Peter did doubt," some one present here remarked; "don't you remember the incident of his walking on the water, and what Christ said

So Planchette was right that time. "Tell me," I continued, "since you know so much, by what means you manage to write by Planchette?"

"You have no right to ask," wrote the Mystery, falling back on its dignity. Oh! come, now-that won't do to bluff me off in that style. If I wish to know, I have a de-

cided right to ask." "Believe, and thou shalt be saved." "Too indefinite. Who shall I believe,-the

Hindoo, Mohammedan, Jewish, or Christian "We have no right to cleave to old traditions."

Spoken like the oracle you are; but where shall we get new ones?" "That we have here to-night. You have no

right to doubt." Going back to the original sub-Bg your pardon, but I think I have" "Addle-head!" Written quickly, and with a savage jerk of Planchette.

The other members of our family getting a little interested, tried with various success to make Planchette write under their hands; but, strange to say, it would only write connectedly for me. Now if any one else made this statement not knowing them, I should be apt to think that such a person was trying to impose upon my credulity. It is not a pleasant thing to have one's word doubted, but I have determined to state things just as they were, whatever be imagined of me. I asked once the reason of Planchette's failure to write for them as for me, as I was very anxious that it should, in order to satisfy them that the writing was done independent of me. The answer was-

"Because they have not electricity enough about them." "Then electricity is necessary to Planchette's

developments?" At another time I asked "what were the con-

ditions necessary in a sc-called 'medium ?'" "True healthy conditions," it wrote. There was only another lady and myself present, and like myself, a strauger until now to anything of this kind. We looked at each other, as it wrote this, with a triumphant smile of contradiction. We had got it into our heads somehow, that mediums were generally rather sickly pecple, and we spoke our thoughts abud. Instantly crafy Planchette turned the tables upon us by writing-

"By true healthy conditions we mean half matter and half spirit."

The limits of this article forbid any attempt to

write down anything but these disconnected samples of the strange conversations thus carried on. Always Planchette insisted upon the fact that "spirits" governed its movements.—Once I pushed it from me, saying, as I did so:

"Oh! Planchette, you puzzle me. I can't understand you at all."

The moment that my hand again touched it, it scribbled off this sentence:—

scribb'ed off this sentence:—
"In the hour of death you will know,"

"But I may have to wait a long time for that," I said, willing to test its prophetic power.
"You will not!" Written promp'ly.
"How long shall I need to wait?" Taus sgain,

as a buit.
"Till G d's time." As misty, vegue, and non-

committal as ever, you perceive.

Now for the results of my observations in regard to Planchetts. In the first place, I was careful to guard myself from giving blas to the movements of Planchette by any volition of my own. Afterwards, making sure as possible that I kep, my hand from guiding the platform, I take the eff et of willing it to write samething different from what it should be in order to make see so of the sentence. For instance, when it sense of the sentence. For instance, when it commenced making a letter or beginning a word, commenced making a letter or beginning a word. I would think hard of some other letter or word which would make nonsense of the whole zer-tence. My experiments, at first, in the direction, were fruitless; on the contrary, would often startle me by the cell and unexpected turn it would give to some sentence whose whose bable meaning I had auticipated in my own mind.—But at last, under different circumstrees and with other Plarchettes, I did manage to occionally effect this.

muly energials. I remarked, ico, the invariably remarks, unreliable character of the sentences wil tim, s) Planet otte averred, under "spirit" control. It was in voin to question, hoping for a straightforward, cefinite answer. Any other arswer you might hope for save that -saucy, polite, imp. rtinent, friendly, sarcastic, or sentimental, but never definite. In writing lorg messages purporting to come from deceased friends, (and sometimes even in short ones,) there was often a seeming failure of the supply of strength necessury to complete the sentence. After a few moments rest, however, it would suddenly start as if imbuel with new vigor, but rarely in this case ever attempting to finish the incomplete sentence, seeming, even when urged to do so, to have forgotten the train of ideas which suggestrd it.

The handwriting often varied, and queer freaks in the way of fantastic pictures and profiles were indulged in, often when Planchette was under the hands of those who had no taste nor talent in that direction. Often, too, it shocked those to whose natures such things were thoroughly repugnant, by apparently malicious and down-right falsehood, or by startlingly profane lan-guage—life ward apologizing, and explaining

why it did so. The first sensation I experienced in holding the hand for a while lightly over the board, was akin to that felt in taking nold of a galvanic battery, but in a lighter degree. It held there long, the hand first grew hot, then deathly cold, the palm damp with a perspiration; afterward the whole body seemed surcharged with e'ectricity, shooting pains were felt in various parts of the body, and the arm most used ached with a numb, steady pain, especially at the shoulder. The nervous system seemed very much disturbed, and the general effect on the health was bad. Creakings, snappings and tappings, which might be real and might be imaginary, were heard during the still hours of the night.

Having investigated so far as to find that without science to aid me nothing more was to be found out in regard to Planchette; and furthermore, that the continuance of such unsatisfactory investigations was prejudical to both health and comfort, I gave it up.

Desirous of thinking more highly of my departed friends, and not caring to renew my acquaintance with them, at least until I myself shall be reduced to their apparently diluted condition of mind and body. I have not the slightest faith in the spiritual origin of the things described by Spiritualists, and seen by the rest of us; yet I must give my impartial evidence that such things are, from whatever source they emanate, hoping earnestly for the day when these things shall all be explained sci-ntifically and

reasonably. Respectfully, SARA A. UNDERHOOD.

> From the New York Evening Mail. THE CLINKING TROWEL.

The Sounds Heard by Hundreds of People -Gathering of the Spiritualists-Is it Something Unaccountable?

Not long since the writer of this article attended a spiritual circle held at the house of Mrs. Laing, corner of Eighth avenue and Twenty-eighth street, and during the evening he listened to the recital of a story quite as strange as any that has ever bothered the brain of philoso-

This story, as told by a person of apparent good common sense, and one not easily deceived, was in reference to some spiritual manifestations connected with a certain school-house on East Thirty-ninth street.

The substance of this strange story was to this effect: About five years ago, during the erection of this school-house, a mason, familiarly known as "Jack Shephard," greatly addicted to l'quer, fell from the scaffold while intoxicated, and was instantly killed.

as a bearing.

Nothing more was thought of it at the time than would have been over any other similar trag'c event. His fellow-craftsmen attended his funeral, after which they went on with the work until the walls of the building were completed and handed over to the carpenters.

After the building was enclosed, a watchman was employed to take charge of the premises. One night, about twelve o'clock, this watchman was startled in his lonely meditations by hearing the sound of a trowel, as though a mason was engaged in laying brick.

The watchman was almost petrified, and for some moments he could not move hand or foot. He had only a short time before been over the entire building, and he felt certain that no person was on the premises except himself. The night was oppressively calm and still, but every

night was oppressively calm and still, but every now and then the ringing click of a mason's trowel would break the stillness of the hour with unmistakable distinctness.

It was nearly an hour before the watchman could collect sufficient courage to make an investigation. At lerg'h, with cautious steps, he moved tremblingly in the direction from whence the sounds preceded; but after making a thorough examination, and seeing nobody, he began to grow bold in the belief that he had been imposed upon by his own imagination, or had mistaken some other sound coming from some

other locality for that of a mason's trowel.

But while he was felicitating himself thus, that same unmitakable sound again startled him, seeming to proceed from a spot only a few feet from where he stood. As soon as he could recover himself sufficiently, he hurried down to the front entrance of the building, and then there remained until a policement come along To him he related his strange experience, and invited he related his strange experience, and invited the incredulous officer to listen and account for it, if he could.

The two men ascended to the upper storice of the building, and had li-tened only a minu'e when they both hear I it repeated so clearly that the policeman said at once that some person was on the premises making a noise for the purpose of frightening him, perhaps to seare him away entitely, the better to accomplish a robbery. With this view they both made a through examination of the premises, during which the sounds of the trowel were heard with great distirciness, sometimes in one locality and then again in other.

At length the policeman became as much puzzled as the watchman, and af er a while continned his beat, and left the frightened man to continue his watch

The next night several others to whom the story had been told watched with him, and they all heard the sound of the clicking trowel, and did all in their power to solve the mystery at-

tending it; but all to no purpose, however.

The watchman did not lack for company after that, for the story of poor Jack Shephard's ghost haunting the scence of his earthly labor soon became noised abroad, although the ma-jority of people believed that some wag was playing a trick on those who were fools enough

Several Spiritualists, among whom was the narrator and three others then present, visited the spot while the building was in process of completion, and Mrs. Laing, an excellent medium, they say, obtained a communication from the spirit of Jack Shephard, in which he convinced her and those in company with her that it was his spirit that was creating the excitement; that he could not forsake the scene of his last labors, and where his own foolishness had cost him his life.

This, however much it might have convinced Spiritualists, failed to make others believe that there was not imposition somewhere; and although the s'range sounds of that unseen trowel continued to be heard by many, there were but a few who endorsed the theory that it was caused by sp'ritual agency.

So the excitement gradually died away, and as the building approached completion the sounds became less trequent. Still, however, the Spiritualists never paid a visit to the locality without hearing them, and becoming more and more firmly convinced that they were right, and that it was nothing more nor less than the disembodied spirit of drunken Jack Sheppard.

After the building was completed and occupied, the sounds almost entirely ceased. It was only when a band of Spiritualists visited the locality that any of the former sounds could be heard; but, said the narrator, they are still to be heard under such circumstances.

The writer was not slow in mentioning his entire disbelief in the truth of so much of the story as related to the present manifestations of this phenomenon, but at the same time indicated his entire willingness to be convinced that such was the case.

After some conversation about the affair, it was agreed by all parties present that we should pay a visit to the school-house in question, and see if the ghostly trowel could again be heard. Accordingly, about a dozen ladies and gentlemen repaired to the locality. We slood for some moments watching the building from the opposite side of the street, when all of a sudden the clear, ringing sounds of a mason's trowel was heard upon the silent midnight air.

It was not heard only once, but many times and quite as distinctly as though the sound had been produced by a material trowel smartly struck upon a real brick, both in the apparent act of breaking it to some certain length, and also in bedding it down into the mortar.

The writer heard it, and was not mistaken in the sound, although he may have been regarding the source from whence it proceeded. Be

that as it may, there is certainly room for close investigation and subject for much speculation regarding this strange acoustic manifestation.

LITERARY.

The Lover's Library—J. S. Redfield, 140 Ful-ton St., New York. Western News Co., Chicago.

Price, 50 cents. The publisher says: "The present is the initial number of a series of volumes, which it is proposed to publish un-der the general title of 'The Liver's Library.' The stories will be selected with the utmost care, and the aim will be to present the very best love-stories which have ever been written, either

in our own or in any other language. The purpose, in publishing this series of books, is to bring together, in a convenient, easily-access ble and inexpensive form—for the benefit, especially, of the younger generationthese stor es which most adul's have read, or ought to have read, and may like to read

Harper's Magazine, for May, contains its usual variety of entertaining and instructive reading, illustrated by fily-nine fine wood-cuts.

Tais number concludes the Forty-second vol-ume. The Publishers have suffilled the promise made by them at the commencement of this Volume—that it should surples its predeces-

Death and the After Life, by A. J. Davis; Wm. While & Co., Boston, Publishers, Messrs. Wm. White & Co. have been obliged to issue another edition of this delightful bank, in order to supply the constantly increasing demand. This the third edition is got up in the usual neat and workmonlik; manner, that characterizes all books issued by this enterprising firm.

Home and Health, for April, by W. R. De Pay & Bro., Pablishers, New York—comes to us late. The Publishers give as the reason that they were ablight to change the name from Houlth and Home. th and II was—the title of the first number to Home and Health, to avoid evaluation in the mails with Harth and Home. Our readers will please not crane carrie. Pais new card date for public favor is deserving of patronage. There are single articles in this number worth a year's sub caption to every reader.

American Journal of Microscopy. Coleago: G. Mad & C).

The object of this mag zine is to spread a knowledge of the microscope, and is of interest to all classes. It is edited by E. M. Hale, M. D., a gentlemen who stands high in his profession, and who has given close study to

Illustrated History of the Siege of Paris. The numbers published during the slege are printed on extra paper, forming a series of about twenty-six issues, corresponding to six mouths, from the 15 h of September, 1870, to March 15th, 1871. Terms of subscription: one year, \$12; six months, \$6; single copy, 25 cents. The Illustration may be ob a ned from any newsdealer throughout the United S ates, American News Company, New York, General Agents.

The Railroad Gazette, A. N. Kellogg, 110 and 112 Madison street, Caicago, Pablisher. This is the very best railroad paper in the country, and is full of interest for all who have to do with railroads,-and who does not? The number for April 15 h is of especial interest, as it contains a splendid full-page likeness of Capt. John B. Turner, with the best biographical sketch of this great railroad man that has yet appeared.

Clerical Shortcomings.

Rev. McWilliams, an M. E. preacher, while holding a protracted meeting at Rensselaer. Ind., was arrested for horse stealing and polygamy,-"having three wiv s living, and was about to be married to the fourth, a young lady of the first respec'ability, living in the above named place." But for the arrest for horses'ealing, he would have accomplished his fiendish design.

Another at Wicamack, Ind., an M. E. preacher, was tried and sentenced two years in the penitentiary, for attempting to rape one of his charge. It is this class of men that cry out against honest Spiritualists, vilifying and slandering their superiors.

—The Louisville Commercial says: "A novel church action was taken Sunday last in the Second Presbyterian Church, in reading resolutions expelling byterian Church, in reading resolutions expelling Mr. E. R. Spurrier, one of the prominent adherents to the spiritualistic philosophy in this city. Dr. Stuart Robinson read the resolutions which embraced the cause of the active, and expressed the hope that the heretic would return to the true faith, when he would be again joyfully received into the bosom of the church. This is the first instance, we believe, where an adherent to the new doctrine has been formally expelled, or suspended from an orthodox church in this city." from an orthodox church in this city

-J. L. Potter, an excellent trance speaker, held a discussion with a Mr. Pike, one of the Noise School of Christians, commencing April 11th.

-U. C. Colby writes from Carthage Mo. : "We have been enjoying ourselves very much during the past week, under the inspirational teachings of our highly gifted sister, C. Fannie Allyn. She is drawing crowded houses, and being wall paid. The only trouble is to find halls sufficiently large to accommodate those who are anxious to hear

-A Harrisburgh, (Pa.) paper states: "We understand that several members of the Evangelical Church on North steet, have withdrawn from that congregation, to avoid having their names stricken from the rolls, on account of their identification; with the spirit rapping movement in our city."

Original Essays.

Written for the Religio-Philosophical Journal.
QUESTIONS ANSWERED.

Letter from Wm. B. Fabnestoe's.

BRO. JONES.—I have just returned from a two weeks' visit to Marietta, York, Baltimore, and Philadelphia, where I met many friends—some of whom were anxious that I should account for the phenomena or appearances which they thought were opposed to my views.

At their request, and with your permission, I will answer them through the Religio-Philosophical Journal, as well as some questions put to me in one of your last issues.

The fact, that spirits can not control any part of the body that is not in a passive state of somnambulism, proves that the condition of the part when in that state differs materially from the normal condition, and no doubt will account for, or explain, why one hand placed upon a mediascope or a planchette, may act differently or the reverse of another; and as the aura of each person is peculiar, different results may be looked for, independent of any magnetic influence.

Again, if the hand, so placed, be in a somnambulic or susceptible condition, spirits may make the one write, or the other to go any way, or not at all, according to their will,—independent of magnetism or any other outside imaginary influence

If "animal magnetism" had an existence, and produced a result at all, it should be the same in all cases, and necessarily would be devoid of in-

But, aside from all this, the question is—if you fill a "negative person" with magnetism, were that possible, would he not become positive, and if positive, would he then, according to the magnetic theory, be subject to control, etc?

The assumption is absurd—and if a person can throw himself into the somnambulic condi-

fion by an act of his own will, what use is there for the interference of a so-ca led operator?

I have "charity" enough to let every one enjoy his own opinion, even if they believe white to be black; but if their belier is likely to do harm to any one, it would be anything but "charity," if I did not endeavor to demonstrate

the truth, or that the one was not the other.

It has also been said that when I teach a person how to enter the somnambulic condition, that my magnetism goes to the subject independent of my consciousness, etc. I would ask those who hold this opinion, how they account for the fact, that many of those who read the instructions given in my book, are enabled to throw themselves into the somnambulic condition?

Is it magnetism, when I never saw or handled the books that contain my instructions, or saw or knew the persons who entered the condition by reading the same? They might as well say, that learning to read,

write, draw, paint, or that the study of any art, trade or profession from books, was the result of magnetism.

A celebrated medium also asked me why it was, that when in the presence of a certain gentleman, although disinclined to converse with

him at all, she would, before she was aware of it, enter into the most sprightly and entertaining conversation, even for hours.

The lady being exceedingly susceptible or mediumistic, I accounted for it, by stating that it certainly was caused by the influence of some

Epirit that always accompanied him.

But as the lady did not believe in spirits, although she had just seen above my head the name of Emma, and a bouquet of small flowers, that the spirit always presents to me for recognition, she denied their existence, and ascribed all the phenomena exhibited by mediums to a great sea of thought, "beyond the river;" and that when they (mediums) were in condition; they received all impressions, visions, arts and

prophecies, etc., from that great source.

If this were so, how do such persons account for the "tiny rap," the moving of tables untouched by mortal hands, the playing upon musical instruments, the writing upon slates held under and close to the leaf of the table, the dancing of a heavy plane with four men upon it, and a thousand other feats that require power as well as intellect?

This lady has been entranced frequently, and spirits have spoken Spanish, French, Italian and other languages through her, of which, she has no knowledge whatever. She has seen and described spirits correctly to my certain knowledge, and yet she ascribes all this to a sea of thought, which, if true, would destroy individuality as well as responsibility.

Let those who hold this theory account for the "tlny rap" upon the principles of that doctrine, and I will subscribe to their views, if they do so satisfactorily.

Written for the Religio-Philosophical Journal,
TO WM. B. FAHNESTOCK,

Letter from Dr. W. Persons.

W. B. FAHNESTOCK, M. D.—DEAR SIR:—I have perused from time to time the various articles from your pen, with considerable interest. Have also read the articles from your critics,—all of which, as they appeared in the RELIGIO-PHILOSOPHICAL JOURNAL.

Having been requested to respond to one of the main points in your various essays, I will do so, as briefly as possible.

If I understand you aright, you affirm there is no such agent as "Animal Magnetism," and the wonderful cures performed by or through myself and others, are induced or brought about by the patient or subject passing into somnambulic conditions, solely by the passive exercise of the mind. I have been treating disease for the past ten years successfully in all parts of the Northwest and South; have had a large experience; have been a close observer of all the phe nomena arising from the effects of my treatment upon the different temperaments, and your conclusions so perfectly contradict all the facts as I have discovered them, that I refrain from keeping silent. Medical men, many of them, take the same position as yourself, terming it mesmerism, and hold that the relief is only temporary, which I am satisfied is quite true.whereas, if the subject is treated with magnetism properly, by manipulation and the vital forces thoroughly roused, and repeated, if necessary, until all disease is removed, there will be no danger of relapse. I can refer you to plenty of cases of the worst character, cured years ago, and still remain well; but to the point more directly. I place my hand upon ice or in cold water, and apply the cold hand upon a person outside the clothing, and he feels at once a atrong heat evolving from my hand. Persons holding their hand two feet or more above my head, feel a strong current passing from my head to their hand; others feel a force passing from me to them by coming in my presence. I have stood ten feet from live persons, and in a few moments the whole five were en rapport with the strong magnetic currents emanating from me, and these persons were in a clear Bormal condition. If I manipulate a person, cick

vibrate every nerve in their system. All of these things occur with subjects who are not a mnambuile, biologic or mesmeric. Your position, I believe is, that all sick people can cure themselves, or when the cure is effected by magnetic physicians, it is effected by inducing some ambulism. This, I deny, and what is more, can attest it by demonstration. Take a case of amaurosic—paralysis of the optic nerve,—and you will fall in ever; y casemanipulate the base of the brain and temporal region with a magnetic hand, and the chances are that you restore the sight. I have been successful in many cases. If your position be true, and had it been known years ago, myself and others might have been saved great labor, and the over one hundred thousand patients that have been treated by me could have cured themselves had they known how(*). I refer you to my book, "Theory and Success," a copy of which I sent you, to the cure of Rev. J. W. Whipple's daughter, eight years old, having a stiff ankle from birth, (page 23). In a few minutes she was perfectly relieved. Would the somnambulic condition have any effect on that ankle? If so, how? Case of Mrs. Boughman (page 37) Stiff ankle for seventeen years—not the less; motion. Perfectly relieved. On pages 46 and 67, is the still more worderful care of a case of confirmed insanity, of a young lady in Georgia. Page 52; a girl twelve years old, from birth never used one of her arms, or even to hold it in its natural position, relieved in a few treatments. Such cases can be multiplied when your system would prove abortive, and can only be reached by such treatment as I have alluded to.

In the treatment of disease, I always feel an out going of this magnetism, and some patients absorb it like a sponge, and I feel the difference in my condition.

In all cases of suffering, no matter how acute, immediate relief follows. How can a patient become passive, when acute pain seizes them, so that fear for life absorbs all thoughts? Under these and like experiences, how can 1 give up my facts to your theory? Is it not patent to every operator, that when he attempts to induce measureric, biologic or somnambulic conditions, that animal magnetism is the agent operating in each case, and are not magnetism and electricity the life principles of all things, whether animal, vegetable or mineral. Take away these agents,

and you no longer have vital force.

In the treatment of disease by magnetism, success depends largely upon the intelligence with which it is applied, and the reason why so many fail, can be referred to a small brain and a limited amount of proper knowledge, and the practice is brought into disrepute by so many of the latter class, who are found in all the cities and towns of our country. One that can relieve the headache thicks he can cure all the diseases of suffering humanity.

In your article on Prayer and Worship, Feb. 18.h, you say "Magnetism is a quality outside of a magnet." I am so full of "animal magnetism," that I am not only a magnet but a human battery. Is not your theory about the same, as announced by Mesmer, and pursued by others many years ago, though which some cures were made, but finally abandoned for want of permanence.

Practice is better than theory. Always for light and truth.

Chicago, Ill., April 15th, 1871.

Writica for the Religio-Philosophical Journal.
SPIRITUALISM.

By Benjamin F. Todd.

Like some river, ceaseless in its flow, because supplied by never-failing springs in the mountains, so Spiritualism, flowing, ever flowing, rolls down in all its majesty and pride from the ever-green mountains of life.

As the pillar of cloud by day, and the pillar of fire by night guided the Israelites in their protracted journey across the desert sands to the land of promise, so Spiritualism, at the present day, is the pillar of cloud and of fire, to guide the toll and grief worn travelers across the weary waste of physical life, until their tired hands shall cease laborious striving, and their weary forms shall find rest on the flower crowned banks of that river which lies between us and the fadeless land of For-

There is no towering height of honorable fame, or of virtue holy, or wise renown, where man's laftiest ambition might ever dare to stray, that Spiritualism would not lead the van, and safely guide his tottering footsteps over the giddy heights. There are no facts or problems of life, either physical or immortal, that are too deep for its research. It walks with stately steps the halls where the occult sciences sit enthroned behind their misty veils, and even, as in days of old, the Dagon of the Philistines fell prostrate before the ark of the Lord, so they, in the presence of Spiritualism, sweep aside their veils, and bowing in humble submission before her, yield their tressures in obedience to her commands. And at the same time, her radiance lights up the dim old corridors, in whose thadows they have hitherto unsuccessfully eluded the grasp of man-

The beauty and uses of Spiritualism are seen in the solidity of its basis, in the rapidity of its growth, and in the harmonious development of its gigantic proportions. And whither shall we turn for an illustration which shall portray in any just measure its magnificence and grandeur? Shall we go to the catacombs and pyramids of Egypt? Those mighty structures have so long stood in the stream of time that its dashing waves have well nigh obliterated their hieroglyphical history, and around their base the shifting sands have gathered, until no track or trace is left to tell when and by whom they were reared. There ghost like shadows marshal their serried ranks, and tread their noise-less rounds about those sepulchral homes, where sleep only the dead past. But it is not so with Spiritualism. There is no cliete matter about it. It is heaven born and angel crowned. Every nerve, yes, every fibre of its being, is inspired and quick-ened by the energizing influences of the spirit-world. The flowing tide of immortality goes rushing and throbbing through every avenue of its being. And when, in the future, the work of destruction already commenced on the Egyptian pyramids shall have been completed by the slow, wasting law of change, Spiritualism shall still live, crowned with perennial youth.

If we go to King Solomon's temple for an adequate illustration, our efforts are alike abortive. For, with all its gorgeousness and regal splendor, which led the Queen of Sheba to exclaim that the half had not been told her, yet it pales into incomparable insignificance when contrasted with the spiritual temple that is being reared to day. In the above comparison we do not feel that we rob King Solomon of the glory of his designs, or Grand Master Hiram of his architectural skill and reputation. Their reputation as designers and builders will live while history perpetuates the names of the great and good. There was a largeness in the conception of the plane, and a completeness in the execution of the designs, that reflected upon them high honor. The cedars were all prepared in the forests of Lebanon, the stones were all hewn in the quarries where they were raised, and so completely was every separate part adapted to the grand whole that when the spot was reached where the superstructure was to be reared, no sound of hammer or any other tool of iron rang sonorously

along its mighty corridors.

But in the building of the spiritual temple, a greater than Grand Master Hiram is the designer. He is none other than the Almighty Architect of the universe. The whole human family is the material, this world the quarry, and every living soul a stone. Many are still in the unbroken granite state, but the time is not far distant when they shall be started from their tossilized beds, and be chaped for the position they are destined to occupy

mal condition. If I manipulate a person, sick in the lofty superstructure. or well, these magnetic currents pass over and Eome of us are passing through the sitting pro-

cess even now, being hewed and squared by the surrounding circumstances of life; for they are the means that execute the grand architect's design. None need attempt to escape the hewing and hammering, for not a living stone goes into that temple that has not had the square of the Master upon it.

We remarked at the commencement of this third portion of our easay on this subject, that the beauty and uses of Spiritualism were seen, first, in the solidity of its basis. And what are the basic principles of our glorions faith, which is challenging the attention of almost the entire world at the present day? We answer, first, negatively, it does not rest upon the intangible foundation of utter nothingness, as do the wild chimeras born of religiously insane thoughts. Nor is it founded upon the mythologies of the dim and shadowy past. It seeks not to perpetuate itself by the sanctity of time honored institutions. Nor does it rest on, and find its greatest security in the ignorance of the masses, nor seek to rear itself upon the passions and fears of mankind. It teaches no total deprayity, or necessity of vicarious atonement. It has no devil to fear, no hell to shun, no angry tyrant of a God to propitiate, and no sins to be forgiven. Its basic principles are inherent in humanity, and are developed in obedience to the demands and needs of human growth.

Resting upon these for its basis, Spiritualism

hecomes invulnerable to its foes.

Its phenomenal facts and philosophy challenge the attention of the scientific world. It courts investigation at every step of its progressive growth. So strongly and firmly does it rest upon its scientific and philosophical basis, that it has no fear of being overthrown. As well might you attempt to stop the earth in her diurnal revolutions, or cause the starry canopy that overarches this globe of ours to bow at your feet, as to try to stop, or even retard for a moment the onward march of Spiritualism.

Popular theology has brought her slander shotted guns to bear upon it again and again, but all in vain. The serried ranks of sectarianism have charged upon it again and again, but it still stands a glorious monument of the invulnerability of eternal truth.

The basis of Spiritualism not only possesses solidity, but has great breadth.

It has no sect to build up, and no creeds to circumscribe it. It has no dogmas to propagate; no church institution to maintain. But it has a platform free to all, and extends to every one the largest liberty, in thought, sentiment and action, that they are capable of appreciating. At the same time, fearing no opposing power, springing from what source it may, Spiritualism looks down from its lofty position with pity upon the religions sects that are groping their way in moral and spiritual blindness, seeking vainly to become religious on the animal plane of development-

EXPERIENCES OF A LECTURER.

Letter from Julia A. Starky.

DEAR JOURNAL: Still book me Xenia, Ohio,—not the place where my spirit can grow or expand, for theological bigotry still permeates every avenue, to a superlative degree,—but a place of rest with my dear ones, after long days of work through the country and adjacent towns. These are gala days of life, spent with earnest truth-neekers.

It appears to be impossible to arouse the dormant minds in this place, and I feel (perhaps not Christ-like), to leave them ere long in their own darkness, and "shake the dust off my feet,

own darkness, and "shake the dust off my feet, as a testimony against them."

Since I last wrote, many have received the light, and are now rejoicing in our beautiful

Harmonial Philosophy.

I have given many lectures, in several churches, on Temperance and Woman, as well as our Philosophy, and unexpectedly was invited to fill the print on a Sabbath morning in an M. E. Church. The preacher, an old veteran in the field, had become convinced of spirit return, and for a peral months was a visitor at cur home—a says dropping in when no one was there to bort him to the church. He introduced the the audience as a Christian woman with the same gifts that Jesus promised to believers, and that I would address them from the

Scriptures.

I called upon the dear invisibles who have been my aid and support for many years, and I felt strong. I said, upon rising, that their preacher was not responsible for aught that would be presented to them. Before I got through, many remarked, "She must be a Spiritualist;" but the whole discourse received their hearty approval. I have spoken several times in the same church, and not only converted the preacher, but many of his people.

Another preacher, over a large society, not a hundred miles from here, comes very often, to talk on this grand subject of Spiritualism. He says he shall never stop till he knows it all. I find he has fine mediumistic powers, for when with us he sees the dear ones and can talk

with them.

I have lately received invitations from three sectarian societies to join them, and one minister promised to license me as a preacher, indepent of my views, thinking it would be saying me from ruin, or that I might be useful to

I have been to Waynesville and sprinkled crumbs by the wayside, giving strength and health, physically and spiritually; dedicated a room in the home of Bro. Peacock, for a circle and lecture-room. There are no developed mediums there, but many deep thinkers,—none more earnest than Bro. Brown and wife, and Brother and Sister Peacock. God and the angels bless them for their kindness to the weary trav-

Have just returned from a professional tour in Clinton and Miami Counties, giving two lectures and some six seances in Wilmington. I stopped at the welcome home of Dr. Finant, who is fine magnetic healer, but will never be appreciated for his noble works in that place. His dear wife has fine clairvoyant powers, but they need better soil to develop in.

From there we journeyed into the country to the home of Bro. Hawes—3 new believer, but a true man. Although a class leader in the M. E. Church, he invited the people in to see and hear a clairvoyant Spiritualist, and by seven o'clock his house was crowded. They knew nothing of his new views, and many never heard of Spiritualism, It well repaid us for all the contumely we have had to bear in Xenia for the last three years, to see the intense interest manifested by every one present. A lecture was given showing the beauties of our philosophy, and then about twenty tests, with many names given. closing up by delineating characters. A resolution was adopted, that I should come amongst them every four weeks and work for their sou's as well as bodies. One old man rejoiced in spirit indeed, saying: "Oh, that is just what I've been looking for! I had come to the conclusion that this was all of life—nothing beyond; but, thank God! they all live, and I shall live also. This will make me a better man, for I know they are with me, and instead of praying to an unknown God, I will ask my dear ones to strengthen and assist me, and keep me from falling into temptation."

One thing I had quite forgotten, but must not omit. Although we have but few believers here,—honest ones, at least,—still there are many sufferers that came to receive our magnetic treatment; as well as my dear companion's medical (homeopathic) aid, to have their conditions diagnosed, and to receive other benefits from my clairvoyance. This aroused the ire of a certain elder that presides over an M. E. Church, and he gave notice to his people that he should preach against one of the most terrible delusions of the age. What few Spiritualists we have here, turned out en masse for the cecasion. I was well known to him, and he

had himself consulted me about his health, and when he rose from his knees, after coming into the church, he espied the very one he was going to fire bombahelis at; perhaps he wasn't a little nonplussed! He took up his notes that had been in process of accumulation for months, dropped them and his eyes, and was sore afflicted indeed. The opening prayer was the most vind ctive and angry production that I ever heard; and he began his discourse, and finished it in the same style. He was generous enough to say that he believed it was spirits, but they were all of the devil,—and went on to prove it, by authors that were opposed to our philoso-

The eyes of many were upon me, for I had been the means of bringing health and comfort to nearly half of his members, and many had become very mediumistic and sought me for advice and counsel. I knew I had as many friends there as himself, so I graciously allowed him to proceed.

He boldly asserted that no one could prove

Spiritualism by the Bible. I knew he would not meet me in discussion, although he had allowed me his churc's to lecture in (on Woman), before he knew that I was a Spiritualist. So a friend that was passing through town sent him an invitation, proposing to prove Spiritualism in all its phases by the B.ble, but he refused all controversy on the subject. He said it was too bid that this direful delusion should be brought from the E at and get into his church, absorbing the minds and the money of his pecple, all of which meant me, as I am the only medium in the place. If they would "come to him, he would tell their fortunes for nothing,—read the Bible, and what is not there you have no right to fathom."

But enough of that. When will humanity throw off the dark mantle of sectarianism and bigotry? Not until Spiritualists will have independence enough to come out openly and fight together under the standard of truth and right,

Fraternally yours,

Ĵulia. **A.** Starky.

Testimonial of Br. Slade's Mediumship.

Being in New York City not long since, I called upon Dr. Slade, the celebrated test medium, 207 West 22nd street.

I said to the doctor, I had called to see if there was anything for me. It was about 1 o'clock, P. M., consequently the room (a parlor) was light as noonday. We sat down to a common black walnut table, with two projecting leaves, like the old style kitchen tables. The doctor and myself were the only persons in the room at the time. The doctor sat clear of the table, so I could distinctly see his entire person.

We laid our hands on the table, when I very soon heard raps. The table rocked, and crowded up close to me. The doctor then took a common school slate, and placed on it a small piece of slate pencil, about the size and shape of a kernel of wheat. He then placed the slate under the leaf of the table, he holding one corner, and I the other, firmly up against the leaf.

wheat. He then placed the slate under the leaf of the table, he holding one corner, and I the other, firmly up against the leaf.

I will digress here, and say that I had a father, J. A. Armstrong, and a brother, Samuel L. Armstrong, who departed this life some eighteen or twenty years since. Also two little daughters, aged respectively eight and ten years, who died a few years since, named Ella and Lillie.

Under these circumstances, I very soon heard the writing commence, and then three little raps signifying that they were through. We removed the slate, and found written upon it in a very plain legible hand:
"I am glad to meet you." Signed, S. Armstrong.

I am give to inter you." Signed, S. Armstrong.
I said, "please give your fall name, if you have not."

The next time I found written:
"I have been trying to come for a long time."
Signed, Samuel L. A.
I then said, "have you any message to your

family?"

The doctor then placed the slate on my head, holding it off at arms' length, keeping one hand upon the table, and holding the slate with his tnumb and finger. He could not possibly see the top of the slate as we sat.

Under these circumstances I heard the writing as before, and found written
"Tell my friends I can come, and am happy."
Signed, S. L. A.
I then said 'inless sive war, and let come other

I then said. "please give way, and let some other friend come."

We put the state under the leaf again, and found written on it again, in the same hand:

"J. Armstrong."

"J. Armstrong."
I said, "please give your full name." I then found written:
"My son, it is your father. J. A. Armstrong."

"My son, it is your father. J. A. Armstrong."
I said to the coctor I was satisfied, and would withdraw from the table. He said they wished to write once more. The next time I got:
"Good bye, God bless you, my son." Signed, J.

Two days after, I called on the doctor again, and found circumstances and everything about the room and table the same as before.

We placed the slate under the less of the table again, and found written upon it, but in a different hand, looked like that of a lady, but very legible:

"Dear father, we all come to see you." Signed,

"Dear father, we all come to see you." Signed, E. and L.

The next time I held the slate without the doctor touching it, and found written:

"Oh, dear father, how you bless us by coming to

let us talk to you." Signed, E. and L. A.
Which would certainly mean Ella and Lillie
Armstrong.
The doctor then inquired if they would raise the
table and play on the accordeon. We found writ-

"We will if we can."

Then we placed our hands upon the table, and raised them up about one foot, and the table followed up the same heighth. The doctor then took a common accordeon, held it by the bottom, with thumb and fuger, the other hand lying on the table, and put it partly under the table, but not out of sight. I could see it distinctly, all but one side, and the upper part of the keys. I could see the bellows contract and expand to its full ca-

It played "Sweet Home' entirely through, most beautifully, and then another piece—which I think was "The Last Rose of Summer"—equally as well. I think I never heard sweeter music. This closed

I now speak of what I do know when I say that no mortal hand touched the keys of that instrument, nor yet the pencil in all of that writing. The circumstances entirely precluded all chance or possibility of deception or fraud; besides, I have it from the best authority that Dr. Slade is a gentleman entirely above suspicion or reproach.

J. P., Armstrong. Ogdensburg, N. Y., March 20th, 1871.

Extract from "Science of Evil," By Josi Moody.

When a tree is well planted in good soil, it

takes deeper root and a firmer stand by being rocked in the storms of winter. It is thus we are rocked in the storms of trouble. We are cradled in affliction and schooled in sorrow. Experience is our stern and severe teacher, who often drives us into thought by cruel torture. In this school we often suffer and despair: but without it we would never taste the delights of pleasure, nor behold with an appreciative eye the blending beauties of the rainbow of hope. It is the blending of light and shade which makes the picture, either on canvas or in character. Without shade there can be no picture; without Evil no character. It is the scientific skill of the artist which brings out the picture through the antagonism of light and darkness: and the scientific skill of the man or woman which is to bring out the beautiful moral character through the entigonism of good and

Voices from the Zeople.

GILMORE, MICH.—G. B. Farley writes.—Enclosed find one dollar, for which, send the JOURNAL to Mrs. Prebe Putney, Gimore, Benzle County, Michigaz, four months. In the absence of Post Master A. P. Bowman I am acting as a self constituted agent, soliciting help for the JOURNAL, which will, I know, be acceptable. Volunteers come in slowly but surely, but they enlist for life. Even here in the woods we have some good trance and inspirational mediums. These, together with the friends from the Summer Land, and the Journal, help us to keep our courage up, ready to cast our mite against old orthodoxy whenever we have an opportunity. That rearch after the old gent that we used to read about, is knocking the saud from under some of them.

RIPON, WIS.-S. D. Sweet writes.-You can put me down as a permanent subscriber, so long as the Journal continues to be the representative of equal rights, and freedom of speech. I have been very much delighted and entertained in the "Search after God," by Brother Francis, for I, too, have been searching after the same character for these many years, but, as yet, have failed to find him. Now, by the way, would it not be well for Brother Francis in his search to keep a good look out for that other and more formidable power, sometimes called the devil, for he, too, according to popular theology, has played a very prominent part in the great drama of human life and action. I am here reminded of the Godhead—the three-headed image! What a monstrosity this! First, God, who was from all eternity in the past, and who at length, after millions of ages had roited away, became the Father of a Son. He was truly a wonderful child, having a virgin for his mother, and above all, such a father, and yet we are told that they are both one. Strange freak in nature,—a father to be his own son, and the son to be his own father!

BROOKLYN, N. Y.—Hamilton Voweray writes. I am very much pleased with the literary character of the Journal. The "Search after God" harmonizes, in almost every particular, with views I have entertained for two or three years past, ever since I have been of age.

JEFFERSON. 10 WA --Guy Matteson writes.—
Please find inclosed one dollar and fifty cents, to
pay for the paper six months past, from the 2nd
of September, 1570, to March 2nd, 1571, and also
fifty cents for one new subscriber, Mrs. John Coupland, Grand Junction, lowa, for three months on
trial. I wish you God speed in the good work in
which you are engaged. I can appreciate your
kindness, and thank you very much for extending
the paper past the time paid for. A word in regard to the "Search after God." When Brother
Francis has ceased his labors in that direction, I
wish to add my mite in trying to prevail on him to
publish it in book form. I can not keep the paper,
for when I see a person hungry, I feel that I must
give them bread; so I hand them the Journal.

LEMARS, IOWA.—A. T. Alfred writes.—I suppose my subscription has expired, but if you will be so kind as to continue the paper, you shall surely have your pay. I have become greatly interested in your "Search after God."

LANSING, MICH.—Mrs. J. Waterman writes.—Will you do me the favor to continue the paper to my address for at least four months. I haver of the money by me, but will see that you have it in due time. Am so much interested in the "Bearch after Gcd," that I don't want to miss another article. I commence as a trial subscriber the 1st of January, consequently lost several numbers of the article; still, if I can have the finishing up, I shall feel pretty well satisfied. I wish I had wealth, for the purpose of sending your valuable paper to the fire-side of a: least twenty families of my acquaintance who ought to be reading it. I like the paper better every week, and it feeds my soul with food that I can get in no other way, and have been hungering and thirsting for this food a long time, and in consequence have been termed an invalid for a number of years. I feel my strength increasing, and long to say to the world, "I am healed."

STOCKHOLM, N. Y.—Brother Austin Kent, speaking of man and his origin, says: "Did he, or did he not, make himself first? We all know that carths grow men In adding that men make earths, how much less absurd is our trinity than that of the orthodox? We rival it, in that the son is just as old as his father, and may have begot the father before the father begot him. Never mind,—give us the "Search."

Remarks:—The questions you have presented, have been asked by thousands of others, and we repeat again that these points will be fully considered. Be patient, Brother Kent, and follow us in our search, and we believe that you will be well satisfied with the result. By the way, we desire our readers to remember that Brother Kent is an invalid, helpless as an infant, and will you not from your ample store, remember him, and the angels will bless you. He is truly a noble man, and should be supplied with an abundance of this world's goods. His address is Stockholm, N. Y.

ST. JOSEPH, MO.—George M. Horine writes.—Please send the Religid-Philosophical Journal to my address, as above, on trial, as per your advertisement, for which, find inclosed, fifty cents. Should you have on hand back numbers beginning the "Search after God," send them, and reckon my time from the beginning of the "Search." I deem those back numbers as valuable as any future number.

We regret to say that the back numbers containing the "Search after God' have all been exhausted some time ago. The articles will probably be published in book form.

MAYSVILLE, WIS.—J. Raymond writes.—The more I read the paper the better I like it, and the articles, "A dearch after God," are well worth the price of the paper.

HASTINGS, MINN.—J. Straight writes.—Please find inclosed two dollars, which pass to my credit, and change the "yellow monitor" on my paper from Dec. 9th, 1870, to August 9th, 1871, and accept my thanks and gratitude for sending the paper when I was in arrears. The "Starch after God" is worth more than a year's subscription, to say nothing of the great amount of other splendid reading matter.

CORTLANDVILLE, N. Y.—J. G Gayers writes. Please find inclosed two dollars for the paper—one copy to J. W. Sturteyant, three months on triat,—the other to J. G. Gayers—both to one office, Cortlandville, N. Y. What an idea—to think of doing without the Journal! I have taken many spiritual papers for the last twenty-one years, and find no one equal to it, but you will excuse me for stopping the paper when I tell you that E. V. Wilson was here three days in March, and having never heard him before, I very naturally concluded that the judgment day had come at last, as the secrets were being made known to an alarming extent, and wishing to have all things square, paid up arrearages and said discontinue, thinking I had no use for the paper, and that I would continue the "Search after God" for myself, and after trying two weeks, am satisfied that any further effort in that direction is useless. I hope to send you some more subscribers soon.

FREEBORN, PA.—Minerva Stowell writes.— Mr. Francis, ir celestialized human beings control this planet, and all other planets, who controlled the first planet while the first human beings were developing?

Your questions will be fully answered during our "Search."

WILLETT, N. Y.—H. Hazard writes.—I am very thankful that the Journal has kept coming. It is read through first of all other papers—indeed, your "Search after God" is grand, and corresponds to ideas of mine. Keep on searching. Thus far, you have found a better than an unknown God. I admire the paper for its fearless and out spoken

FREMONT, OHIO.—M. Harris writes.—I must say I like the paper very much, and don't see how we can do without it. Still there is one very serious objection to it, and that is, that it come every day in the year,—Sundays included.

NOTES BY THE WAY.

Letter from Mrs. M. J. Wilcoxson.

DEAR JOURNAL: In order to stimulate the practical work of Spiritualism in other places, I wish to call attention to matters and measures in Louisville, the point of my recent labors. I am highly gratified with the earnest zeal put forth by the Louisville Society, which is composted in a large degree, of the very best intelligence of the city. And first, the Louisville friends stand up to the work with a true moral heroism and bravery that does not pander to popular creeds, at the same time that they prove themselves tolerant and indulgent to the honest views of their opponents. But when unjustly assailed or misrepresented, they stand firmly supported by their principles and so many over-powering arguments that even the very rever-end, and of course learned, Dectors Everhart and Robinsor, consider it safest to fall back and keep mum.

The Spiritualists of this wide-awake city ara live men and women, and stand at the wheel nobly. An order has been instituted, called the mobly. An order has been instituted, called the "Army of Progress," which combines the nature of a school or debating society, a beneficial fraternity and weekly intelligence office, (enclosed programma will explain). They have published a statement of their principles in "Articles of Association," with voluminous Scripture reference, and an "Appeal to the Clergy" appended, which is the finest little gem of the kind I have seen. Every Spiritualist should have a copy, and it is we'l worth a place should have a copy, and it is well worth a place in your book list; price, probably about ten

Since leaving Lou'sville, I have more critically examined the work, and a desire to bring it before the people has been the result.

There is a large amount of mediumship in this city and vicinity. Mrs. Keigwin, of Jeffersonville, Ind., and Mrs. Hollis, 917 Portland avenue, Louisville, are mediums of the very highest order. They are both remarkable in slate writing, and I am told that in dark circles audible voices are frequent. Of Mrs. Hollis, I received most striking tests from my dear departed. At Mrs. Keigwin's, in addition to writing, a hand presented itself in broad daylight, reaching out from the table-cover, gave me a hearty clasp, took a stem of the bleeding heart (a flowering shrub) just brought in by a lady, pulled off a heart and threw it at my feet. A half dozen persons saw it.

A little Jewish girl in the city is developing as a slate-writing medium, and, I am told, is quite satisfactory.

In the society, I found two very efficient young men, converted from the Jewish faith,

who are doing eminent service.

Verily, Spiritualism is the religion of the nations. I left Louisville with the addition of a rich friendship and sense of practical care which was bestowed upon me in the luxury of a good, comfortable room, where my weary brain could escape the excitement of public life, and facilitate my advantages for private work in our blessed cause.

How different this tender, thoughtful care of speakers from the mistaken hospitality of a crowd in one's room, to torture the last spark of quiet from the needed hours of rest. Oh, when will Spiritualis's cease to trot out their speakers to the demands of a prying crowd, or keep them tied to the post of public exhibition? Do they know what a slow but sure eating away of life it is, for a sensitive medium, to be compelled to feed the capricious, curious, and vampire stomachs of those who hang upon us when they can? For instance, a whole perty come to visit you to-day; to-morrow you are expected to spend the day with some friend, and go through the same role; the next day again, and the next,

You speak in the morning of a Sunday. Of course in the afternoon you may be on exhib:tion, as far as the poor ignorant ones know or care. Some "have been to their own church," or to some other church, because, poor things, they thought it more popular, but in the afternoon they "will go around and see her, and find out something about her," for they "do not know that it would be right" to go to a lecture Sunday morning, when a church door is open; so they think to learn all about her, and "her sort c' preaching," and if it's "right," they will come in the evening! Very patronizing! And so they come, and so they go, and at night you contracted to a smile of expectation. are treated to a smile of approbation,—for isn't there a crowd, and isn't the minister there, and another, and another? This does not apply to Louisville, but to some other places.

And now, I say to the friends everywhere, do not deprive your speakers of their quiet, and complete facilities for the work; and especially remember, our best work is now a public one, and we can no longer submit to the frittering away of our precious time and powers. We must not be expected to visit; it is to superficial, too profitless, too dangerous. Neighbor hood tattle don't mix well with our Spiritualism; and family troubles we can not help. We are not vicarious atonement for all your ills. But give us the opportunity, and we will plead with voice and pen to such purpose that some day the causes of your present trouble shall be removed—or modified, at least.

What a fault-finding people we have grown to be! How ungrateful for our liberties and our blessings! This day a discontented, restless soul complains to me that "our land" will not bring "twenty," instead of "ten thousand dollars!" Poor soul, with a fortune left, how poor! Had she the light and love of Spiritualism, how rich she might feel.

But I have somewhat digressed. I found in Alton, Ind., a comfortable Spiritual Church, but regret that it stands emply most of the time. There is no home work, no conference, no debating school, and, of course, little interest but a spasmodic one, except with the very few. What a pity this building can not be used constantly! Here I gave four lectures, to full houses, and the Methodist meeting of Sunday night adjourned to our temple.

I kope the friends will have the services of overh speakers till they become a weekly institution with them. More anon. Louisville, Ky.

THE CLEVELAND DISCUSSION.

Thanks to E. V. Wilson.

At the close of the evening lecture, Mr. D. W. Pratt, President of the Society, suggested that some expression of the sense of the meeting be taken in regard to the able manner in which our Brother E. V. Wilson had conducted the discussion just closed, terminating in a triumphant vindication of the Spiritual Philosophy, whereupon Mr. D. A. Eddy took the floor, and remarked in substance briefly as follows:

MR. PRESIDENT, LADIES AND GENTLEMEN: A great intellectual conflict has just transpired between our worthy Brother E V. Wilson on the part, and in defence of, the Spiritual Phil-csophy, on the one side, and Rev. Clark Bra-den, on the part, and in defence of, Orthodox Christianity, on the one hand, and against Mod-ern Spiritualism on the other. It is not for ne to say who has come off victorious, as that is a matter reserved for each, one and all, to decide for themselves. For my part, I am glad,—yes, more than glad, I am thankful beyond expres-

sion, that the strength and soundness of our philosophy has been put to the test, and in my judgment proved itself inaccessible at every point of attack, and still worthy of our contin-

ued confidence and surport.
It is, perhaps, well for us, now that the confict is ever, to consider what good has resulted, what lessons have been taught by this exciting discussion.

For more than two years, Bro. Wilson had been trying to locate a discussion of this kind in Cleveland. He at length succeeded in arranging the preliminaries after a protracted correspondence with the gentleman above referred to, who had the courage and confidence in himself to undertake a work which few men on his side of the question would have dared to encounter.

Accustomed as we are to hearing all on one side, it is well for us to have an apportunity of listening occasionally to what can be brought against our philosophy, and e pecially from one who comes strongly endorsed, not only by his particular church, but by the evangelical churches generally among his acquaintance. For ten consecutive evenings you listened to the arguments pro and con. The final summing up was an irdex to the strength of both parties. The decision of the verdict is with you. I have no doubts of the nature of that verdict, And now that our worthy brother has, without compensation, in dollars and cents, given his time and talents for the benefit of our cause, and for each of us individually, I propose, as a matter of simple justice, to show that we are not ungrateful, but appreciate the labors and self-sac-rificing spirit which has, during our entire ac-quaintance with him, been exhibited on all oc-casions, that a vote of thanks be tendered by this S ciety for the triumphant vindication by this Society for the triumphant vindication by him of our religion, which has just resulted from this important discussion. I, therefore, suggest that all who are in favor of such vote of thanks will please manifest by rising. The result was, as might have been expected, almost unanimous. Those who remained seated, did not attend the discussion.

Cleveland, Ohio. March 18th, 1871.

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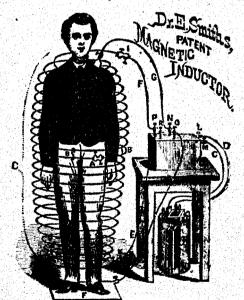
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J. R. PRANCIS,

EDITOR, PUBLISHER AND PROPRIETOR. ASSOCIATE MDITOR

Office 187 and 189 South Clark Street.

EXLIGIO-PHILOSOPHICAL PUBLISHING HOUSE. All letters and communications should be addressed S. S. Jones, 189 South Clark Street; Unicago, Illinois.

CHICAGO, APRIL 29, 1871.

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These sending money to this office for the Journal, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

A SEARCH AFTER GOD.

NUMBER XXXVI.

The Fancy-The Peculiarity of Impressions-Worship and Prayer—The Power of Spirits over the Embryotic Germ-Billed Tom, the Wonderful Prodigy.

[The articles do not appear in the regular order, as dossignated by numbers in a previous issue of the Journal, on account of the length of some of them. The chapters as given will follow soon.]

Lucretus-Will you allow me to ask you some general questions. While on earth, I was constant'y reading-perusing the scintillations of other's mirds. In the musings of the poet, in the bubbling accents of his soul, I cou'd seemingly detect a divine spirit. Lizzie Doten says: ·Within the heart of man there is a constant

yderning
For som thing higher, holler, unattained,
Upward and onward, from the present turning,
Yet resting never when the point is gained:
Some unscon spirit the soul is urging,
Turough childish weakness and ambitions youth,

And day by day all souls are still converging Nearer and nearer to the Central Source of Truth."

Did she breaths institution from a divine cource?

Spirit-Divine in the same sense that all things are divine. The "Central Source of Truth,"-all sources of truth are central, and were so regarded, no doubt, by that gifted po-

Lucretus-But why are all poets imbard with the idea of the existence of a God?

Spirit-Because the controlling influence of the post does not delve deep in philosophy. Poetry and philosophy are not generally combined in the same brain. The mission of the poet is as grand as that of the philosopher; one scatters star-dust and flowers, the other, facts and principles.

Lucretus-But here in the Spirit World is suffering. Those whom I wronged on earth were presented to me. Was that a reality?

Spirit-In one sense all the scenes that you witnessed were realities. Your own ac's judged

Lucretus-Did not the farcy have something to do therewith? The post has said:

"Me oft has Fancy, ludicrous and wild, Clothed with a waking dream of houses, towers, Trees, churches, and strange visages, expressed in the red cinders, while with peering eyes I gazed, myself creating what I saw."

Spirit-Fancy has nothing to do with effects lodged within the mird. The law that governs this wise arrangement knows no fancy; its

works are real. Lucretus-Why is the poet, then, always re-

ferring to this fancy?— "Where 'mid the changeful scenery, ever new, Fancy a thousand wondrons forms descries, More wildly great than ever pencil drew, Rocks, torrents, gulfs, and shapes of giant size, And glittering cliffs on cliffs and fiery ramparts

Strange that the poet should ascribe all these

images to fancy. Spirit-They did not understand the laws that govern the effects of the mind. As well rattle a pebble in your pocketwithout it leaving certain effects there, as to have a thought within the mind without its imparting certain influence. Certain acts produce an impression upon the mind, and the impression in turn sometimes produces the original cause. Sometimes there is a reciprocal action between the two. Music makes an impression upon the mird, and occasionally that impression becomes spontaneously musical. A young lady lately on the earthaphere, attended an aristocratic church, where she became enraptured with the music. An effeet or impression was made upon her mind. When she returned home, the impression commenced to act spontaneously, producing precisely the same music she heard at church, and thes music was real to her. She was regarded as impane, and the undue importance attached to the phenomenon only aggravated the case, finally so shattering her nervous system that

she died. I cannot fully explain to you now the cause of this.

Lucretus-You make the mind a worderful machine, a recording angel, a witness-box, and claim that each one carries with him to the Sp'rit World his own accusers. You seem to be determined to get rid of the existence of an infinite God, leaving us none to worship.

Spirit-Worship! Child, for a moment consider. Whom would you worship? Whom would you bow down before? You c'aim that no one can comprehend D ity. If not, how do you know he requires you to worship him? You "can not comprehend Delty," yet your own acts say that you do comprehend him, for you worship him You say he desires you to worship him, hence you comprehend him-comprehend those desires. N , I do not worship. Why dees any one worship?—pray tell me why. The set of worship implies that you comprehend D.ity. It cannot be otherwise. He who prays, and then says he can not comprehend Daity; may be doing that which this Delty despises. I would not pray, fearing my prayers might be formed on wrong conceptions, and this God would frown upon me. I only speak for myself. There is a difference between worship and prayer-a very wide difference.

Lucretus-Your ideas in regard to worship are peculiar and your reasoning strange. Then you would not have huminity worship?

Spirit-If I could comprehend your God, and understood he desired it, I certainly would worship him. It seems to place the worshiper in a ludicrous position when he says his Delty is incomprehensible, and still he comprehends him enough to know that he desires to be worshiped. A being that is incomprehensible stands in the same relation to humani'v that the idiot does, whose metherent matterings no one can under-

Lucretus—Why are you so iconcelastic? Spirit-I am only reasoning. If the temple falls under the influence of logic such as I give expression to, no harm will result therefrom, for only imaginary Gods will be buried in the ruins. The Chinaman can comprehend his wooden image as easily as you can comprehend your God; the worship of the one is just as beneficial as that of the other.

Lucretus-But we know that his Josh or his graven image did not make the universe.

Spirit-But do you know that your God did the work, whom you admit that you can not comprehend? Why call the Hindoo an idolater, when he can comprehend his Daity as easily as you can yours.

Lucretus-In coming en rapport with this medium, I reed the statements of a certain person that an atheistical spirit contr. Is him, and you must be the one.

Spirit-Atheistical spirit! Wild conclusion! Ob, when will humanity learn lessons of wisdem! For many centuries I have been in the Spirit World. I am divoted to humanity, and not to Gid. The Caristian world are devoted to God, but willing to let three-fourths of the world go to the Devil. I can comprehead humanity, or partially so, and when I hear a voice saying "I need disistance," there I go. That is the voice of the only Gol that will be ever heard, and I relieve the necessites of that one. The brother who fears that I am taking away from the world the belief in the existence of a God, need not be alarmed, for I shall build in the place thereof a more beautiful and enduring edifice. None need fear for the result. I have glarmed some, but I have gladdened the hearts of thousards. True, the Search is niccasarily long, but the result attained will be gratifying to every mind.

Lucretus-I comprehend your position, and understand why you are thus at work, although Ifam not yet prepared to believe all you have to

Spirit—I have shown to you the utter uselessness of worship. From the very nature of things, no good can be accomplished thereby. Lucretus-But you make a distinction bc-

tween prayer and worship. Spirit-Most assuredly I dc.

Lucretus-Wherein? Spirit-Worship is adoration, admiration of a Deity, his attributes and controlling influence, though all may be imaginary. Prayer is supplication, entreaty, and in one sense is regarded as worship. Prayer, as I have said before, may be beneficial to some.

Lucretus-Christ prayed: "Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven."

Spirit-But he was simply a man-1 mcdium-living in an age of the world when it seemed necessary to recognize on all-powerful. over-ruling providence. The statements in regard to his origin are base fabrications; have no foundation whatever.

Lucretus-But was not his birth predicted, and did not a star guide the wise men of the

Spirit-There was a spirit circle that controlled the embryotic growth and birth of Jesus. It is true that his advent was predicted. The angels spoke to the shepherds and said. "I bring you glad tidings of great joy, for this day a Sayior has been born." The Chinese philosopher Confucius, also predicted his coming. John the Baptist foreshadowed his advent when he said, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." Th Star of Bethlehem was merely a phosphorescent light made by the angel band who had charge of Jesus, and resembled a star of the first magnitude. During the embryotic growth of Jesus, at certain periods, this circle showered down upon it their magnetic and electric influences, and developed it for a grand work. It was this that St. Luke meant when he said, "He was filled with the Holy Ghost, even from his mother's womb."

Lucretus-Each siep you take in the discussion of this question, only renders more plain your mission to place everything within the power of finite intelligences.

Epirit-I regard nothing as providential.

do know that guardianship commences with the embryotic germ, when brought en rapport with matter, to come forth in accordance with laws that always existed. S: Luke had an idea of this when he alluded to Jesus as being filled with the Holy Glost.

Lucretus-How fertile your resources in endeavoring to take all things out of the hands of an Infinite God.

Spirit-I see the embryotic germ in the womb. How easily it can be inflaced. The aspen leaf will may under the influence of a breath of wied that you can not sease or feel. This germ under the i...flience of a spirit circle, is made to move its positive, although the mother does not recognize the fact. The mediumstic development of Jesus was commenced with his embryotic life, and certain tendencies given to his mind. The embryotic germ derives its nourishment from the mother, and is developed mentally through the action of her mind and the guard as spirit circle,—10 G.d has anything to do with it.

Lucretus-Did not Gid originate the germ, or organize the laws that produced them?

Spirit—I tell you emphatically, No! In the growth and development of each one, you reeignize only individual zet intelligences. In that respect, at less', you are independent of a God. In due time I will explain his origin, if he had any.

Lucretus-Wast is the object of guardian circles interfering with the embryotic gern?

Spirit—To give the mind such tendencies as will enable it to accomplish a par icular purpose. You have heard of that prodigy of earth, Blnd Tom?

Lucretus- Yes.

Spirit—Here is an example of the operation of a circle of spirits who desired to bring into the world a prodigy. They commenced with his embryotic life. His mother was a small woman, of beautiful form, and of an active, merry temperament. Her own nature was in harmony with the purposes of the spirit e'rele who had this embryotic germ in charge. The result was a prodigy,—Blind Tom. In one respect the world has not had his equal. The circle of spirits who had charge of his embryotic growth were superseled by one who had a master musician at its head. It is now through spirit influence that he executes the most difficult pieces. When he addresses an au lience, it is while under the influence of his guides, and he always speaks of himself in the third person. Before he was two years of age, he exhibited his wonderful musical powers. His voice was then strong, soft, and melodious. Such prodigies are allowed to exist for a particular purpose, and developed by a spirit circle sending down upon the germ child, their magnetic and electric influences in such a manner as to bring about the desired result.

Lucretus-I am appalled at your statements. Spirit-His soul is all music, tuned to the sweetest melodies. He can not read, and only knows the alphabet, as a certain sound of the piano designates a letter. He is really a wonder. Lucretus-Can a designated result always be obtained in such cases?

Spirit-No always. Experience is a grand school. I will teach you a lesson by and by, in regard to embryotic growth and development, such as the world has never heard. The mind of the mother even, has a wonderful influence over the child nestling in the womb. At a certain stage of its growth, laseivious thoughts or conversation on the part of the mother, will plant the seeds of licentiousness in the nature of her child.

Lucretus-I should not think this very exelted work on the part of spirits.

Spirit-Puny child, your thoughts resemble a gnarled oak, or a stunted shrub. The mission of spirits is not to sing paalma, or thrum golden harps around the throne; and many times that work which seems the most unbecoming, is the most beautiful and grand. The good accomplished by the operation of spirits in this manner, can not be over-estimated. When one faculty is so largely developed, others necessarily suffer. Blind Tom would not live a week, if all his other organs were as largely developed as that of music,—called by phrenologists, Tune. I have aimed to teach you an important lesson. Gradually I am approaching that period whenthis intricate question will be solved, and the world recognize the truthfulness of my position. I will show you the action of individualized intelligence; banish the cloud of doubt that hovers over you, and portray the true destiny of each one. Then by not alarmed. Yours must be an active life. You can not fold your arms in idleness. Look down upon the toiling millions of earth; even there you can find a field for labor. Go forth, then, Lucretus, and with charity beaming in your countenance, and your tongue filled with words of love for the needy and desponding, work for humanity, and great shall be thy reward.

Lucretus-But I desire to ask a few more questions.

Spirit-Proceed then.

Lucretus-I have been led to accribe divine agencies connected with the development of Jesus.

Spirit—Yes; I fully understand your position. While you are willing to admit that God was connected with his embryotic growth and development, you think it beneath the dignity of spirits to be engaged in like work, and while the Christian world believes that he is em. ployed in assisting humanity, they think that only evil spirits are interested in the affairs of earth, and only they can communicate. The children of earth have yet a grand lesson to learn.

Lucretus-In what direction? Spirit-In not believing it beneath the dignity of spirits to do what they claim God is constantly doing. It was perfectly proper for God to fill Jesus with the Holy Ghost during his embryotic growth, but they would esteem it the scientific spirits to shower down upon the em-

electric it fluer ces, in order to give certain tendencies to his mind.

Lucretus-But have spirits no more exalted work than that?

Spirit-Poor child, in your epinien it is urdignified for spirits to do what you ascribe to God,—experience will engraft within your mind new ideas. Guardianship commences with each embryotic germ in the wemb, and the aim of the guardian,-:ometimes a circle of a hundred spirits,—is to impart to the mind certain idio yncrecies.

Incretus—But how is development caused? Spirit-By either bringing cut all the organs in harmonicus relations, or just devoloping one, as in Blind Tem. This is easily done when understood. The spirit circle only bring to bear certain life-forces that correspond with that posseesed by every mother, and thus assist "nature" in her work

Lucretus-I fear the children of carth are not prepared for this advanced position.

Spirit-This is only what the Ceristian world have acknowledged for centuries, only I ascribe to a spirit circ'e what they do to God. S.ill they will call it very undignified for spirits to do what they all admit that God has done. The world must advar ca,—gradually the operations of, and the idea of a God doing anything, will be banished.

Lucretus-It seems so undignified for spirits to b≥engaged in developing an embryotic germ. Spirit-But not undignified or unbecoming for your God to shower down upon the embryotic Jesus the Holy Ghost, or send forth a lying spirit, that King Ahab might be destroyed. Not undignified for angels to liberate Peter, roll away the stone from the door of the sepulchre, dine with Abraham, write Mene, Teekel, Upharsin on the wall, and talk with Hagar in the wilderness. You are a mere child in wisdom,—but soon will be convinced of the truthfulness of what I state.

Lucretus-You state nothing impossible. Early education has biassed my views, and I may seem weak to you.

(To be continued.)

The Work Was Well Done.

The Legislature of Michigan, on considering the remonstrances which were printed in this paper and circulated throughout the State of Michigan, and by the people of that State signed and sent to that body, rejected the socalled "Doctor's Bill," by a large majority, a few days since.

About the time the RELIGIO-PHILOSOPHICAL JOURNAL took this subject in hand, the Legislature of Michigan passed the law, but immediately reconsidered the vote, and when the same came up again for a final vote, the people, under the lead of Spiri'ualists, had pronounced so emphatically against such a law—a law to fine and imprison healing medium, -that the eyes of senators and representatives were opened to the perception of a power more potent than the will of quick doctors of the "Regular Schools." The Birl was defeated by an everwhelmire majority,

Poor old grannics! What will they do next? They have made a botch of the j.b all round. They and the Catholics, with a hearty backing by the ricus hypecrites of the various Protestant churches, set out last winter, to make a clean sweep of spirit mediums in the West. They began by having them arrested in this city, under an old, obsolete city ordinarca, unconstitutional and unjust, and which has always remained a dead letter until attempted to be enforced against mediums under a charge of being fortune tell rs.

As we have before published, they were signally defeated in that movement. We s'arted the supposed criminals on the right track for an able defense—such a legal defense by our friend Peters, that no judge could gainsay; a defense that rested in the fundamental law,—the Bill of Rights of the American people.

The Journal took up the "Doctor's Bill," and exposed it single handed and alone! The people were inspired by it, to a most thorough resistance of such a law. It has been defeated in Illinois, Michigan, Wiscorsin, Nebraska, Missouri and Arkansas; and but for the vigorous action of this paper, it is true beyond controversy that the doctors would have been successful in each of the above-named States, in getting their bills passed. Under this state of facts we feel confident that all Spiritualists, as well as all correct thinkers and liberal-minded people, will accord to the Religio-Philosoph-ICAL JOURNAL, the praise of having put in motion the necessary requisites for a successful defeat of a measure fraught with great evil and injustice to mediums and the cause of Spiritualism. Tuey will say the work was well done.

Letter of Fellowship.

On the 15th of April, the Religio-Philo-SOPHICAL SOCIETY granted a Letter of Fellowship to Bro. P. C. Mills, of Brooklyn, N. Y., constituting him in legal parlance, " a regular minister of the gospel," which authorizes him to solemnize marriages according to law.

Correction.

We inadvertantly did the authors of the "Hollow Globe" an injustice, by saying that the chapter upon "World Builders" was concluded, when it was only about half published. We should have said it was crowded out by a press of other matter. The whole chapter, and in fact the whole book, should be read in order to be appreciated.

J. C. Wilkenson.

The above-named brother received from the RELIGIO-PHILOSOPHICAL SOCIETY, on the 28th of Murch last, a Letter of Fellowship, which constitutes him " a regular minister of the gosheight of folly and impudence for a circle of | pel," and author zes him to solemnize marriages according to law. We hope the time is not far bryotic germ of Blind Tem their magnetic and | distant when Spiritual's's will bestow the ger

quisites incident to the marriage ceramony upon our lecturers, it stead of giving them to orthodex clergymen, who everywhere speak evilly of cur taith, and revile Spiritualists, even as the old Jews did the Nazarene and his fol-

Brother Wilkenson's address is N . 58 John street, Toledo, O.

Harry Bastian.

A few days ago, Hurry Bastian was at our office, when two young men, P. M. Foster and H. C. Robinson, thought they would "try the spirits," and so precured about sixty flet of wrapping cord which the strongest man could not break, and tied Harry's arms and hards in every corceivable manner, and then brought them b ck of his head, where they were secured in such a way that he could not move them. Thus s cured he stepped into a darkened room, and wi hin five minutes was liberated from his uncomfortable position by Lis spirit friends, much to the astonishment of those who had tied him

Mr. Bastian starts this week castward where he will remain until about the 1st of August Those who desire his services in the East, will find I im one of the very best mediums.

Spirit Artist.

Mr. Willie, the Spirit Artist of Indiana, has opened a gallery at northwest corner of Clark and Madison streets, in Colongo, where he is engaged in taking spirit likenesses. He has been here but four or five days. Although he has had several fair results, yet but few, comparatively speaking, as yet get pictures sufficiently perfect to be recogn'zed. Mr. Willis attributes this to the fact that the gallery, instruments, etc., etc., are not yet properly magnetized with spirit aura to enable spirits to materialize themselves, to reflect light aufliciently to leave their image upon the plate through the camera.

To those Spiritualists who are familiar with physical manifestations by spirits, the argument is plausible, and probably well founded. We have seen several good likenesses taken by him since he came to Chicago.

We are very glad that Mr. Willis has commenced operations in this city, and hope he will be well patronized by Spiritualists.

Thanks.

BROTHER JONES:-I send you with the money enclosed, the names of twenty-two new subscribers for your world-leading paper, commencing with next week's issue.

RUFUS WILSEY.

Summitville, Iowa, April 15, 1871. REMARKS—We i in with our angel friends

in tendering our sincere thanks to our brother for his effort to circulate the Journal, a paper not second to any one published in America. Many others (names too numerous to mention) have interested themselves in our behalf, and sent us many new subscribers, and for so doing, the argel world will reward them.

Will a few thousand other subscribers make a like effort in its behalf?

Physical Mediums.

Mrs. Maud Lord still continues to hold seances in the city, convincing these in attendance. of the truths of the Harmonial Philosophy. The Bangs children are also engaged in the good work.

Prof. Denton and the Joint Committee.

We call the attention of our readers to the able manner in which Prof. Denton met the enquiries of the "Joint Committee on Parishes and Religious Societies," in Boston, March 1st, 1871. The article in question was taken from the BANNER, and shows the inquisitorial spirit of the Committee. and the fearless responses of Professor Denton and others. The questions exhibit the weakness of the Committee, and the responses can only be gratifying to every liberal mind.

To Mechanics and Others Desirous of Procuring a Nice Holie.

The season of the year has arrived, or is close at hand, when many will be looking for new homes. We know of no place in the vicinity of Chicago, which offers better facilities for beautiful homes than the growing town of St. Charles, situated on Fox River, the most beautiful stream of water in Illinois, only thirty-seven miles by railroad west of Chicago.

This town now contains three thousand inhabitants. It is situated at the south end of a tract of timber seven miles in length, along the river, and three miles wide. This tract of timber lies between the city of Elgin and St. Charles, which are only ten miles apart. St. Charles is two miles north of Geneva, the county seat of Kane County, four miles from Batavia, and twelve miles north of the city of Aurora. The Fox River Valley is conceded by every-

body to be the richest and most lovely section of the State of Illinois. St. Charles is situated on two gently-inclined planes extending nearly a mile back, on each side of the river, from the water's edge. A more beautiful site for a town—with a pure

atmosphere, free from diseases of every kindis not to be found anywhere, east or west.

Fox River is a rapid stream, affording ten fine sites and water-power within the county of Kane, the best of which is at St. Charles, as the bed of the river, twenty-eight rods in width, is smooth and firm limestone.

This town now has two flouring mills, one paper mill, a foundry, planing mills, several good stores, public halls, fine buildings, etc.

We know of no opening in the West which promises better returns for capital invested, be it for the simple mechanical or the most extensive manufacturing company. Water power for a large business can be had on reasonable terms, and town lots are very cheap. Two good lunberyards reader competition such as to be);; cficial to the purchasers.

We have now on hand a large number of lots, some with small houses on them, for sale on easy terms, ranging from seven hundred dollars (including the buildings) upward, according to site, quantity of land, and finish of houses.

An early train leaves the town daily, by which business men will reach Chicago at a quarter before time each morning. As a manufacturing town, for any kind of business, artizans will find it every way desirable,-just far enough from Chicego to live cheap, and not too far for convenience.

We have a large brick building, three stories high, 50x80 feet, well adapted for manufacturing boots and shoes, harness work, silver-plating establishment, or a'm st any kind of mec'anical business where good light is desirable, -now ready for use.

Small lots of from one to ten acres can be purchased in the immediate vicinity of the town, at extremely low figures, and on terms to accommodate any man's means.

There are two first-class graded schools in the town, each having five departments. Only the best teachers are engaged in them; thus very fine facilities are aff riel to the young for a superior education, free from the many dangers attendant upon living in the larger cities. We have also a weekly newspaper, second to none in the county for ability and enterprise.

To cur Spiritualist friends we would say, that St. Charles contains already a large per cent. of cutspoken Spiritu: I'sts. They and the Universalists occupy, by agreement, a nice meetinghouse—a large proportion of the Universalists being avowed believers in spirit communion.

Dr. D. P. Kayner, late of Erie, Pa., has recently located at this place, and is, as the readers of this paper are aware, one of the most popular lecturers in the field, as well as a firstclass healing medium.

Now, we have to say to our friends who are looking for good, pleasant homes in the West, and especially those who may be engaged in mechanical pursuits, either single-handed, a company, or who wish to form a cc-operative community, and expect to depend, to a considerable extent, upon the Chicago Market, do not fail to visit St. Charles before locating elst-

We speak of it in good faith, and confident that these who make St. Charles a home (as we have from its infancy to the present time) will find it every way desirable.

Any one wishing special information upon any subject connected with the town, or wishing to buy preparty there, can address us at our real estate office, 189 S. Clark S., Unicago, Ill., and rely on a prompt reply.

JONES & BUNDY.

Kersonal and Total.

-The Rev. Mr. Taylor, a divine of commanding influence and talents, stationed at Fort Scott, Kan cas, has been expelled from the Methodist Church. His friends have raised his salary in consequence, and he is still preaching. One of the charges preferred against him was, giving notice of a spiritual lecture on the Sabbath from the pulpit, etc. No man stands higher in the estimation of the people than Mr. Taylor, and his expulsion from the church will finally result in great good to him.

-Mrs. L. T. Mann, 249 South 12 h street, Phila delphia, is a healing and test medium. Answers sealed letters.

-W. R. Barringer, of Goldaboro, N C, desires a good physical medium to visit that place.

-Mary Thomas Clark gives an interesting account of the meeting of the Progressive Friends at Osborn Prairie, Ind , or the Sist. She delivered an address on the occasion. She speaks in high terms of a physical medium residing there. Through her mediumship spirits talk in audible voices, and give some remarkable tests.

-The Spurrier House, Louisville, Ky, with its comfortable accommodations and control location, makes a very convenient stopping place for visitors to that enterprising city.

-Mrs. Jorgenson, rooms 28 and 29, Honore Block. is a most excellent medium, and worthy of patron age. She is a symbolic seer and inspirational adviser.

-Mrs. M. J. Wilcoxson has been meeting with great success at Troy, and other places in Indiana. Packed houses greeted her, and great interest was manifested in her lectures She is now laboring at Terre Haute, Ind.

-Brother Christlieb informs us that Mrs. Mary J. Calhoun's lectures at Long Lake, Minn., are well received.

-Mrs. Orrin Abbott, the developing medium, whom we have previously noticed as having returned to this city, and opened an office at room 5, 196 South Clark street, is meeting with unusual success in her profession.

Brother W.M. Conolly will answer calls to lecture in the West and Northwest. His address is . Louisville, Ky.

-Rev. D. W. Hull has finished up his lectures in Providence, and goes next to Corry, Pennsylvania, where he will remain until the middle of May. From there he goes to Wyandotte, Michigan, and speaks one week. He returns to Hobart, May 27. He will attend the Mediums' and Speakers' Convention at Decatur, in June.

-J. O. Barrett, State Missionary, will lecture in Richland Centre, Sunday, April 30 h; in Patch Grove, Grant County, Sunday, May 7th, Friends in the vicinity of either of these places, wishing for week evening lectures following the above appointments, can address the missionary at Glen Beniah, Sheboygan County, Wisconsin,

-Sister H. E. Pope has lectured four times at North Branch Station, Minn., giving some remarkable tests. North Branch Station is one half hour's ride from St. Paul, Minn.

-Good reports reach us from Bell A. Chamberlain, who has been lecturing in various parts of lowa. Brother W. P. R., writing from Clear Lake. Iowa, says: "She, or her controlling spirit, has faw tounds for elequence, logic, or command of

__Rrother A. B. S. informs us that J. T. Rouse has been lecturing with great success at Monterey.

III. -Bles Tellon thinks that a good lecturer and test mediam weall do well at Caba, Mo. --G. I. Chute, Syricum, N. Y , 112 good clairvoy-

ant and beater.

Philadelphia Department.

SY...... HENRY T. CHILD, M. D.

Subscription will be received, and papers may be obtaned at wholesale or retail, at 634 Race street, Philadelphia.

Narrative of a Dark Spirit.

NUMBER FIVE

By Dr. John W. Hughes, (formerly of Cleveland)

I am glad to be permitted to give you some fac's in regard to our faind, whose condition has awakened so ducp an interest here and with you. E ch spirit who is thus enabled to present an account of this spirit, must do it from their own stand-point, and according to what they see and feel in relation to him.

As I have had some interviews with his father and mother, I shall go book a little further than any one has yet done, and endeavor to trace cut some of the causes that have produced the fearful conditions which be has experie cad.

His mother tells me that she was a young gipsty girl, not quite sixteen years oil when he was born, a gay, giddy child, with a voluptuous nature, quite ignorant of the world, and with a deadly hatred towards the child that was to be hers. She had been a wanderer all her life, and was brought under the influence of the father of her child at the c infessional. He was a Jesuit Priest, a gross, sersual mar, with a very large back brain-with strong animal passions, very imperficily corealed by the hypocisy required for such a man in the profession of the priesthood. He induced this thoughtless c'illd to leave her associates and visit him occusionally, until he found she was about to be me a mother, when he not only abandoned her, but forbade her coming near him or exposing him under pain of eternal torment.

These facts I gathered from them, and the lesson I draw is this, that young Antonia, the child of this unequal and lustful union of persons so different in ages, temperaments, etc , inherited the fearful, ure introllable passion to c mmit the disgusting c imes of which he has spoken to you. The rickless ind flerence of the young mother, and the fiendish and lustful pis-

sions of the father were enstamped upon him. I need say nothing of his earthly career, as he has already given you as full an eccount as is necessary. I may say that we could read the terrible impressions of that life when we first saw him; but I will not dwell on the law of conditions, as set forth by our friend, Dr. Ac'cley.

Having myself been a vicim of temptations of various kinds, mainly through the use of intox ching l'quers, it has been my mission to him to waten the interior impulses of his soul nature, and guard him in the hour of temptations. All physical violations are camulative in their tender ces—that is, I ke an obstructed stream of water—the force gathers until the barriers which have been set up, or even the natu al banks give way, and the flood overflows. We have seen poor hunan nature resolve and re-resolve, struggling and failing over and over again, because the conditions were such that their spirits did not realize the power that was accumulating and gathering such a rength at would enable it to sweep away all the re-

straints. Habits, whether good or evil, are emtinually being streng heard by repetition, and the only means of permanent reform consists in loving, confiling, trustful association with other spirits -some true and loving spirit, congenial and atbe found, to whom confession must be made full, free and unrestrained, and who, under proper infuitions can clearly discover the gathering strength of the power that will overwhelm the soul. When this discovery is made and proper assistance is rendered, the individual can be protected.

This has been my particular mission to this spirit, though he was not like me, a valim to the intoxicating cap, yet the same law applies to these lustful feelings which have been his for so long a period. Other spirits have been aiding us in this work. One of the great st difficulti s which such spirits experience, is to ob tain confi ence, in others, so that they may be thus free to confess and acknowledge their conditions, for without this freed m no good can result from it.

To know one's self discased, is half a care, and all such spirits find it exceedingly difficult to get the first half of this knowledge.
So soon as he was awakened to a slight con-

c'ousness of his e indition, the work was begun. The result of his influences upon that poor child of earth were manifested, first to those around her by spirits; but he was totally unconscious of it, and did not believe it when you spoke of it to him.

This ure prejous condition of crime is the most fearful state into which the human soul can fall. It is a hell which can only be excepted from through the most intense and aconizing suffering, and he was mistaken in the declaration, that nothing could be worse than his present c ndition, when you first attracted his attention.

He has suffered much more intensely since that, and has often exclaimed, "My punishment is greater than I can bear,"—though this was not the case, on the contrary this is the only means by which he can escape from the low condition of ind flerence and crime, into which he had fallen.

Let no child of earth deceive themselves with the thought that they can violate any law and escape the penalty. I would most solemnly impress upon those who have lost all compunctions of conte ence in regard to any acts which one; seemed wrong to them, and who feel indifferent in regard to any acts whic's they one knew to be wrong, that there are conditions from which there is but one gateway of excipe. and that is through intense and long continued remorse and anguish of spirit.

We labor here and with mortals to keep individuals, who are thus suffering from entire despair, and to encourage them as far as we may, even amid their deepest sufferings, that they shall come out of these terrib'e conditions as gold purified and refined in the fire. At the same time we are not permitted to remove these legitimate su 'erings, they must be endured, and with us as with you, external surroundings are to be considered, and hence, we took this spirit away from the places which he had been accestomed to coupy, and from all his old associates. and we have been attending upon him with great care and loving kindness, and whenever a feeling of desire to return to his former habits and haunts has arisen, we have curbed it and restrained him. The forces that have been brought to bear upon him have been the result of the combined action of a large number of spirits together, with the sympathics of earthly

friends. We have received considerable aid from those whose interest has been a rakened by the publieation of these negratives, all erch sympathy

comes to us, and is added to the general fund. Our treatment of the erring diff is widely from that of earth, where you seem to be compelled to nie bolis and barrand prican walls, becare there are not enough assistants, and wonare not sufficiently intuitive to perceive the

movings of the interior spirits of those whom you would reform -- our plan is far more successful, because we have as many assistants as are needed, and some, whose intuitive powers are so unfolded, that they readily perceive the interior conditions before they have expressed

themselves on the external plane. Every step that is gained we endeavor to secure, so that there can be no falling back, and this marks a distinction between s ch reforms in spirit-life and on earth.

With you there can not be see's guardianship over the weak and erring ones, and hence, they frequently fall b. c'r into v'e s ard e imes. Here a number of spirits enter upon the work earaest'y and devotedly, and they make such arrangements that they nev r leave the spirit alone, until the danger of relapse is over. Around this spirit there have been circle above cite's of spirits, deep'y interested in the work of his reformation; but only a few of these spirits have, as yet, been visible to him, and if those who were visible to him were withdrawn, as was semetimes the case, in ord r to give him as muc'i self-reliance as p scible, those who were invisible to him were attentive watchers. and were ever ready to summon those who cald render more efficiently, because more material aid to him.

We have been obliged on several occasions to restrain him by physical force, from acts which would have been in juriour. We treat such sp'rits just an you should treat the insane, and when they would injure them cives or others, restraint is used, but always wi h love and kindness, and only to the extent nic sarv to the accomplishment of the work

These sanitary police arrangements, if I may use such terms, are just as necessary here as they are among that class of marking, when

they are constantly used. It will be a grand triumph for hu nea'ty, when the children of earth shall have learned to know how to apply these piles regulations to their benighted and undeveloped fellow beings, so as to re-train them only, and not to exe te their passions and increase their reiminal tendencies. This is a refer n of the utmost importance, which Spiritualism must introduce and carry forward in the earth-life.

Such was the happy combination of spiritual. and physical forces around Antonia (?) hat we have had but little defliculty with him. The plan was well organ'z d and wisely directed by spirits far advar c d in knowledge and grodness, and the work is going on very well, and ere long he will begin a work on earth, and the young woman will not be relieved until he can ome to her as a ministering spirit for good, and we will find in him a valuable aid to our bard, for the reformation of individuals who have had somewhat similar experiences.

Since they who have never been s'e's, e'sn not appreciate and sympath ze with those who are es, the discipline of evil has its value, and among the most efficient workers are our crimecarred veterans, who have gone through many a struggle and corflict with thems lves, until at last they have gained the victory over them-selves, and have conscerated their lives to the redemption of the world from the errors that they have helped to build up.

The highes condition that a human being can attain to, is that in which there is a desire to reach down to and help the very lowest of their tellow brings, and when this is attained there can be no condition which they would not help, if it were in their nower to do so.

When the entire history of this spirit is presented to the world, it will be seen that there were many mitigating croum-tunces, and it would appear as if his punishment was too long continued at a severe, but the lows of the transmission of evil are fixed and unalterable, and the means for the removal of such a ndi ious are also fixed, not in vengence; but in love, and the law of compensation runs so beautifully through all the works of our Father, that he wever slowly the mills of God may grind.

"Rier the right comes uppermes", And ever is justice done."

Fragments.

Mrs. Brigham, in one of her lectures, speaking of impressibility and the fact that many persons d by the presence of spirits, because they can not see or hear, or feel them around them,

"If you go out in the Spring, when the apple trees are full of their beautiful blossom, and you see a little sensitive child playing under the tree, you will notice that if a single petal falls upon its delicate head, it will perceive it.

But suppose an animal covered over with thick hair should come and lie down under that tree, it might be covered all over with those delicate and beautiful flower leaves, and it would not notice them at al!."

There never was any good in the world that was not ushered in with some confic. — V. J. T. Brigham.

Whatever has come to us as a new and beautiful truth, has always borrowed something of that which preceded it.—Ibid.

Out of the darks ess of adversity springs forth the day of prosperity.—Ibid

Mind and matter are alike; known by their p-pertes and manifestations—the proof of the one is the same as the other.

The theory of Bishop Berkeley, of the nonexistence of matter, may be more readily acceptel than the materialistic notion that matter exists without mind or in elligence.—Forster.

MORE LIFE.

· When spring-time prospers in the grass, And fills the vales with tender bloom, And light winds whisper as they pass Of summer days to come.

In spite of all the joy she brings
To flood and field, to hill and grove,
This is the soug my spirit sings,—
More light, more life, more love." -Alice Carey.

Oblivary.

PASSED ON.-In March last, Mr. David Faukirk, of Milwaukee, Wis., aged 53 years; an honest man, a firm Spiritualist, and for fifteen years a great sufferer from lung complaint. He leaves a wife and three children, two of which are grown up. Remarks by Rev. Rowland Conner, late of W. D. HOLEROOS. Boston.

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remedy for eradicating the disease 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 "en rapport" with a sick person through her mediumship, they never fall to give immediate and permanent relief, in curable cases, through the Pos TIVE and NEGATIVE forces latent in the system and in Lature. 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, how. ever 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.

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From the Banner of Light. LIBERAL TRACT SOCIETY.

Remarks of Prof. Wm. Benton and others, at the Second Hearing on the Incorpora tion of the "American Liberal Tract Soclety," before the Joint Committee on Parishes and Religious Societies, had at the State House, Boston, March 1st, 1871.

Concluded from last week. -

Chairman-What is your name si:? Storer-H. B. Storer.

Chairman-Do you believe all these [holding up the twelve tracts filed by the Society] to be

Storer-No, I am not prepared to say so, as an individual; but I endorse the policy of Massachusetts, which is to protect the liberty of private judgement, and I desire to grant to our members the greatest freedom of expression; and to that end have requested the incorporation of the Society, so that we may promulgate our ideas as well as others.

. R'chardeor-Have you ever been oppressed or interrup ed in the publication or distribution of these ideas? Have you not been protected by the spirit of the Republic?

Storer-It is true that we have not been interfered with as far as we have gone; but that is not all we want. We desire the full benefit of what the incorporation of the Society can give

Richardson—Well, sir, suppose that the religious record of this State is diametrically opposed to you, how can you expect us to vote for the incorporation?

Store:-We do not ask the State to end ree our views, but only to give us a legal basis to Richardsen-But the listorical traditions of

the State are against you; she will not desire to

give prestige to what she does not believe. Storer—I believe, as I have said, that it is the enlightened policy of Massachuseits to protect the right of private judgment upon all matters of religious helic!—and that no private judgment can be fice unless it have all sides of a question to contrast and decide upon. The tracts published by societies already in corporated, and in the sentiments of which we do not believe, are freely scattered. What we want to attain is, the same facilities for spreading other views bcfore the people. For this reason we ask for an Act of Incorporation, as we are deprived of necessary facilities for usefulness without it.

Richardson-Then you will consider yourselves persecuted if you do not get it? Storer-Perhaps not persecuted, but deprived

of our rights as citizens. Safford—Why do you not organize under the general laws. It does not appear by the evidence that you have presented that you have three cents in funds in the treasury, or that there is any immediate prospect of your obtaining any

great increase in that direction. Storer-I think it has been fairly shown that there has been no attempt made to collect and hold funds during the time the Society has been operating. We want the prestige which incor-poration will give us; it will go a great way with the people, and we can then ask with con-

fidence for donations. Safford-By the instructions of the Legislature, all Committees considering applications for incorporation are ordered first, before reporting favorably, to satisfy themselves that the Society to be incorporated cannot organize under the general law. Now what authority have we -from the evidence presented us-to report a bill to the Senate favoring the incorporation of this Society? What proof have we that you cannot organize under the general law? and

what reasons have you given why you are not

Several members of the Committee-That is a point we should raise concerning any society. Gardner-I cannot claim particular knowledge of the laws of Massachusetts, but I have been given to understand that there are more rights and privileges accorded to the members of a society under a special set of incorporation than are given by the general law on the subject. In a society organized under the general law, for instance, each of the private members is held for the debts of the whole society. Persons chosen to office under such a regime may be horest and painstaking, but it unsuccessful, or if they make mistakes through ignorance, the consequences of their acis revert upon any private member who may happen to have property upon which to levy for the scelety's debts. But under a special Act of Incorporation it is not so -the duties of members and officers are more clearly defined, and each man does not become responsible to the full extent of his property for the society, as under the general law. Another reason for our desire for special incorporation was that we should want to hold property in excess of the amount allowed under the general law; and it has been quite conclusively shown that no great efforts have been made to raise funds, except for the current issue of trac's-the disposition among the members being to wait till the question of incorporation is settled, whether under a general or special enactment. I know that under general laws, by reason of the ignorance, incompetence or recklessness of the officers, there is sometimes much danger, and many persons would object to belonging to an organized society each of whose members were liable to the whole extent of their individual property to pay the debts of the concern.

Chairman—Are you a citizen of the State? I judged you were not so by your saying you were not acquainted with the laws of Massachusetts. Gardner-Iam. My name is Henry F. Gardner. I have resided and been known in the city of Boston for quite a number of years. I did not mean to say that I do not know of the laws generally, but referred to those particularly arply-

ing to this case. Chairman-Mr. Storer, you are at liberty to

continue your remarks. Storer-I gave way to allow others to answer questions asked, and to give their explanation concerning the matter of our incorporation. My question of the Chairman was a pertinent one. I thought if our act of incorporation depended upon the agreement of the committee with our views, we could not expect to get it; but if you would say, "Here are a company of men who desire to print and diffuse in society their ideas of right; let them do it according to their best judgement; if false, they can do no harm, for truth is eternal, and nothing but error will die," then we might hope for the legal working basis we desire. It seems to me that the old spirit of intolerance is not dead. We may see it to-day in the city of Boston. A gentleman—Rev. J. L. Hatch-who has of late been distributing liberal tracts in front of Tremont Temple, was arrested under a city ordinance and dragged before a justice, but was discharged upon examinationthe day having passed when the officers of the law give implicit obedience to the demands of churchmen. It only shows a certain spirit that still exists, and would do more if it dared. Now, I simply wish to do away with all this petty subterfuge, and let people see the truth as it is. I wish the right of publishing and distributing the tracts of this Society, so that those desiring may

read them as freely as those of other societies. Richardson—I wish to ask the gentleman if this tract distributor who was arrested did not go into the rooms of the Young Men's Christian Association, and recite the Lord's Prayer in a

manner to provoke ridicule? Storer-I do not know. He is here, and can answer for himself. He was not arrested for that.

however. I do not think it possible that it could be the case.

Richardson-Do you consider that you can call upon the Committee to report a bill contrary to the traditional history of the Commonwealth? Suppose there should be a society of Mormons in Boston, who desire to be ir corporated that they may publish trac's advocating the practice of bigamy. If you were situated as this Committee is, should you feel called upon to report a bill recommending the incorporation of such society?

Storer.-Personally, sir, I have no fear of the ffect of any idea upon the mirds of the people, under freedom. I believe in the maxim of Jefferson, that "error may be safely tolerated where truth is left free to combat it." I should not oppose the incorporation of such a society. I should say Mormonism had as much right to be heard as any other sect. But I would or pose the publication of what are known as obscene works. Safford-Ard you would think the Committee

cught to incorporate the Mormous? Storer-I think, at least, the Committee should report their grounds of action to the Legislature if they did refuse to incorporate them.

S.fford—What would be your report if a member of this Committee? Should you favor it? that is, I ask, should you favor the advocacy of bigamy—a something or posed to the statutes the Common wealth made and provided, which declare that a man shall not have more than one

Storer-No, sir; I should not favor any tracts against the laws-that is, which defied the laws but I should be in favor of putting all the arguments I could before the people to induce them to change the laws by constitutional means.

J. L. Hatch-Myrame is J. L. Hatch; I am, by protession, a clergyman—a Unitarian. I would like to answer the question that was asked about that individual's going to the rooms of the Young Men's Caristian Association. I did go there, and, while there, went through with the form of the Lord's Prayer.

Richardsor-Yes; but I understood it was in a spirit of mockery, Ha'c':-That is a mistake. I am in the hab-

it of using the prayer at home, and it was recited there with to different spirit. I am a clergyman—1 Unitarian—speaking regularly at Scituate, on the South Sacre. I wish to say that, in these inquiries put forward by your Committee, I understand the point to be as to our views —not so much as to what they may assert in the way of dogmatic statements which will militate against that justice, morality and right upon which the State is so substantially founded. If by your examinations you should be satisfied that these publications are immoral or wrong in their tendency, then you will be called upon to refuse the desired incorporation—and of right, too. Bat, as other societies are incorporated— Orthodox, Baptist, Presbyterian, or otherwise we expect a like favor, except on the ground of immorality, which I mentioned above. If the Jews, numbering some six thousand in Boston, were to get up a society to promulgate their ideas, and ask you for an act of incorporation, you would give it, never refusing because of their Judalsm. Perhaps, even, if the "heathen Chinee," growing more numerous in Massachusetts, should desire an act of incorporation for a scciety to diffuse his ideas and peculiar religion, you would grant it. Let us have as good a charce as the rest.

Chairman-What is your idea of the Great Creator of the universe?-and whether it is gov-

erned by him? Hatch-I believe the universe was created by God—not by any special creation, but by devel

Richardsox-Was there ever any time when Nature was first called forth-when the ect of creation was exercised by a Superior Power? Hatch-I make no distinction between crea-

on and develo Chairman-How do you regard the inspira-

tion of Jesus Christ? Hatch-I think he was as all good and noble men are. I place his feachings above those of any other man who ever lived; but I believe. with my sect, that he was a man, and not God. R chardson—Plate has said that "to act nobly

and wisely, both for yourself and the State, you must act according to the will of Gcd." Where do you find that will outside the Bible? What

is your idea of the will of God? Hatch-I urd. ratood Plato to mean according to the rule of absolute right; and I will take the saying of Jesus as an example, wherein he says, Why even of yourselves judge ye not what is right?' We do not propose to use the rights given us by incorporation-should it be allowed against the morals of the people of the State; on the contrary, we are in favor of God and true morality. If the Chinese should apply to you to be allowed to bring here any of their unseemly or unclean riles; if it were proposed to introduce into the State (as in some old religious mystic'sms) prostitution as a part of the ceremonies in the heathen temples, we should unite with all others in declaring that you should refuse to countenance these inroads upon the public mcrality. But the ground occupied by this Society is entirely of a different nature. Though some of its members do not call themselves Christians, still they all claim to believe in love

to God and love to man. Richardson-I desire to ask if you do not teach that a young mar-say of twenty years of age-may do as he pleaser-it is all right; that the Bible is not anything to him; that Christianity has no authorify over him; and that he is not amenable to the rules or wishes of his par-

Ha'ck-No, sir. We hold that all children should be under tutelage and government, and the State holds to each individual in the body politic a similar parental relationship. It is not our desire to lessen, but to elevate by know!edge the child's idea of right.

Richardson-But what is to be the standard? How can you fix matters so that you shall know you are right in reconstructing society in any

Hatch-It will be difficult to define our views. because they always change, as the world of men changes. Massachussetts has always been changing. There has been a great advance of public opinion here since the time when men who thought themselves doing God service hung Quakers on Boston Common. We only ask the same rights as are accorded to the Evangelical societies; we desire to be put on even terms with the other societies who have the right to advocate their different views. Institutional and dogmatic Christianity some of our members may write sgainst in their tracts, but they do not contravene that spirit of truth which makes Christianity to me mean love to God and love to

Richardson—Is there any difference between this idea and the teachings of the Bible? Why, then, take the Bible away?

Hatch-We do not throw the Bible out, but only put it on its own merits. We desire to receive its truths and to reject its errors.

Richardson-I understand Prof. Denton to say that he should labor to destroy the common notion that the Bible is the Word of God-that is. I understood him to deny the inspiration of the Bible. You desire to destroy the idea that the Word of God is in the Bible from beginning to end?

Denton-I would put the Bible to the test of truth. Such of its teachings as could stand that test I would receive, as I would the same truth were it embodied in the language of Plato, Socrates or Confucius.

Richardson-I believe the Bible is the Word of Gcd-the whole of it. .

Chairman-The time allotted to the session having expired, I am obliged to pronounce the hearing closed. If another should be deemed expedient or necessary, due notice will be given.
John C. Ciuer—I desire to ask Mr. Hatch, or any gentleman present, if he or they know any one connected with this Society, or anybody believing as it teaches, who is connected with or lends his countenance to the continuance of the numerous houses of ill-fame or the many rum-

shops now existing in the city of Boston? The gentleman specially questioned said he did not, and no one present was able to answer the question. The inference to be drawn-us to the comparative morality of free thought and "bound religion"—was plain.

The meeting dispersed, and the champions of liberal ideas walked out to where the clear sanshire and balmy air of the Common were speaking of the coming spring, feeling in their hearts that whether incorporated or not by the subscquent action of the Committee, they had at least made one step more from mental winter in that path of progress which will certainly end in a golden barvest of broader freedom in the years that are to come.

JOHN WILKES BOOTH.

Bis Experiences in Spirit-Life-Mary J. Montgomery, Medium.

I can not tell how long I had been in a kind of stupor in spirit, when I slowly began to awaken, as from a deep sleep, to find that I had passed the change salled death. I can not describe my feelings at th's moment. For some time I remained in a mez; of perplexing thoughts, wondering and fearing; then slowly passed before my wondering gaze, as a pancrama, my past life. Most vividly the last three years. Oh! the conflicting emotions that seemed to be crowded in that part of the view. Then I saw the cause of many feelings and acts of mine,—that were no less a mystery to myself while in the body, than to my friends and countrymen. There I saw myself whirled along by the excitement of my own passions, and the influence of spirits who had but recently passed from conflict,—their mirds yet full of hatred and revengeful feelings. In this I found a slight palliation for my crime. Will my countrymen see any for me?

When I became fully conscious, and had time to collect my thoughts, I saw, as a great black cloud, the indignation of the American people hanging over me. Awful, indeed, were my feelings. I felt as though they would crush me. But after contemplating the scene for some time in the most dreadful apprehension, I saw, here and there, a streak of light through the cloud. I found it to be the sympathy of a few charitable minds, who felt a pity for me. This gave me a ray of hope. But I still felt that I must ever bear this great condemnation.

In this state of mind I wandered about, as it were, in a wilderness with none to guide my faltering steps, until I met my guardian, or in other words, become cognizant of her presence, —for I have since learned, that all this time I had not been left alone, but my guardian was not visible through the thick darkness that surrounded me.

I am at a loss to express my feelings at sceing her approach me with extended hand, saying, "Brother, look up, you are not utterly condemned. You may yet be a bright and happy spirit." Who is this, thouht I, that calls me

and bright, that had left the form many years ag. She said. "Bather, come with me, I have many things to tell you, and much to teach you. But first you have a problem to solve, and you must solve it yourself. I leave you to your task,

but will come again," I was plunged in bewilderment, wondering what the problem was, and how I was to com-mence the solution of it. My attention was attracted to something that appeared like a great mirror, and which seemed to be hung up in space, with no support whatever. I looked at it, and there saw a great sea, as it was presented to me,—its turbid waters rolling and whirling— wave chasing wave, until they were lost in the distance. While wondering what it meant, and as I was about to look around for some one to explain, I remembered the words of my guar-dian, and thought, this is the problem. Then I began by my own intuition, to read the symbol presented. The sea I found to be a representation of human life. How like chaos it seemed to me. And what, thought I, in all this turmoil, is there nothing beyond? Then I gave myself up to feelings of doubt, dark forc-

bodings, and wonder. This scene passed, and the next was a great chain, so long that I could not see either end of it. My gaze was fixed upon one link in the chain, and as I looked, the link began to expand, first lengthwise, then to widen, and in the center I saw the form of a man. As it gradually grew more and more distinct, I began to see my own form and features, until I became fully conscious it was myself. I still preserved the link in the chain. The features grew more hideous, too ugly for human eyes to bear. And yet more ugly still it grew with every pulsation. As I looked at it, disgusted with myself, I remembered the promise that had been made to me that "I yet might be a bright spirit." Then my gaze was turned from that link to the end of the chain that seemed to reach downward. There I saw this same ugliness coming in waves over the chain, chasing each other as it seemed, each wave anxious to do its work in deforming me. On and on they sped, breaking over the link which encircled me,—such making memore horridly ugly, until the picture was so appalling, that I thought its ugliness would annihilate me. I can not tell how long this lasted -it seemed an age to me. Then gradually the medley changed, and showed me signs of a reform, and again my eyes were turned upon my own reflection, in the link-understand, I could only look as my eyes were direc'ed,-no volition of my own in the matter. After looking some time. I saw myself as natural as when] first looked into the mirror. Then I became more and more passive, and after awhile began to look even beautiful. Then my eyes were turned to the other end of the chain, and there I saw the cause of the transformation. Here, too, was coming wave after wave, but of a different kind. I can compare it to nothing else than waves of glory. It rolled over me, washing off with every wave, the ugliness, and making its way down the chain out of sight, and chasing those blighting waves before them, leaving the chain in its wake that had looked like iron, now like burnished gold.

My guardian came, and taking my hand said : "Come with me, I will help you unfold what looks like mystery to you. The sea you fully comprehend. I will help you understand more fully the chain. That represents the human family,—every human being, that has or ever will exist. All are thus linked in one great chain, which centers in Divinity; but this Divicity you can not yet comprehend. This chain is unbroken. There never can be one link lost. Every individual constitutes a link, and although they are ever so ugly,—as you saw yourself to be,-still they are necessary to the chain, and must not, can not, be

broken out, on account of their ill looks, but must as you have seen, be polished, and remain to preserve the chain unbroken. The waves you saw running along the chain, represent the influence every being has upon every other. As the chain makes a complete circle, commencing and ending in Delty, so the influence must pass the entire circuit. It does not stop with the individual's surroundings, but passes them, and every link in the great chain feels it. In your case, the waves you saw that made you so ugly, were the revengeful, wrathful feelings of an outraged republic hurled at you. You had to feel them all at once. Your suffering was terrible; but the law of compensation and of effect tollowing cause, demanded it. The waves you saw coming the other way, were emanations from the great fount of all good,messengers of mercy sent to relieve you. But they did not stop with you, but flowed on until they had touched every soul that was wronged by your deed, and felt indignant at your act. Had it not been so, those dark waves would have ever kept on flowing and burying you. But those beautiful waves flowed and touched every American heart, and softened it toward you. Had they not, you never could have progressed, for their feelings would have dragged you down continually. You have a duty to perform, ere you can go on very far in progression. Before you can escape from the earth sphere. you must in some way find a channel of communication to the Amer'can people, and ask their forgiveness. This, too, is in accordance with the law of compensation. You can not be happy after injuring one of your fellows, until you have as far as possible, made restitution for the wrong done. Life in its various forms, will be a study for us all for ages to come, before we fully solve the problem. After you have performed the duty assigned you, and have been st fileiently through the fire for your purification, you will make rap'd progress in the science of life. Be patient, he hopeful. Now you are at liberty to examine your surroundings, and follow the promptings of your own inner

I now began to see an innumerable host of spirits all around us,—some dark and almost as ugly as I had seen myself, and occasionally one bright and shining like a sunbeam, would flit past, and cast a glance of pity upon me, and appear to becken me to follow, but I could not fully comprehend their meaning, or in other words, could not bring myself en rapport with

I went about for some time, I can not say walked, for it did not seem like walking, neither did I fly, but glided along through space, looking around me, viewing beautiful landscape scenery. Birds were singing, flowers blooming, waters rippling, everything so real that it did not seem to me I had left earthly existence, but was living through a scene of enchantment,such as I had read of in fairy tales. I saw many spirits coming toward and gathering around me. My guide told me they were disembodied spirits. To me they locked like mortal men. Presently I saw one approaching with a halo of light encircling his brow. As he drew nearer, I recognized the victim of my rash act. Yes, I stood fees to face with Abraham Lincoln. As I looked into his face, calm and serene as a summer eve, his look seemed to burn into my very soul. He approached me with ex'ended hand, calling me brother. Said he:

"We both had a mission to fill on earth,each a part to act upon the stage of life; yours a tragic one, mine a more quiet part. You acked your part well; I mine to the best of my ability. The same band that carried us through earth-life, still sustains us in spirit-life. You acted out your nature, I acted mine. The same overraling power governing both slike. Let us be friends."

ying, he gresped my hand, while bled with remorse and Painful emotion. Said

"Be calm, my brother. I speak the words you wish to hear. I forgive. We were both forced from the earth prematurely; here, our work on earth was not finished. We must yet do that which remained for us to do. I must away to mine. We shall meet again. Good

I saw him depart, a great crowd following him. When he was out of sight, I stood wondering at the ways of-I hardly know what to call it-the destiny that marks cut our pathway.

My guardian then said:
"Come, I have another scene to show you; and she led the way until we stood upon the

brink of a great fountain, wide and deep "You must freely drink of this fountain, Its waters will fill your soul with peace and

good-will toward all men.' As I looked at it, it grew larger and larger, until i's expanse was beyond my power of vision, then gradually it faded from view, until it had all disappeared. I wondered when it had gone, and remembered I had not drank a drop

of its water. My guardian said; "Wonder not, this was only a vision or impressior. We teach here much by emblem. This fountain is emblematic of Omnipotent Gocdners, boundless and unfathomable as you have seen it. Its boundaries are the four corners of the universe. From it the human family drink. From it you must drink large draughts, to prepare you for your remaining work on earth. It will free you from every feeling of malice, and make you see mankind as brethren. I see that you do not fully understand me,-I mean that by studying divine goodness and love you will partake of that goodnes and love, and

thereby be fitted for your work." I have given a brief sketch of my experience in spirit-life, but have given but a faint idea of the extreme sufferings of the first part of my experience after leaving the body, for language fails me in giving anything of a correct idea of it. Can my bitterest enemy wish me to suffer more intensely, or for a longer duration? Is not the American heart ready to grant the boon I crave? and in this way, I ask of them their free and full forgiveness, that I may no longer be held back from the natural inherent birthright of all souls,-progression. I now ask my countrymen, one and all, to forgive the wrong done them. That is all I can do, and when] have done the best I can, am told that I shall be justified. I would repeat, forgive, "Blessed are the merciful for they shall obtain mercy." Please have this communication published,

and oblige your friend and brother. Fraternally,

JOHN WILKES BOOTH. Bonaparte, Iowa.

THE METHODIST CHURCH AND T. B.

TAYLOR. Letter from L. Grasmuck, M. D.

BROTHER JONES:-Thinking that the many readers of your valuable paper would be interested in hearing the case of Reverend T. B. Taylor, of our city, I have thought of giving it to you and them, in as concise and compact a form as possible.

Most of your readers are already aware that Mr. Taylor has for some time past, been "growing in grace and wisdom," and it has appeared to many of us, that the ecclesiastical harness was getting too tight and uncomfortable for him, and that he would soon demand a new set, or

cease to pull for them longer. Mr. Taylor is a leading mind among the men of the Methodist Church, and has held some of the highcat positions in its gift, being for some time president of one of its educational institutions for young lacies.

One year sgo, he was called to take charge of the Methodist Church of this place. He found it in a weakly condition, but under his management, and through the common sense and elequence of his discourses, the church grew rapidly in numbers and influence, and became self-sustaining for the first time in its history, while the crowds who thronged the building every Sunday to hear him, have become the talk of the whole country. This was indeed a revival,—one that lasted, and grew larger from week to week, but it soon became evident that all this did not suit some of the more conservative and illiberal of the society. They attacked him bitterly in all manuer of ways-threatened to stay away from his preaching; but they were not missed. Then they stopped the pay, but the I berals came to the rescue, and doubled it. Meanwhile, the congr. g tion grew in numbers and respectability, and it was generally difficult to obtain a seaf. So there was no other stow for the Orthodox brethren, but to nurse their wrath in secret, and wait for the conference that met at Paola

Thither they went with their sad story, and besought this new "Diet of (the) Worms" to have mercy on them, and remove from their midst this heretic who was turning all the world of Orthodoxy upside down.

A much larger delegation from the church, also went down to the conference, to remonstrate against his removal, and thus there was trouble in the camp of the "chosen people," He was charged with many things; among then one, of annourcing from his Methodist pulpit, that a Spiritualist would lecture in the c'ty at a certain time. But they grew as amed of this charge and withdrew it. Another serious fault, was preaching a course of sermors on the Resurrection, in which he was charged with denying the resurrection and second coming of Christ, also the resurrection of the body. (This course of lectures will soon be published,

and I would advise all to read it.) After a very unfair trial, he was expelled from the ministry and the church, as a large majority of his society also believe in a spiritual instead of a physical resurrection—many of them did not wait to be turned out, but deliberately refused to swallow this dogma, and left the church, as soon as they learned that this must be be-

When he returned from his trial, it soon hecame evident, that there was trouble brewing. A consultation of his friends was had, and he announced a lecture on the following Sunday evening in the Olympic Theatre. When the time arrived, the building was packed at an early hour, and full as many went away as could find seats or standing room in this, our largest hall, It was a splendid ovation to the man, and through him to the principle of religious liberty. And when during the course of his lecture he alluded to his decapitation. He said he felt, at least, two inches taller ard one inch larger girth, since his ministerial body was wholly consumed by this second "Diet of (the) Worms.

The movement has culminated in forming "the first Independent Society of Ft. Scott," without a creed! but containing the most respectable people in town, including the cream of his old society, and the liberal community generally. He will receive \$500 more per annum, than when he worked in harness, and have a very cordial support all around. I have waited thus long before writing you of this movement, preferring to wait and see if it would crystalize into something solid, before we became too sanpermanent success. But it is now an established and permanent fact. He preaches better than before, and will, of course,

The Spiritualists have endorsed him and his movement from the beginning, both by word and deed, and have thus been the means of doing much more good than if we had organized a society of our own, and used up our strength in keeping its teachings running. But we have not been idle in our own fields,—Sister Allyn has lectured for us very successful, and to our entire satisfaction, and we have engaged that "Old wheel horse," E. V. Wilson, for June.

The cause of truth and liberty is no where progressing so fast as in the free and boundless West, the glorious West! And we invite all lovers of mental and religious liberty to cast their lot among us, for we have a goodly herit-

Ft. Scott, Kar.

Extract from a Letter by Mrs. Addie L. Ballou.

(From a private note received from Mrs. Ballou we learn that success has lately accompanied her efforts in the South and West. After speaking of her lectures, in a letter to the JOURNAL, at Louisville, Ky., and Litchfield, Decatur, Clinton, and other places, she speaks as follows in reference to a special despatch that appeared in the Tribune. -ED. JOURNAL.)

"Apropos of this illy expressed appreciation of this most worthy place and people, I think it but just to correct a statement made by the Chicago Tribune of March 19th, which is false in its reflection on a class of innocent persons-so far as crime intent is concerned—yet whom the Chicago press seems of late to be gloating its spleen over by every accusation, true or false, to the permanent injury and discomfiture of the same. It is this case of Mrs. Worth, whose trial was pending at the time of my stay there:

Mrs. Julietta Worth, a somewhat noterious. Spiritualist, clairvoyaut, and female doctor, was arraigned in the Circuit Court of McLean County, to day, on an indictment for abortion and murder. The case is set for trial on the 28th inst.

The facts of the case, however, are that the said Mrs. Julietta Worth, instead of being a "notorious Spiritualist," was and is a good Methodist, and in full fellowship in the Methodist Church of that city. Nothing wrong in Methodism, though; oh

Returning from Bloomington to this place, spoke again here, on last Sunday—as am to do next week, "Providence permitting," and also the remaining Sundays of April--where my address may be considered accordingly.

During the next week am to deliver a course of

five lectures at Clinton, beginning on Monday eve, and continuing consecutively, closing on Friday

in June there will be held our usual Speakers' and Mediums' Meeting, and a Mass Convention— which will be duly noticed and handed in by official authority soon, no doubt. Illinois offers a field of much pomise for our

workers, and from my acquaintance with her peo-ple, and the spirit of general progress and liberal sentiment, is destined to become a banner state.

I like the people, places, prospects, and yes, even the press—the most liberal in the world—far bet-fer than a precoverized preside a very gave me ter than a pre-conceived prejudice ever gave me the warrant for presuming ever could become a possibility. And am now about ready to yield the palm, that illinois is in reality to be, if not already,

the garden of the west. Decatur, Ill.

-A leading orthodox church in St. Louis has in its Sunday School a class of adults who are studying Swedenborg's works.

-Gayazzi, the eloquent Italian Catholic who was converted to Protestantism a dozen years ago, is preaching his new views at Rome without infer-

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Frontier Department.

Discussion Between E. V. Wilson and Rev. Clark Braden.

[Notes taken during a Discussion on the Resolution,-"Resolved, That Modern Spiritualism is worthy of the support and confidence of the people."

E. V. Wilson affirms .- Rev. Clark Braden denies. Mr. Wilson's Opening Speech.

Mr. Chairman, ladies and gentlemen, we are this ovening to discuss the second phase of the subject, modern Spiritualism. Again I find myself on the affirmative, and in affirming the resolution this evening, I feel that I have more room; in fact, a greater field to work in. I shall avoid repeating matter analysis less work as made or received. matter spoken last week as much as possible. The subject under corsideration this week, reads as

follows:

Resolved: That modera Spiritualism is worthy
the support and confidence of the people.

E. V. Wilson affirms, Clark Braden denies.
I explain the meaning of each word of import-

ance in this resolution.

R solved.—That which has been determined on.

Modern.—That which relates to the present time;

monern.—Inat which relates to the present time; the opposite of ancient.

Spiritualism.—The doctrine that all which exists is spirit or soul, a bell. I in the frequent communication of intelligence from the world of spirits.

Worthy.—Means a thing, man or principle having worth, or merit—entitled to respect.

Support.—Means in this resolution, to unhold by Support.—Means in this resolution, to uphold by

ald or counsel, to maintain, nurture.

Confidence.—Means that in which faith is put-

feeling of security.

That the people bave accepted mode a Spiritualism as worthy of their confidence, is evident, or this discussion would not have come off, or the one last week. We accept the thought that whatever commands the attention of the people, is worthy of

their support.
Raps being one of the plases of modern Spiritualism, and intelligent in and of itself, thus endowing the chair, the table, the bell, or Mr. Braden's wooden pipe with a distinct sound, meaning no or yes, independent of the mind of any one in the command is eminently worthy the attention of the yes, independent of the mind of any one in the company, is eminently worthy the attention of the scientist, and of the support of the people. This rule is equally applicable to every phase of physical phenomena known in modern Spiritualism,—

al phenomena known in modern spiritualism,—
sounds, voices and mu is, whether it be harmonious or inharmonious, whether it be a tongue
known or unknown, it is worthy.

Writing.—This phase consists, first, writing when
the subject or medium is thoroughly conscious,
yet not distating what he has been, or may be
writing. writing.
21d - Unconscious when writing using the hand,

but not knowing what was being written.
3rd.—Mechanical writing with both or one hand, left or right hand, both backward or forward. 4:h.—Writing without contact with the hand, and yet requiring the presence of the medium.

5:h.—Producing writing on the arm, face or hand—as is frequently done.

6 h.—Writing in the room on the wall or paper-furnishing pencil, crayon or chalk themselves. 7th.—Spirit photography or sun printing, crayon or oil paintings, such as are executed by men or women from the humblest walks in life—the drucg es of life, who know nothing of art or colors-

springing from obscurity into notoriety—such men as Slade, Anderson, Starr, and a host of others. Speaking.—The teacher or speaker, male and fe-Speaking.—The teacher or speaker, male and is-male. Such men as Whitney, Davis, Lyman, French, Kellogs, Howe, Bent, Willis, and many others. Of Sprague, Tappan, Doten, Hardinge, Bullein, Hulett, Scougell, Amedy, Allen, Brigham, Pease, Martin, Jay, Davis, Colby, Wilcoxson, and others on the part of our sisters. Men and women of world-wide renown, whose names are speken in a hundred tongues, and read in every part of the

world. The traitors it our ranks. Let us look at them tor a few mements. I mean those men in our midst who have sold their birthright for a mess of pot-tage. Such men as Ambler, Wadsworth, Finney, Hayden and Loveland. Men that were ciphers in the world before Spiritualism took hold of them, and while under the influence and control of the spirit world won a world-wide reputation, became scholar'y and great men. To-day they are ciphers and unknown.

There is anothe class, however, still more ignoble than these. The thier, M. Queen, whom we took out of the Peritentiary; Leland the conviced liar; Von Vleek, the bigamist and liar, now in the employ of the Christian churches; men who are a disgrace to civilization. These men, without standing, immoral, and corrupt as hell, are hired by the churches to do dirty work for them. Spiritualism has never been known to hire a renegade minister to he about the church he left. To the honor and truth of weman, and to the shame of man we bear record that not one single speaker amorgat our sisters has ever turned traitor to Spir-

itualism, and abused us.

There is a paculiar feature connected with the traitors in our ranks, and it is this-the men who have disgraced us most, were once ministers in some Christian church. It is also a fact in the history of the Church, as a rule, that the minister who falls from grace becomes the worst of men.

The healer.—No feature in the world more per

fectly commands the confidence of the world, and the support of the people than healing the sick. Among these we name Newton, Bryant, Persons, Swan, Dake, Grover, and other men of note, whose names will be held sacred when these who malign them are lost in the forgetfulness of the

What woman is there in the world that has been a truer sister and healer, among us, than Mrs. Russell Green, of Chicago.

The chemist.—Miss Doten, Mr. Peabody, Mrs. Mettler, Mrs. Gorley, Swain, Newcomer, Willis, as well as others who have given to the world chem

Mineral mediums.—West, James, Wilbur, and others, have frequently located salt, water, oil, lead, coal, and other mineral properties.

Spirit phrenology, physiology, and physiognomy exhibited by many of our media, culminating in a day the wisdom of the sage and the experience of

The inventor .-- Such as associated with Kirby and Sherwood reapers, Sharps' rifles, Goodyear's improved vulcanized rubber.

Councilor.—Mediums used by spirits, and em-

ployed by such men as Captain Ward Alvin, Adams and others. and others.

Diplomats.—Spirits counseling the Czar, Emperor William, Napoleon the Third, the queen of England, and Abraham Lincoln.

The helpers of God,—Those spirits who are his

ministering angels, who are ascending and descend-ing over the electric wave of God's great soul. All these phases and features are wortny of the

support and confidence of the people.

Now we come to the various phases of the law, as found connected with modera Spiritualism. Mesmerism, or animal magnetism. Supposed to be a correspondence of and with the same law of the loadstone, affecting, however, only animated nature. Mesmerism proper, may be termed the art of inducing an abnormal state of the nervous system; an imponderable property possessed by one person in such quantities as to enable him to precipitate it at will into the system of another person in sufficient quantities as to suspend sight,

person in sufficient quantities as to suspend sight, feeling, voice, sound or individuality. Thus, A. becomes B., and B., for the time being, is dual, and actually dwelling in two bodies at once. This may be termed the Alpha of Spiritualism.

Somnambulism—a walking in sleep—an abnormal and yet intelligent condition produced on A. when in unconscious sleep, A. being mesmerized by uncoen agents in nature precipitating into A. by unseen agents in nature precipitating into A. that not known or thought of during his sensate hours—hence, A. for the time being is clearly acting under the influence of the third party. Who mesmerized A: God, man, spirit or the devil?
Psychology.—The third step up the ladder of im-

mortality. The science of the soul, or knowledge of the powers and functious of the human soul, so far as they are known by consciousness.

Psychomancy.—The fourth step. The principle of consulting the souls of the dead.

Psychometric.—One roul struggling with the other for the mastery. This may be considered the fifth step in the infinite ladder. Clarryoyance.—The clear seer—a capacity in man to see and understand things not present, and independent of the physical organization. This is the sixth step or round in the lidder. Thus we complete a ladder of law, up which we

go, down which our immortal natures can come; in fact, the ladder seen by Jacob, on which the argels were ascending and desiending; we, the peop'e of this world forming the earth end, and the spirits forming the superior or infinite and.

The property used in mesmarism is an imponderable fluid, coarse and gray; in clairyoyance, white and reined. When the subject acts under the former, the phenomena may be controlled by the operator; when the latter fluids are in the as cerdency, the suiject steps at once into an inde-pendent condition, and declar s in favor of spirit and spirit influence, of which we have many incidents on record.

Mr. Braden's Opening Speech.

1.t.-Mr. Braden congratulates himself for bring' 13L-ur, bracen congratulates himself for bringing his opponent to a sense of his duty, and for the first time he has made a partial definition of what Spiritualism is, and what it declares. And yet his definition is general, and he has dealt in generalities. The declarations made by the convention at Rochester, and which my friend has read my deal in generalities and mark hereboards. read us, deal in generalities, and may be subscribed to by the world at large, and I could or might subscribe to much or all they declared. What we want to-night is the light that guides them—the object—what do you teach? We must have an objective standard. How do you instruct men?

2ad.-Every man a law unto himself. Here is an ignoring of an objective standard of truth. Hence every one is a standard unto him or herself. Does my friend mean by this that when a law made by the many does not suit me, I have a right to throw it off and be a law unto myself? Last week we called on our friend for a clear system of teachings; first, in regard to myself, as man --as husband; wife, parents, children; as regards

man and woman.
3:d.—From the inlaney of the hum in race to the present, mankind has considered certain phenonena as belonging to the spirit world, and of spirits, good and evil. That spirits produced fever, disease of various kinds; that men and women we e obsessed. They believed in witcheraft, wizards, and necromancy, etc. But here comes our skilled and scientific physician, and practically disputes this belief of the ancients, and proves that there are no such influences, conditions of things. Then science steps in, and denies everything superha-

-We do not believe that man is the highest ultimate in this life, or the only authority. There is a power above man, that rules him. We do not deny the possibility of spirit communication, or their ability to communicate, nor are we anwilling to become a Spiritualist, provided it can be proved that spirits do these things. What we deny is this,—that the phenomena of to day purporting to be produced by spirits are of the spirits. For many of the things claimed to be spiritual phenomena. ena can be produced by human agency, and are wishin the ability of men and women. Again, all of these things may be produced by trick, and have been. I can bring scores of men who will do these things, and tell you that they are deceiving you. You must show these things so clear that there can be no mistaking what is spirit and what is not. There must be no doubt about it—we want to know how to distinguish between the true and the false.

5:h.—Mr. Braden says, "I say Professor H. place a boy in a clairvoyant state, and then go to the rear of the hall, first touching the boy with his hand, the boy being blindfolded, and then, so spon as Professor H. east his eyes on the reading matter, the boy real it at once. In Upham's Philadelphy we read of a correct sid who when its losophy we read of a servant girl who, when sick, spoke and read G cek or Latin with the fluency of a master. Subsequently it was discovered she had years before lived in the family of a clergyman who was in the habit of reading Greek and Lutin and this girl had heard him in his readings, and in

her delirium repeated him.
6th.—Plato, Socrates, and others possessed this power in a marked degree. Plato sent his pupil to the islands of the sea, and the pupil saw and described certain things, of course not known to the pupil or Piato. He refers to the case of Admiral Borleg, and of himself and others, when is a drowning condition, the rapid action of the mind, every act of life comes under review. Boring asks, might not this principle presented in the drowning man's case be a feature of the judgment. The hashees's eater in his ecstacles sees wonderful ashees'ı things. My father, when insane, and in prison, thirty six miles a viv from his home, bound with theirs, saw his lauguter tall into the five, and told how she was burned. Told this to the daughter of the sher if during his confinement, and I testify to the facts; for I saw the little girl fell laboths fire just as my father told it."

Mr. Wilson's replication is as follows: 1st —We reply, we have in some twenty sharp points d fined Spiritualism, its phenomena, its teachings, its phases, even, to minut a la detail. That the whole world could subscribe with profit to our declaration of principle, we are fully aware of, and that Mr. Braden could be benefitted by accepting them.

Our light, the beacon light of Spiritualism, is immortality—a sure knowledge of a future life, and that we are able in that life to return to the old home, to knock at the door, to sit in a chair in our familiar place, to recognize the dear ones we have

left behind, are all objective points, worthy of the support and confidence of the people.

2 id.—We teach that charity in this life is the first necessitous principle of life, and the one wearing this crown of virtue is pre eminently the child of heaven, and the son or daughter of God. 3rd.—We teach that we can not do evil without violating, first, the law of our natural being; second, our spiritual being; third, the laws of society in ageneric sense; fourth, the laws of God.

4th.—We teach that death is not to be feared and shunned, but understood. Hence we approach the grave without fear, knowing that its narrow walls are not our abiding place, or death our great-

est enemy.

5th.—We teach that a proper generation needs no regeneration; hence, a full understanding of generative laws are beneficial to the rising generation.

6th.—We teach that man is a progressive being here and hereafter, and that reformation is as possible beyond the grave as this side of it.
7th.—We teach that under no circumstances whatever is it right to take life, either by the edict

of courts, or otherwise.
8th — We teach to avoid offense of all kinds; to avoid sin; to observe law and order; to educate man in the nature of man; and that the more we

know of man, the more we know of Gol.

These, Mr. Chairman, are our objective points, that we teach and inculcate And when any one or more persons go outside of these axiomatic truthe, Spiritualism, as a principle, is no more to blame than Catholicism or Methodism for the shortcomings of its members.

21d.—We reply that in our last answer, we have fully met these propositions of Mr. Braden, save, perhaps, that part referring to the social relations. We do not fully understand what the gentleman means by referring to man as husband, or woman If, however, he means I have the right to throw off the sacred relation of marriage and the family tie, without just and sufficient reason,—we emphatically that Spiritualism teaches no such thing. As a people, we have had nothing to do with making the loose divorce laws of the West ern states. They were made by legislatures pre-eminently Christian, and not spiritual: enacted to meet the wants of a religious community, and not a spiritual one. The legislators who made these loose divorce laws, legislated against Spiritualism, against its media, and have sought to crush it out. As Spiritualists we do teach that any coerced consociation of the sexes under the marriage contract. or outside of it, is, first, a violation of physical being; second, a violation of our spiritual nature; third, a violation of the law of God, as defined in

As Spiritualists, we teach that the unhealthy and constitutionally diseased men and women should not marry; we teach that where men and women are constitutionally incompatible in mind and temper, thus rendering life miserable, engen-dering in children corresponding conditions; that such are warranted in divorcing each other. Not, however, until each of the contracting parties are fully proved to be incompetent to live together in

peace and harmony. We teach that an unwelcome child in the household is a curse, and all in the household are harmed by its advent into the family circle. We each that the mother, and the mother only should determine the law, time, and opportunity for maternity-not the man.

We teach that the man or woman who deserts their child, sins against the child, themselves and

Ged, and are deserving of condemnation. We hold that these are generic truths, and are worthy of the support and confidence of the people-will my friend gainsay them?

To be Continued.

Testimonial.

MRS. A. H. ROBINSON-Dear Madam: Inclosed please find your fees and a lock of my hair, for a diagnosis and prescription for myself age 50 years this month. Disease round the hear;—or rather the pain is right where the heart beats. Duration of the disease eight or nine years, this winter.

Yours truly.
HENRY RANDALL. Winchester, W.s., Feb. 14th, 1871.

Mrs. Robinson, the medium, diagnosed the case and prescribed a remedy, and this is his

MRS A. H. ROBINSON-Dear Madam: I have used the medicine prescribed by you, according to directions. It has done me more good than all the medicine I have used for eight or nine years. In fact, I've tried almost everything without any benefit whatever until I tried yours. That has removed all pain so far, and, I hope, entirely cured me. May the blessings of heaven attend you in helping st flering humanity. Yours sincerely for truth and progres-

HENRY RANDALL.

Wir chester, Wis., April 31, 1871.

-D. C. Seymour writes: "The Journal stands head and shou'ders above all the periodicals of the day. What a mighty influence it must be wielding in this great pulsating world of ours!"

Amusements.

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The Great European Circ 13 last three days at the Mammoth Skating Rink, corner Randolph and Adasts., Thursday, Friday and Siturlay, April 20, 21 and 22. Immense attraction! Crowded houses! Performances daily, at 215 and 71/2 P. M. The Great European Circus continues to attract large crowds at the West Side Rick every afternoon and evening, and the performances are giving immense satisfaction. Toe first grand street pageant of the season will take place this m raing. The procession will be made up of the entire strength of the great company, together with the leanine car, and the living, ure ged lion on the top thereof the elegant band chariot, performing animals, etc.

FARWELL HALL.

Then Thomas' Uniqualed Concert Organization of fifty dis inguished artistes, in a series of six grand concerts and one matinee. Friday evening, April 21. Saturday evening, April 22. Saturday Matinee, April 22. Wednesday evening, April 26. Thursday evening, April 27. Friday evening, April 28. Saturday evening, April 29. Last appearance of the calebrated pianiste, Miss Anna Mahlig, previous to her departure for Europe, together with the unrivalled or clestra. Tokets of admission, \$1. Reserved seats, 50 cents extra. The sale of reserved seats will commence this (Mordey) moraling, at B x Office in Farwell Hall. The sale of seats for the Thomas concerts has been very large, and there is every indication that the season will be a fine success. The first encert comes (if to morrow evening

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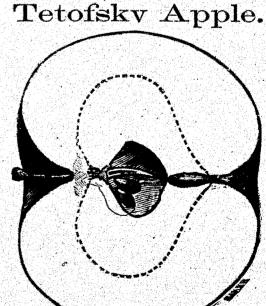
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IX, OF THIS PAPER. BLACK LIST.

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