\$8,00 PER YEAR IN ADVANCE.]

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

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6. S. JONES, PUBLISHER AND PROPRIETOR.

#### CHICAGO, MAY 20, 1871.

VOL. X.-NO. 9.

## Original Poetry.

Written for the Religio-Philosophical Journal. THE BETTER LAND,

BY EMMA L. DAVIS.

In dreams I've seen a batter land-An angel bright with loving hand Has walked with me the pearly strand! And oh, the bright, the beauteous band In snow-white robes still waiting stand To guide loved ones to that fair land.

Mortal, fear not to cross Death's stream, For the angel of a peaceful dream Stands waiting on the other side. Though dark the waves and high the tide, The tempest rage, the river wide, A loving friend is near to guide;

And on the shore, a bright light gleams. Where angels wait, as in our dreams. There are no tears in that bright heaven, No hearts estranged, no love ties riven, Mistakes are there forgot, forgiven, And beauteous crowns to all are given. For harmony reigns from morn till even. In that sweet home the angels, heaven.

There is no death, no dying there, No night, no pain, no grief uo care, No clouds of gloom, no dark despair, No pleading hands held up in prayer, No heavy cross for us to bear,-But like our dreams, all's bright and fair. For there's no sin, no serrow, there.

#### LITTLE BREECHES.

A PIEE COUNTY-VIEW OF SPECIAL PROVIDENCE.

I don't go much on religion. I never ain t had no show;
But I've sot a middling tight grip, sir,
On the handful o' things I know.
I don't pan out on the prophets And free-will and that sort of thin But I b'lieve in God and the angels, Ever sense one night last spring.

I come into town with some turnips, And my little Gabe come along—
No four-year old in the county
Could beat him to pretty and strong,
Peart and chipper and sassy,
Always ready to swear and fight—
And I'd larnt him to chew tobacker,
Jest to keep his milk-teeth white.

The snow came down like a blanket
As I passed by Taggart's store;
I went in for a jug of molasses
And left the team at the door. And left the team at was stored.

They scared at something and started.

I heard one little squall,
And hell-to-split over the prairie

Went team, Little Breeches and all.

Hell-to-split over the prairie!

I was almost froze with skeer;
But we rousted up some torches,
And sarched for 'em far and near.
At last we struck hosses and wagon,
Snowed under a soft white mound,
Up-sot, dead beat—but of little Gabe
No hide nor hair was found.

And here all hope soured on me Of feller-critter's aid— I jest napped down on my marrow-bones, Crotch-deep in the enow, and prayed.

By this the torches was played out, And me and Isrul Parr Went off for some wood to a sheep-fold That he said was somewhar thar,

We found it at last, and a little shed
Where they shut up the lambs at night.
We looked in and seen them huddled thar,
So warm and sleepy and white.
And man sot Little Breeches and chirped
As peart as ever you see,
"I want a chaw of tobacker,
And that's what's the matter of me." We found it at last, and a little shed

How did he git thar? Angels. He could never have walked in that storm. They just scooped down and toted him To where it was safe and warm.
And I think that saving a little child,
And bringing him to his own,
Is a darned sight better business
Than loafing around the Throne.

PICTURES ON GLASS.

What is it, how is it done, and who does it?

BROTHER JONES: -- In the JOURNAL of March 25th I noticed an article headed,—What is it, how is it, and who does it? After reading the article, I asked in my own mind, Can these things be done? The answer came, Yes—they can. But still doubting, I wrote to the Postmaster of Milan, asking him to carefully investigate the matter, and write me the fac's as they existed with other testimony corroborating his, and I received in due season the inclosed letter which you will please publish for the benefit of others who doubt the power of spirits to manifest themselves and do such wonderful works,

WM. H. HOAG. Joliet, Ill., April 4th, 1871.

WM. H. HOAG-DEAR Sin:-Yours, dated Joliet, March 25th, has been handed me by the Postmaster of this place, to whom it was directed, and who, for reasons best known to himself, declined answering. Some people esteem it a mark of wisdom to treat with silent contempt any question, which if answered candidly, would be contrary to preconceived opinions. Not be-ing one of that school myself, I will endeavor to give the answer you seek,—viz, the strange phenomena published in the Journal, and in doing so, I have simply to say that in the main they are true—perhaps it would be as well to say that the picture of the man at the Brotherton Exchange, is not recognized by all as Major Marsh

but by many of his most intimate acquaintances it is recognized very readily, but aside from those reported in the Journal, there has been developed in different windows in this place, at least four more pictures more clear and distinct than those at my house,—they are lecated as follows: At Deacon Baxter Ashleys' Jewelry Store, a ne-gro woman, second story of building; at Andrew's Hall, third story, an old men unknown; at Roberts, or Lyceum Hell, second story, an Indiar, apparently about thirty years old—the best in my opinion of any of the pictures. In the old King Block, second story, in a window cou-pied as a dwelling by Lucius Minard, a good-looking man about fifty years of age to all appearances, and what is very strange, as the Journal termed it, is that none of these glasses, so far as I know, have the least stain or shade when viewed from the inside, and what is just as curious, is that many who lock at these pictures, say that they do not see any likenesses whatever. Whether it is, as it was at the resurrec'ion of Jesus, that none but witnesses before chosen of God can see these or not I do not know, but of one thirg we are certain, that more have seen these than the record says ever saw Jesus at his resurrection, or after the same, hence we conclude if it is well to believe that Jesus arose from the dead and ascended into heaven, and sitteth at the right hand of His Father, that it is stil better for us to believe these things which our eyes do see and our neighbors do testify of.

Let me say in conclusion that perhaps as many as twenty more pictures are reported in different parts of the town, but we have not seen them, hence we do not youch for them, but of these which we have mentioned and those which were reported in the Journal, we will testify to be true and correct

Signed, SAMUEL BROTHERTON. ORLANDO BASSETT. G. W. ROBERTS. D. J. STARBIRD. SAMUEL FISH. M. H. DARROW. F. Potter.

Milan, Ohio.

The Mind Beyond the Grave.

We cannot but feel that we are beings of a

two-fold nature—that our journey to the tomb is short, and the existence beyond it immortal. Is there any attainment that we may reserve, when we lay down the body? We know, that of the gold that perishes, we may take none with us when dust returneth to dust. Of the treasures which the mind accumulates, may we carry aught with us to that bourne, whence no traveler returns? We may have been delighted with the studies of nature, and penetrated into those caverns where she perfects her chemistry in secret. Composing and decomposing-changing matter into nameless forms-pursuing the subtlest essences through the air, and resolving even that air into its original elements—what will be the gain, when we pass from the material to the immaterial, and this great museum and laboratory, the time-worn earth, shall dissorve in its own central fires? We may have become adepts in the physiology of man—scanning the mechanism of the eye, till light itself unfolded its invisible laws-of the ear, its most hidden reticulations confessed their mysterious agency with sound-of the heart, till that citadel of life revealed its hermit policy—but will these re-searches be available, in a state of being which "eye hath not seen, nor ear heard, nor the heart of man conceived?" Will he who fathoms the waters, and computes their pressure and power, have need of his skill "Where there is no more sea?" Will the mathematician exercise the lore by which he measured the heavens-or the astronomer, the science which discovered the stars, when called to go beyond their light? Those who have penetrated most deeply into the intellectual structure of man, lifted the curtain from the birthplace of thought, traced the springs of action to the fountain, and thrown the veiled and striking motive into the crucible, perceive the object of their study, taking a new form, entering disembodied an unknown state of existence, and receiving powers adapted to its laws and modes of intercourse. We have no proof that the sciences, to which hours of labor have been devoted, will survive the tomb. But the impressions they have made—the dispositions they have nurtured—the good or evil they have helped to stamp upon the soul, will go with it to eternity. The adoring awe, the deep humility, inspired by the study of the planets and their laws—the love of truth, which he cherished who pursued the sciences that demonstrates it-will find a response among angels and arch-angels. The praise that was learned amid the melodies of nature, or from the lyre of consecrated genius. may pour its perfected tones from a scraph's harp. The goodness taught in the whole frame of creation, by the flower lifting its honey-cap to the insect, and the leaf drawing is green curtain round the nursing chamber of the smallest bird; by the pure stream, refreshing both the grass and the flocks that feed on it, the tress, and the master of its fruits; the tender charity caught from the happiness of the humblest creature, will be at home in His presence, who hath pro-nounced himself the "God of love." The studies, therefore, which we pursue, as the means of intellectual delight, or the instruments of acquiring wealth and honor among men, are valuable at the close of life only as they have promoted those dispositions which constitute the bliss of an unending existence. Tested by its tendencies beyond the grave, religion, in its bearings and results, transcends all other sciences. The knowledge which it imparts does not perish with the stroke which disunites the body from its ethereal companion. Whilst its precepts lead to the highest improvement of this state of probation, its spirit is congenial with that ineffable reward to which we aspire.-Mrs. Sigourney.

#### The Lecture.

BRO. JORES :- We had the pleasure last Sunday evening, of listening to a lecture delivered by J. R. Francis, Associate Editor of the Religio-Philosophical Journal, at Cros. by's Music Hall. He was listened to by an andience who were highly appreciative, and yet very critical. After some music, and a song by the Williams family, Mr. Francis arose, under partial control. This was done by his guides, as preparatory to the flood of inspiration which they intended to throw on his brain during the evening. Clasping his hands in the usual manner for prayer, he raised his eyes to heaven, and began his invocation. "O Thoubut to whom shall we pray? To what commonly acknowledged source of power and omniscience shall we direct our supplications tonight? Shall we pray to the triune orthodox God. or shall it be the God of Moses? Shall we turn our face toward Mecca, and raise our voice to worship Allah, the God of Mahomet, or shall we prostrate our bodies in the dust before the mighty power of Brahm, the God of the Hindoos? Shall we offer up sacrifices in order to propitiate Osiris, the God of the Egyptians, or shall we accept the Father God and Mother Nature of Andrew Jackson Davis? To whom shall we pray? To whom shall we turn and ask for light and strength for our daily task? Surely not to one whom we have never seen, and whom we can not comprehend. No! let us pray to those whom we have seen; to those whose loving influences we can feel eyer around us; to those loving friends whom we know are constantly with us; to those dear ones who are always clustering near us, who guard and guide us in our daily tasks,—to them let us pray, if we pray at all." The invocation struck us as being peculiarly original and unique, but perfectly in harmony with the man and the bold ideas he is so steadily advancing

After some more music, and another song by the choir, Mr. Francis arose and began his lecture. The subject chosen was, "The Orthodox God a Myth," and those who were fortunate enough to be present to listen to the words of inspired elequence as they fell from his lips, will long remember the hour.

Starting out with the accepted orthodex God, he reviewed his works in a way that would have frightened a good old orthodox soul,— "And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die. Here was the orthodox God telling Adam that he should surely die if he disobeyed him. Why should he talk in this way to Adam? Adam couldn't understand him. He had never seen any one die. Adam never saw a funeral! Adam never saw a hearse! He had never stood by the bedside of a dying friend, and watched the lamp of life flicker lower and lower, and at last witness the departure of the spirit. Why tell Adam that he should do that of which he had not the slightest comprehension? As well tell the first dumb animals you meet, that if they disobey you they will die; they will comprehend you as readily as Adam could the orthodox God. As the ludicrousness of this scene became apparent to the audience, their risibles became considerably affected. The idea was simple enough, but it had never been presented to them before in that light.

The speaker then traced the history of this God down through succeeding stages, and showed conclusively that he originated in the plastic mind of Moses; brought into existence, in fact, through the necessities of the times in which we first hear of him.

He next took up Brahm, the God of the Hindoo, tracing back his history, and showing that from the mythology of the Hindoos the orthodox have received all the authority they have for the creation of their three gods in one; the former having in their list Brahm the Creator, Vishnu the Preserver, and Siva the Destroyer, —whilst the latter have God the Creator, Jesus the Preserver (or Savior), and Satan the Destroyer (or Devil). He then drew a parallel between the virtues and steadfastness of Brahm and the flitting, transitory character of the orthodox God, which was certainly not calculated to raise the latter in the estimation of the audi-

The speaker continued thus for an hour reviewing the God-ideas which are accepted among the peoples of earth, showing that they were but an outgrowth of their dependent natures. He stepped boldly out of the heretofore prescribed limits of thought in regard to this question, attacking and dispelling every fossilized idea which seemed to be in the way of his researches. Some few of his auditors were slow to accept his idea in relation to an infinite. intelligent God; they had so long indulged their pet theory, that is seemed impossible for them to give up in the slightest degree their hold on him. So, as their darling idea was attacked, they hugged it all the closer to their breasts; but toward the close of the lecture. many began to doubt in reference to their being right about the theory to which they had clung so long, and which they had hitherto considered invincible. The great majority of the audience, however, went with the speaker heart and soul. They were liberal enough to know that the truth would stand in the end, and that its best interests would be subserved by a thorough discussion of this as well as other subjects, and so they followed him, confident that they would be well repaid for their time and atten-

This is the first lecture that Mr. Francis has given here on a subject in any way appertaining to Spiritualism. We predict for him a brilliant future, and we feel safe in saying, that if the lecture of Sunday evening is an evidence of his powers, he will soon rise in rank second to no other speaker in the field of reform. In his next lecture he will take for his subject 'The sixty-one thousand Ministers of the Gospel.their morality and immorality, and the effects of their teachings on humanity."

J. FRED ALLES. Chicago, May 10th, 1871.

A STORY OF COUNCIL BLUFFS.

By Edward Minturn.

Places of romantic beauty, scenery wild and picturesque in its character are not very frequently found in Iowa—indeed it is the farmer's paradise, a land fitted for the realities more than the dreams of life. Yet in the leafy groves, high bluffs, and deep ravines about Council Bluffsits streams and wooded knolls, there is enough of romantic beauty to satisfy any one who has seen the wild grandeur of the Yo-Semite, the fearful chasms of the Colorado, or the wilds of

the snow-crowned Sierras of the far, far West. Years gone, there was a great pow-wow of cale faces and red men near where the city of Council Bluffs now stands in its beauty and many graces. Great chiefs from the Omaha, Pawnee, and Sioux were there—the less war like Pottawatomies were represented; indeed almost all of the contiguous tribes, except alone the treacherous Cheyennes, were there. Of the latter, no known agent was present, though they had received presents and messengers with the others and promised to be there.

General Harney, the dread of the red wen, the king of the pale faced war-chiefs, strede to and fro about the council ground, his red face flushed with excitement, his eyes flishing as he glanced from war-chief to war-chief, with a look which told that he had rather fight than talk, and these parties were not of his willing or getting up.

Camped around, glittering with beads, calicoes and ribbons, were the squaws of the chiefs and warriors, not daring to approach the circle of their lords, but among themselves keeping up that clattering which with all races seems to be a part of woman nature.

The hour of the council drew near—the gov-

ernment officers were seen in their most showy uniforms, gathering toward the great circle centered by the council fire—the chiefs in paint, feathers and blankets, approached, and finally to the rapid drum beat, all came together.

It was a gallant sight. Full twenty officers in their kandsome uniforms, seated on campstools, with their interpreters close at hand, full one hundred chiefs and warriors in all their finery upon the ground, so seated in the circle that each could see the other's face, or bear another's words when he rose to speak.

The great calumet or pipe of peace was brought and filled by a white-haired prophet of the Omahas. It had a huge bowl made from the red stone of the far north; its long stem was ornamented with dove's feathers—it was never used on a less occasion than this.

Going to the sacred council-fire which with due ceremony had been lighted, the white-haired prophet took up a bright coal and placed it on the tobacco and killikinnick; then, with the stem to his lips, he drew a whiff of smoke and sent it circling up toward the heavens!

This was the invocative effering to the Great

Next, drawing a whist to each point of the compass, north, south, east, and west, he propitisted the spirits of the wind.

Then advancing to General Harney he handed him the pipe and said: "Great War King of the Pale Faces! Son of the Great Father in Washington! let the Peacepipe from your lips go round the circle and

come back to me empty!" The General drew a whift from the pipe and raced it to the next in rank, and thus it went from man to man until it once more reached the white-haired prophet.

His face darkened as he locked at the pipe. "Brothers!" he cried, "we are met here to make peace. But there is bad blocd here. Some one means evil." There is blood upon the pipe!"

And holding it aloft he pointed to a dark stain almost black, on the bright red bowl.

"Who is the traitor? Is he an Omaha? If so, let him speak! Is he a Cheyenne with a Pawnee bianket upon him?" No one spoke. Tae old man paused and

seemed to reflect what next to do or say, for he had been selected to lead the council. The General, long used to Indian ways, preserved a dignified composure, spoke no word,

nor did he give any sign. "The pipe must go around again!" said the prophet.

And even as he spoke, the dark spot vanished from it. He noticed this but said not a word. The pipe was refilled and with the same cercmony lighted again. Once more from the General's lips it passed

on, this time being followed by the keen eye of the propect of the Omahas. It had almost swept the circle, when, with a

sharp cry, the prophet sprang forward, wrenched the pipe from the hands of the warrior who held it, with one hand, and with the other tore the blanket from his stalwart form.

"Behold!" be shouted. "Here is the Black Vulture of the Cheyennes hidden in the blanket of a Pawnee. His hand is red with the blood of a hundred pale-faces. The truth would blister his false tongue. He has come as a spy to our council. Even now Cheyenne warriors may be near, thirsting for our blood, waiting but his aignal to strike! He has dishonoured the peace pipe! He must die! I have spoken!"

The ominous grant of approval broke from every warrior's lip. The prophet spcke, and from beyond the circle, for no weapon was allowed within it, a keen tomahawk was thrown

He bent to take it up, but before the handle met his hand it was se zed by the Black Vulture who, with a fiendish yell, dashed it deep among his white hairs. Then, with a bound, like that of a tiger roused from its lair, he cleared the circle, and while a hundred warriors rushed for their weapons and in pursuit, he sprung down the hillside into a dark rayine and was out of

The white-haired prophet dead, still held the blood-stained calumet in his clasp, while the won-der-stricken warriors hastened to avenge his

But soon up from that ravine, toward which they hurried, came a cloud of warriors and the yell of full five times their number of foes who, under the lead of the Black Vulture, now moved on to destroy them.

It was well indeed for those chiefs that Harney was there, and the noble Sumner with his mounted riflemen, else not one of them or their squaws had ever returned to the villages they

The troops which had been kept out of sight now galloped forward and soon whistling lead was flying in exchange for the headed arrows. The Cheyennes, fighting desperately, fell back, but not until the Black Vulture fell, did they

fairly take to flight.

Then, attempting only escape, they redemadly to the banks of the deep Missouri, but the well-armed pale-faces were close behind and few of them reached the other bank.

What was the mystery, or how the blood appeared on the calumet, we may never know, but doubtless it saved a bloody massacre which would have sent mourning among many tribes and cost the United States some of the best officers in the service.

And this is but one of many evidences which can be written about "Council Bluffs."

## Letter from Charles H. Read.

BROTHER JONES-Dear Sir: In the last issue of the Journal, I notice an article from one R. Garter, of Coldwater, Mich., in which he complains that he was not permitted to see me,

Permit me to say that Mr. Garter had all the opportunity in the world to come and investi. gate during my stay at Coldwater, which was about ten days. I told publicly that if there were any persons too poor to pay, that I would admit them free, which is my usual custom eyerywhere. If you will look over his letter, to you, you will notice that he saw my posters and circulars. Now, why, if Mr. Garter was so earnest to see me, did he not do so while I was there? He had as good an apportunity as any one else, as I gave two public scances and two private ones.

Then again, he says I charged a fee to all. Does Mr. Garter think, or even suppose I can hire halls, pay license, hotel bills, etc., and let such earnest men as him in the cause pay me a visit without my being paid therefor? No one can do it. Too many such men as Mr. Gasly are now in the ranks., and mediums would die of starvation before such men would lend a helping hand to them.

Again, he asks, "In what light shall I hold him up to the public?" I do not know Mr. Garter, neither do I wish him to " hold me up to the public;" and in return I would like to know the character of this man. I have as much right to ask you as to his character as he has mine, through the columns of your very valua-

By the tone of his letter, he never heard of me before. He certainly cannot be a subscriber to either the Journal, or Banner of Light, nor does he read them, or he would have seen my name mentioned. In order that he may learn of me, as well as other good mediums, I respectfully ask him to subscribe for the Jour-NAL, and he will then get all the news he wants in reference to mediums. As to my charactes, I leave the people at

large to form their own conclusions.

I shall be in Chicago about Thursday of next week, May 11th, without fail. I go from here to Niles, Mich., then to La Porte, Ind., from there direct to Chicago, when I shall be happy to meet with all friends who wish to call upon me. Parties who would like me to hold seances within one hundred miles of Chicago, may address me, care of Religio-Philosophical JOURNAL, as I shall make Chicago my headquarters until further notice.

Elkhart, Ind., May 4th, 1871.

-It is far better to be like the sun, which perpetually dispenses light and heat to all; to be blessed of all, than like the sponge, which continually absorbs, but gives nothing back.

-Be moderate in your pursuit of pleasure, and she will abide with you ever. Run after her, and she will become an was future, ever cluding, yet drawing you nearer to destruction.

-The overt act that like the arrow flies from us, hits not and hurts not us, but others. It is the secret thought that kills us. It engraves itself deeply upon our inmost hearts; weaves it-self into the warp and wool of our faces, and sooner or later is known and read of all men.

-We are all of us writing history-that which to us is the most important of all our own. We are writing it upon the world about ue—tracing it upon our faces, and engraving it upon our hearts.—S. A. Merrill.

## Original Cesaus.

Written for the Religio-Philosophical Journal. ROSICRUCIAN MUSINGS.

#### By F. B. Bowd.

LIBERTY is a strange word, and has a strange eignificance. The world has always had great love and reverence for L'berty, without understanding what it really means,-at least, it so geems to me.

To be "at liberty," is to be free, absolutely and unqualifically. In rature we find no such freedom. The rack is free to lie in one place, subject to the action of sunchine and storm, until it attains the freedom of earth. Then, indeed, it blessoms in the flower, and scatters its fragrance here and there, with a little more freedom; but this is only in degree, the same as in the reck. Some flowers have more freedom than others, for they send their fragrance to a greater distance. The waters of earth are at liberty to back in sunlight and evaporate to a broader liberty, or to leap and dance down the mountain-side, or murmur along the valleys; but they are bound within their backs, and flow on downward always. Light, although as free almost as human thought, is measured, bounded and limited by obstacles which chain and handguif the radiant creature in abject slavery, and cast shadows of glorm, gaunt spectres of primordial nothingness, which stretch their phantom hands caressingly and warningly across her lovely face. The worm is at liberty to crawl and burrow, but not to fly. The fow's of the air are at liberty to fly, but not through the earth nor beyond a certain height in the atmosphere. The worm has a little more liberty then the mould in which it burrows; so also the fowl has more than the worm,—but each is free in degree, in its sphere, its condition. A fish in a pord is free to explore its utmost limits, but not to crawl upon the land nor fly in the air. The serpent may explore the pond and the land, but may not navigite the atmosphere 28 a bird. So, as we ascend from rock to vegetable, from vegetation to worm, and from worm to man, we find each individual thing enjoying freedom according to its condition. We find, then, that Liberty is dependent upon power. Power is the measure of Liberty.

Man differs only from vegetation in being cut loose from the roots. He grows, blossoms, and cears fruit, and in doing this rises to superior conditions, wherein he appreciates and under-ctands a little more of the divine significance of that aspiration which characterizes all nature. and of which the fragrance of the flower speaks Liberty. The power to radiate belongs to man and animals, the same as to the floral kingdom, varying only in degree, and this power is the base of Liberty to radiate. The great lesson of our lives and of liberty may be learned from the vegetable kingdom, if we will not shut our eyes to the inspirations of nature, which, like the aroms of the rose, demands attention. The grand object of nature in man is to civilize him, and thus lead him up to God's boundless light

of Liberty and Peace. The race, like individuals, must have its infancy, its weaknesses and follies, its want of gelf-control,—in short, its barbarism. In this condition obstacles stand in the way, and the sun of Liberty transforms their shadows into monsters at which man, child-like, is affrighted. He longs for light; he struggles to attain it.often wading through his brother's blood to escape the shadow which always haunts him. In his ignorance he turns upon his abadow, as if it were a demon. With eyes wild with madness. he glares at shadows continually, and with teeth and claws tears up the earth in the vain hope of gaining the broad light of Liberty, not knowing that if he turns his back upon the shadows they are gone. Still he grows, shadows increase,—the war is only just begun when shadow-like he drops into the grave. He has lived, longed, and struggled to remove obstacles which barred the way to Liberty and light, until the fatal lesson is at last forced home to him, that he has only increased the shadows and the gloom,-that he has only been adding meshes to the net in which he has floundered all his

dream. For children, restraint is necessary. For barbarians, laws, jails and gibbets are so many schools, whose lessons, though hard, are only shadows cast by the sweet, glorious sun of Lib

days,-that Liberty, though sweet, is only a

So onward struggling, man's physical nature, vegetable-like, matures, and the mind, blossomlike, sends its aroma out upon the desert air, to make cheerful the otherwise desolate scene.

The physical body is only a vegetable. The mind is its blossom. Our thoughts, words and sets are spirit, or the aroma which, atmospherelike, flows around us, pleasant or unpleasant to others. The fruit-ah! what is that which comes after the flower has shed its fragrance. and its leaves are withered and gone with the winds? Is it gold and silver, houses and lands? Are these cities, railroads, palaces of art, schools of science, the fruits of this life of lights and shades? If so, then he who has amassed the most of these bath the greatest liberty, hath borne the most fruit. These are indeed physical fruits of toil, the shadows of which I have spoken; but there is another fruit within this. which is hidden and unseen, upon which the gods make merry. Within the mind, as within a flower, grows this fruit which doth not appear until the flower has lost its fragrance and its beauty departed.

This physical fruit,—these possessions ac quired by toil and mental effort,-are food for the God within, upon which he feeds and grows strong, or sickens with disgust at its unwholesomeness. Sweet indeed is this fruit when it has grown in the soil of good deeds, and been watered by tears of sympathy, and fanned by the winds of good thoughts,—then man sits down when the beauty and iragrance of his mind has departed; and his influence lives only in the memory of others, and partakes of the fruits of his life, as he declines to the grave, and his spiritual body grows strong and joyous on the rich wines of his wealth, pressed out by use and not abuse. There are spiritual houses and lands, cities, palaces of art, and schools of science within this gaudy show of earth, -within this external pomp and pride,—which is the spiritual fruit, upon which immortal life is based; the seeds of another existence. This fruit-spiritual and ideal though it be-is Love. This is, indeed, another name for Liberty. Love is the soul of Liberty, as earthly possessions are its body. The masses know only its body; and this makes them mad.

The body is always in bonds,—always under laws which restrict and limit its action and destroy its freedom. Thought is more free. It knows no distance, no obstacles, no time, nor space, nor conditions: Thought, swifter than light, mashes visibly through worlds and space alike, and stops not even at the throne of the

great I AM. This is Liberty. But this treedom of thought is not attained save through ideal love. Man makes conditions for thought which enslave more than laws and kings the body. These conditions,—these obstacles,—are not only sreeds, but are the external loves of mankind. The banker fixes his mind, thoughts and loves upon gold, stocks, bonds, and business, until his I effort of mind.

mind is as much ouslaved as any slave who ever were a chair. What does such a man know of Liberty? Nothing. The sensualist is a slave as much so as the toper. The drayman is at fish in his little pend. Bensparte is another in another pond. So all mankind are slaves while kudly falking of Liberty. Kings are more

slaves than their waiters. The unselfish are alone free. Fear is a tyrant before whom the world bows down and worships in sickening idolatry. The fear of want hath made this world a mad-house, and filed it with howling maniace.

Power lies at the bottom of all Liberty. Power begins at home, and its first manifestation is in self-control.

The child begins by learning to use i's lands; ends, in most cases by the use and abuse of body and mind. But the true human stops not at mind. He goes beyond and lays the egg of spiritual existence—namely: love—in his mind; and, like a faithful hen, kesp3 it warm by the pressure of meditation,-of thought and aspiration,—until therefrom is hatched a spiritual body, which is free as the thought of an arc'iaugel; knowing no laws and no conditions, Death makes no one spiritual. This is indeed the object of this existence, and if not accomplished, there is no spirituality beyond the grave-no more than here—and no more freedom. Love is the fruit of this organization. Wha', then, if this love shall have been diverted and prostituted to that which is selfish and worthless, is the fruit worth? What have you, reader, on the other side, if unselfish love is all that is immor-

If ideal and unselfish love is the germ of immortal existence—the germ of a spiritual body—the strength and nourishment of that which is to be-when you are stripped of your selfishness and your earthly possessions (for remember these have no part nor place beyond earth and that which pertains thereto), then what have you? — where is your germ? — where your strength?—where your thought?—where your boasted freedom?—where is the world, all rotten with wealth and woe, with boasting; of art and science, when stripped of selfishness? NOTHING! is written upon its brow.

Let your soul bow low, reader, before this gorgeous truth, plucked from the diadem of God before which the great of all ages have worshiped. Realize that love of self is the worst kind of slavery. It narrows you down to a point, around which you revolve in circles growing smaller and smaller until you are nothing but a point,

which is a c'pher. The unselfish soul is the only great. The loving heart is alone void of fear; and hence the only freedom is in love. "Love casteth out all fear" is as true now as ever. Control yourself! The man who can control himself under all eircumstances is master of the universe. Here is the legitimate field for the growth and exercise of power. As I said before, there is no Liberty without power first.

There can be no self-control until the lovenature is mastered-turned away from external nature and drawn within. This is the kingdom of heaven, where Liberty reigns, sweet and tranquil. The nature full of unselfish love on not curse nor repine at misfortunes. To him are prayers and tears over the follies of mankind, and the heartlessness of so-called humans.

Self-control, when complete, embraces not merely body and mind, but also the spiritual nature. Bodily control is muscular action; this, of course, all beings are in possession of, but here will be found the same diversity or degrees of power, and consequent freedom of action. In some men there is no waste materials; every muscle and nerve seems full of vitali power, while in others it is lacking. This control is susceptible of growth and culture. The world is beginning to understand a little of the importance of physical education, the training of muscles lungs, bones, and joints, but it knows but little of bodily control, after all.

We know a little how the physical affects the mental, and a little how to use flets and muscles in toll; but we know nothing of the method of changing physical nature from impure, diseased conditions to pure and healthy conditions. The reason is obvious. Science ignores all but body and mind; and the latter it considers not as the cause, but as the effect of organization. It says there is no spirit, i.e., no actual organization, within the spirit, which controls and fashions both mind and body. It says laws are arbitrary, unyielding, and infinite; that organization fixes destiny. This is so to a certain extent, but this extent we have not measured, and I have a right to assume what science can not demonstrate, when that assumption is supported by reason-ie, antagonized by reason. Laws are only modes of action; and these modes are as much under my control as the acts them-

selvés. We have no mental philosophy. When the world recognizes this truth, that the mind is physical and muscular; that thought is a living entity, which enters into the womb of the mind from its Father; God-suggestions-and is there conceived and clothed in our own flesh and blood, and in due time born into our physical bodies, thus becoming a part of us, changing our entire physical being; then will they understand the influence which spir it exerts upon man, and the importance of spiritual culture as well as mental and physical. First the physical, next its antagonist, the mental. These are that which appears to sense; but really that which was first is that which appears last viz, the

Why talk to a physical being of a mind? an idiot, for instance. Why talk to a physical and mental being of a spirit, biless he has grown up to that condition wherein he knows such exists? Why simply that you may change his condition. Why talk to youth of spiritual things? They hear you, but they can not conceive your thought until time has ripened their physical and mental nature, then your teachings, or such as are retained, do them

Mental control the world knows but little of. To control one's eyes seems like a simple thing, but really, who is able to do this? The mind has eyes ilso, which see even when we wish to be blind Behold the world running mad to see the sights! Behold, also, the sights covered from the ontward gaze, born in us, from out a world we have long since forgotten.

To control one's ears is not an easy task, for the rush and rattle of the world is always calling us to hear. The mind, also, has ears, which, when open, hear the voice of God.

Who hath taught us at any time to be deaf to the thunders of nature and man-to close the physical ear and open the mental, and listen to the "atill, amail voice"—indeed! who has told us what the voice is, or how it sounds, or how to listen! Talk of freedom! when all the phenomena of nature holds us paralysed in its grasp! But then we may awaken from this paralysis; for 'tis only mind and body which sleeps.

The awakening is culture, but not the culture

the world teaches. It is a small thing to control the hands to manipulate material substances; but this control is gained by long years of practice, and even then, how awkward we are! How many tailures the most skillful make! The mind also has hands, which grasp at the unknown, grasp thought as an infant its toys; grasp hands unseen and unknown, which reach out through space with-

out limit or bindrance.

Who hath taught us the methods of mental contact without motion, at any distance? We have the power of physical speech; so has the mind. But who has taught its language? or the sound of its speech, aside from looks, gestures and

motions? Who has power of mental control? Not many ! To stand unmoved, without fear or sgitation, in presence of danger is a great thing; yet this control is merely physical—the power of mind over the nervous system. Who can stand before an encmy numoved, and let his curses fall unheeded upon the car, or receive his blows in the face, and not strike back? Not many. Yet this is done by

Control begins in the spiritual, but its first visible manifestation is in the physical, next to the mental and then returns to the spiritual; and there is no perfect control until the spirit is as much under control as the physical. Mental cul-ture shr a in belief. This is the found attorn of all that is above mind. But who is capable of creating mental states or conditions capable of inducing thoughe, ideas and belisfs as he shall will? Not many! Yet there are a few. Bellef in ones' self is foundation of power to accomplish. Doub; and distrust of ability destroys power. To believe, to have fath, is more than three-fourths of the battie. Believe first, and then the evider 3e comes af-terwards to confirm and lead you on to knowing. We are not absolutely free to believe, but free in that limited sense of which I have spoken.

Evidente is the foundation of beilef; but that which is evidence satisfactory to one, is unsatisfactory to another; this is because some are more tree than others. He that walks as one in a dream with the outer senses closed as a door, heeding not the gaudy panorams of passing nature, with its shadows and lights, its voices and sights, its rough and vulgar contact; hath entered into his closet, and there listens and sees with the mind, takes held with mental hands, of the AIL HAND, whose touch is transformation. Such are free to believe-are free to shut the doors through which visible physical nature enters, with its investiga-tions and its doubts—devils in angel garbs sent to lure man from true freedom and liberty in God.

Control is in the mind—at least it so appears to be; but I claim that the power springs from soul, which, blind and deaf, buried in matter, proves power with the mind when its second manifestation i. e., voluntary, or will action begins. Doubt is the antagonist of belief. It destroys it, as death destroys life; or as mind destroys body; or as spirituality destroys animality, when at its ex-treme. Understand me to say that this antagonism is only relative, but I claim this is our field of labor, for we do not know what absolute is. Death swallows up life, and vomits it out into other conditions. Mind swallows up body, and vomits out thought. Spirituality swallows up carnal nature, and man becomes all-powerful—one with God. Belief wall becomes all-powerful—one with God. lief swallows up doubt, and man acquires knowledge. Knowledge swallows up belief, and fort with faith is born, which in turn swallows up knowledge, and knowledge becomes a dead letter. Belief at its height is what a man is; mental assent is only its weakest phase; knowledge its highest; when belief ceases, i. e., ascends higher, or descends lower. When we arrive at any knowledge, belief must cease as regards that knowledge; but there is ever beyond the realm of knowledge an ic finite realm of mystery unsolved, to be believed in or rejected. Doubt leads to investigation, and narrows the mind down to its little realm of facts: hence robs man of real power, which comes of ex-

Belief strengthens when we cease investigation and forget to doubt. This growing stronger, it culminates in knowledge—positive fact. To be lieve in self, strengthens self. To believe in God. strengthens soul, which is God. To believe in the supernatural, expands the mind, inasmuch as it leads to a knowledge thereof. When this knowledge is gained, we no longer believe, but know. Knowledge is foundation of faith, which is its antagonist. Knowledge of one's powers gives faith in self; but faith is greatest, for we have more faith in cursulate they are howeledge of ourselves. in ourselves than our knowledge of ourselves warrants, and we often astonish ourselves in our under-takings, by reason of blind faith in luck or chance. To know one's weakness, is to destroy one's strength. It is only when we turn aside from ourselves, and forget what we know of ourselves that we are really great. This knowledge of ourselves is the doubt, which, entering in, destroys faith in ourselves.

He who can forget his knowledge of nature and her laws, forgets himself and his doubt—hath faith and power to walk on the water, or in the air, or to make bread of the atmosphere. Knowledge of God destroys or swallows up belief in God, and reaches on, and growing, culminates in faith, blind and void of knowledge of nature or laws—in God the absolute and only free existence. To doubt the existence of God, of mystery, of power, super-natural and infinite, and man's capacity to reach econditioned power wherein dwells ireedom, is to destroy the knowledge thereof; to rob one's self of power derived therefrom; to invoke unrest and dissatisfaction, and narrow one's self down to the blank, worthless cipher of human knowledge, as derived from investigation of matter and its laws, and bind in chains of slavery the soul divine. To one who has faith, knowledge is of no account \$ c., I mean knowledge of things less than that which is derived from faith. Bellef first, knowledge next, faith lastly, and this swallows up the two nest, and translates them into other modes and conditions of existence, whose laws to us are unknown. Body, or sense, corresponds to belief; mind, or its higher manifestations, correspond to knowledge; spirit, or the ultimate result of body and mind, belief and knowledge, correspond to

To be Continued.

Written for the Religio-Philosophical Journal. SPIRIT POWER.

## By Wm. B. Fahnestock'

That spirits have power to impress individuals, under certain conditions, as well as to move ponderable bodies, has been too often demonstrated to be doubted by those who have made the necessary investigation; but how these things are effected, and under what conditions, is a matter but little understood by most spirits as well as men, and it is amusing to see the effor's many of them have made to account for their being done.

Spirits admit that certain emditions of the medium are necessary,—but they do not eay what those conditions are, -as the following extracts from the work of Hrof. Hare will show.

"We cannot come into direct contact with physical matter, but we are able, through the phere of the medium, when ratural emditions are complied with, not only to communicate our thoughts and wishes to our friends, but to move solid, ponderable bodies."

This is true, but the inquiring mind would like to know what the nature of the condition referred to is, and as the spirits have made no further explanations, it is to be presumed that the peculiar sphere or state of the medium was

not known to them. Again, they go on to say: "When we wish to impress the mind of the medium by an effort of our magic will (previded always that he or she is in sympathy, or sustains a negative relation to the operator), we can dispose and arrange the magnetic currents of the brain so as to form or fashion them into ideas of our own. We can also learn to read the thoughts of another, conditions being favorable."

Here we have an acknowledgment that to do these things the medium must be in sympathy or sustain a negative relation to the operator, and although they speak of arranging the magnetic currents of the brain so as to form or fashion them to ideas of their own, there is no idea conveyed that would give us positive knowledge, any more than how they can read the mind of others when conditions are favor-

"Thoughts," they continue, " being meterns of the mine, assume specific and definite forms, and when distinct in the mind can be seen and understood by the spirit who is in sympathy with the mind in which they are generated."

Here sympathy or conditions are again necessary, but "to influence mechanically the hand of a medium to write," they must direct "currents of vitalized spiritual electricity on the particular muscle" they desire to control, and to produce raps, the voluntary discharge of this "vitalized and spiritual electricity" from the spirit must come in contact with the "animal electricity emanating from the medium."

This is about as clear as the article I have am puzzled to comprehend what this "vitalized | ple. Search after God as you will, and rouse all | tinued.

spiritual el cir'c'ty" is like, unless it is simply the will or the spiritual aura coming in contact with the aura of the medium. This can be understood; and although the word aura does not sound as learned as "vitalized spiritual electricity," or "the animal electricity; of the medium, I think it will be more easily understood,—and

is, no doubt, nearer the truth. I have made the above extracts to show that spirits must have conditions or they cannot impress individuals or move physical bodies; but in all spiritual books and papers I have seen their powers ascribed to nothing but magnet-

If a medium was clair voyant, magnetism was the cause of it; if clairaudient, or able to feel, smell, or taste things at a distance, it was magnetism that caused it. Magnetism caused the raps, lifted men, tables, pianos, and did all other wonderful exploits, at the same time that it put people to sleep, cured their diseases, and accounted for all the mysteries that were never before explained. Light was its child, electricity its brother, and mineral magnetism its bosom friend. Then who will not say, "All hail! animal magnetism?"

I have but to say, that it has not the powers that have been ascribed to it. If it did exist, and what is said of it were true, it would be very easy to say, when asked a difficult question, "Oh, it is magnetism, animal magnetism, which is entirely different from mineral magnetism, consequently explains all that is to be explained. It accounts for the aurora borealis, the precession of the equinoxes, holds comets in their course, etc." But seriously, these are not exaggerated ideas, for equally absurd ones have been ascribed to it, in many works that I could name, were I so disposed.

The whole truth in regard to the condition necessary for spirit control is, that the subject or medium shall be in a passive, somnambulic condition, and it will be found impossible for any spirit to control them unless they are so. But when subjects are in a perfect condition, spirits by impressing their mind, have extraordinary

powers, and often effect cures in an instant. That mediums are in a somnambulic condition when controlled by spirits, is easily proved by requesting spirits to leave the mediums in the condition in which they found them when they took control. If this be done, they will be clearminded in all their faculties, and can use them at a distance.

> Written for the Religio-Philosophical Journal. DEITY.

## By J. Russell Robinson.

We desire to make a few friendly remarks for publication in your interesting journal, not by way of opposition to Brother Francis' 'Search after God," but suggestive to such minds as seem to be disturbed in their equanimous harmonies on account of the unique course he seems to be pursuing in search of his object. We can see no reason why he may not take any course he deems successful.

He asks us all a fair question at the head of his late articles, such as:

"Is there any work, either in nature or act, that does not point significantly to Individualited Man as its Author?"

And what if he does, and believes it himalf? If such a proposition is not clear, certain, and self-evident,—founded upon science and philosophy, system and analogy,-why, then he can not demonstrate it: show up his error, is it not the duty of such to do so, if such error be considered mischievous to the public?

If such an one knows by scientifical and philosophical demonstration, that man himself,—a production of nature,—is not the author of that self, must not it be, by science and philoso-phy, that such knowledge exists? How easy, then, to demonstrate to scientific thinkers, that man is no more his own author, than nature is its own author. He himself consents that nature is self-existent, and hence can not be the production of any power behind itself.

He reasons well, or rather he cites to us many of nature's developments, as evidence of his positions being truthful. But it seems to us he should be aware that nature is a grand. germinal, elementary system, self-existently possessed of not only all forms in mathematical outline, in the perfection of development and mechanical organization, in principles individ-ually identified, but as the Grand Archetype and Architect to unfold and develop all its innate principles to their ultimates; similar to all others of its types, from planets down to the tiniest organism in all its embodiment.

Your writer Paul recognized his "God" as a universal embodiment of all properties and qualities. He should, as all other investigators. scientifically developed, see that the germs of all organisms in existence contain innately, in principles, all their own special life unfoldings. and in seven grand orders, most clearly manifested in vegetation, when carried to its physical ultimate even.

Take, for example, an apple tree germ for its erst grand order, containing like its Grand Archetype Nature, an embodiment of all its future unfolding possibilities. Its root is its s:cond grand order of development; its stem or body the third; its branches the fourth; its leaves the fifth; its blossoms the sixth; and its fruit the seventh-including, of course, the new germs for continual propagation of the apple principle, till its elements are all organized in its surroundings.

Again: does that tiny organized, individualined will-power that builds those delicate coral structures, away down a hundred fathoms in the "deep, deep, sea," point very "significantly to man, as its author?—or even does its mechanical work do so? We concede here a manifestation of mentality; but does man only exhibit the mental faculty? Is man the author of the first planet? Being, so far as our knowledge and experience extends, himself the child of one. Can the child be the author of its own mother?

Finally, permit us, your humble servants. mames are of no consequence) from our stand-point of science and philosophy, system and analogy, to warn all investigators of life's unfolding and developments, that the alphabet or key to it all will be found based in self-existent, ser and principles: that is, every organism in nature. from its own universal, elementary system to the minutest part and parcel thereof, is an eternal. individualized identity in form and outline, mathematically developed and mechanically organised, in principle, manifesting themselves by elemental development. No animated existence below man can be a special link or medium of transition between the lower realms of life's unfoldings and man-since he is a grand aggregate of them all: as the muit of the apple or other twee is the grand aggregated refinement of its entire capacities of production.

Remember this, that the monkey, including all of its species and varieties, is a self-existent eternal monkey principle in its own identive and can never be metamorphosed into anything else.

As the roots, stalk, etc., of a tree may serve as laboratorial agents for refining the elements of the future germs of its own species; so all these lower organisms are doing, to prepare heard you compare muddled passages to, and I elements for the development of the man princi-

the intellectuality on your planet in the huntall the better; agitation of the human mind unfolds its wisdom. We will add our counsel as we sha'l find opportunity through our co-worker and medium.

Winona, Minn.

PHYSICAL MANIFESTATIONS.

Startling Developments in a New Quartor,

BROTHER JONES:-I trust any word of the work of "Spiritualism" from any part of the world, is of interest to every lover of the great and glorious truth.

The knowers (I will not say believers) are having a fine time here. Dr. Alexander and family are time-tried Spiritualists, but until very lately they have stood slone in this community.

In the Summer of 1870, Miss Georgia Mattock, of Cincinnati, a most amiable young lady and an excellent medium, visited at the doctor's family. Several private circles were then held. but there was not enough obtained to create excitement, but sufficient to agitate thought.

This winter she again came, and some of the young people as they could spare time from sleigh riding and other amusements; began to hold circles. At first I did not attend any, as the most that was obtained was raps, and some such manifestions, but soon the circles grew in interest,-books and other objects were carried around the room, instruments were played on. and the manifestations were altogether, as the circle considered, satisfactory. Several of the intelligent citizens began to inquire about it, and a few of the more fearless to investigate. At all the circles a "tin horn" was set on the table. At first this was thrown cft. Soon it was controlled and carried around the room. These manifestations were all had in the dark, and had it not been for the confidence each had, in one another, of course they would not have been

satisfactory to any.

On the night of Feb. 23rd, the invisibles gave us an exhibition of their power. I had not yet been present at any of their circles, as I had considerable work on hands, and did not need, as I thought, any proofs of Spiritualism.

On this evening, at a small circle, consisting of the medium, Miss Mattock, Mrs. Dr. Alexander, Minnie Price, a colored woman, and Biddy Lawler, the hired girl—four only,—a large six-stop parlor organ was controlled, and played most beautifully. Some smaller instruments had been handled and played on before, but not such sweet music, as all agree, was made on the organ. This same evening, (Feb. 23rd) the medium went to Mr. Joseph Bennett's, and a circle was formed. At this circle, about ten o'cleck, several friends spoke for some time audibly through the hour. This was the beginning of a series of intensely interesting meetings.

On the evening of the 24th, another circle was held at the same place, at which very loud and distinct talking was had through the horn. Much of it was badinage and jokes on the young people, at which no one could avoid joining in the laugh; but there was also much that was beautiful.

On the 25th, another circle was formed at Dr. Alexander's, at which there was a great deal of good instruction. On this evening the spirit (I should say the medium's father) promised us for Monday evening, a debate on the San Do-mingo question, by intelligences on the other side. I should have said, that on the evening of the 24th, we were promised a lecture for the 25th, by John Moffatt, a Methodist minister. I thus give these names as they may be recognized by some of your readers. The debaters on the San Domingo question, were Abraham Lincoln, Scott, Harrison, Wm. Skinner, and Mr. Mattock,—or were to be. No circle was held on Sanday evening, as the band on the other side desired to rest, or that we should rest.

On Monday evening, Feb. 27th, a circle was formed at Dr. Alexander's. By this time there was much excitement in the community, and nearly every body wanted to see or hear. Mrs. Alexander, one of those good, enthusiastic, wholesouled women, that believes with all her might. mind and strength, and wants every body else to enjoy what is to her so enjoyable, permitted a few men to be present at the Monday evening circle. I have not time to report more than the circle was a failure, as long as these men stayed. The circle has been much abused by them since, but fortunately there are several belonging to the circle, who are not practical believers of the theory of non-resistance in the present undeveloped state of humanity, which fact tends to suppress much of the abuse. The controlling spirit on the other side, Wm. Anderson, was very much vexed at the failure, but controlled himself for some time, and told us that, owing to the disturbance we could not have our debate, as the debaters could not control, nor could we have some instructions promised from Mr. Moffatt on the Spiritualism of the Bible. He, Mr. Anderson, spoke for some time on the beauties of his spirit home. Had a circle on last Tuesday evening at Mr. Bennett's, and one on Friday at Mr. Carr's in the country. At all these the horn is controlled and talked through in a distinct audible voice, from two to three hours. We have now instructions to hold developing circles, at which none are admitted only those designated by the spirit band, and are promised to have these manifestations in the light finally.

As might be expected, the "journey-men-soul servers," and "God's stump orators," are becoming enraged. And well they may, for we have gathered to the support of Spiritualism a great many good men and women, though they do not believe it; and several of the best people of the place,—people that they, the church-men, have tried to get into the church, have fairly, thoroughly and satisfactorily investigated these manifestations, and are now not only believers, but knowers, as they feel that there is no chance for human collusion in this thing. I will write you more if there are further developments.

If you find any item of any interest in this, you will please publish, and satisfy our "spirit band," as I write at their request.

THOMAS A. POLLOCK. West Elkton, Ohio.

Letter from D. Manchester.

BROTHER JONES: - I have read that question, -"Who are they?" as long as I can stand it without making some reply: I shall be indebted to you financially three dollars the first day of May, which debt I hope to cancel by the first of June, or before. Am a thousand times obliged for the accom-modation. I was a trial subscriber, and when my three months' subscription had expired, would have done without my bread and butter, rather than the JOWRNAL.

I love your way of dealing with error, and your plain, out-spoken manner. I love the truth and its defenders. Long may the JOURNAL live and pros-D. MANCHESTER.

Remarks: -- Dear brother, it gives us great pleasare to receive such letters as yours. While we are carrying so heavy a burthen as is involved in giving credit to subscribers, it is cheering to know that our effort is appreciated, and that it is the intention of those who are indebted to us to pay at the very earliest moment possible.

None but meen, selfish men ever think of trump. ing up a blackguard's apology for not paying for a newspaper that he has received for a year, more or less, on credit. For does an honest m an try tochest a newspaper publisher ont of a few week's time when he remits and orders his paper discon-

#### NEW PUBLICATIONS.

#### Press Comments.

GOD DEALING WITH SLAVERY. Spirit Messa. ges to Thomas Richmond, etc, Chicago: 8. S. Jones, 1870.

Thomas Richmond was for many years one of the leading business men of Cuicago. Our older citizens will remember that he and the late Charles Walker, for several years, virtually controlled the grain interest and the shipping interest of the city. Mr. Richmond was the father of the Board of Trade, and was very active in promoting all the business and commercial enterprises of the city. No man had a more correct and comprehensive understanding of the wants of our city, of its future, and of the extent and the resources of the vast fertile country, whose business must ever be tributary to Chicago, than Thomas Richmond. The first chapters of the book, which give, very briefly, the business history of the author, are worth far more than its cost. They are well worthy of the study of young men, for they showwhat integrity and persevering industry can accom-

The religious history of Mr. Richmond will interest all who knew him. Starting in life as a Presbyterian, he was for many years one of the most relive and useful members of that church. Conceiving the idea that even the New School branch favored slavery, on coming to Chicago he refused to band in his letter, and, after floundering around for some time, he became a Spiritualist. Here his old friends must part company with him, and for ourselves we must believe that the pretended communications to the author through sundry mediums, were inspired by the strong mind of Mr. Richmond himself, and that his subsequent letters to Mr. Lincoln and others were but a reproduction of his own clear and comprehensive views on the slavery question, in a more condensed and effective form. Accepting and thanking Mr. Richmond for his eminent services in the past, his old friends will cast the mantle of charity over the spiritual portion of his book.—Chicago Tribune, Dec. 12, 1870.

That this interesting book may come within the reach of all, Bro. Richmond has reduced the price one third. It now sells, firmly bound in cloth, for \$1.00, pestage, 12 cents; in clastic paper covers, 75 cents, postage, 6 cents. We are now filling orders at these prices.

CRITICISM ON THE THEOLOGICAL IDEA OF DEITY, by M. B. Craven.

The author of this valuable book, has directed us to reduce the price from \$150 to \$100. so that no one need be deprived of a knowledge of its contents. The book contains 317 pages, and was cheep enough at the old price, but we take pleasure in obeying the wishes of its wholesouled author, and will send the book to any address, postage paid, on receipt of \$116. We clip the following from some of cur exchanges who have noticed the work.

"In examining the various religious systems, the author displays much research, and brings together a large mass of citations. If they are to prove the insufficiency of any human conception of the Deity, and the inability of human language to adequately express his nature, we are content to let this criticism pass unchallenged."-The Age, Philadelphia, Jan. 12th,

"The author has evidently ranged through the broad fields of both ancient and modern literature, gleaning with an industrious hand."-Herald and Free Press, Jan. 12th.

"The book is evidently the production of a man of learning."—Sunday Dispatch, Jan. 15th. "A search into its pages will surprise and instruct any one."-Banner of Light, Jan. 21st.

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These are all living themes, treated by a living thinker, and discoursed only to the mind of living people. They deserve calm, patient and reflective attention, which we have no doubt their importance and the high character of the author will secure for them.—Banner of Light.

## Letter from W. D. Blain.

BROTHER JONES: Through your kind introduction to Brother Mee, I am to-day in this quiet, pleasant little inland town, where I find positive proof that Spiritualism and the Jour-NAL are both alive, and doing each their respec-tive work. Last evening I found the hall filled to overflowing, not alone with Spiritualists, but churchmen and divines even, all anxious to hear the truth and obtain some positive evidence that their loved ones buried were still alive, and did return. Gave them two lectures and twenty-six tests of actual spirit presence, after the fectures. I think they were interested, from the fact that they stood densely close in the aisles, through the lecture, and after the meeting was dismissed, none seemed willing to leave, but wanted more tests, and I promised to

visit them again. That they are alive and active, with heart and soul in the cause, can be proven by the fact, that, although few in number, they pass no hat around for dimes to pay expenses, but have funds in their treasury, and give freely. On every table I met the familiar face of the Jour-

At Crown Point we were met, even in the car, by that whole-souled pioneer of Spiritualism, Bro. Luther, who welcomed us to his home, where his genial wife made us feel at rest, and among friends,—not of forms and ceremonies, but of type hearts.

but of true hearts.

At Lowell, the same hand of welcome was extended by Brother and Sister Mee, and others whose names though forgotten, their smile of welcome never will be. God bless them all !— we shall be glad to meet them again.

Though of ourself nothing, we hope by angel help to do some little good and help roll on the

car of humanity triumphantly over all orthodox bigoiry.

Lowell, Indiana.

## Letter from Henry A. Beach.

BROTHER JONES:-I have for a long time felt it to be my duty to do something toward paying up the amount of my indebtedness to you for the Journal, which continues to make its weekly visits to my family until we have come to look upon it as a friend whose presence we can not dispense

with.

I have at length found steady employment, but as I get very moderate wages, and have a great many demands upon my rather meagre purse, i have concluded that the only way in which I can pay you at present, will be by installments from week to week until the old score is rettled, and the person paid for another wear in advance. I know paper paid for another, year in advance. I know

you are lenient toward those who try to be just and believe that you will not object to my paying you thus. You will therefore please flud inclosed lifty cents, which you can credit to my account, as my first installment.

my hast installment.

I can not tell you how highly I value your paper, nor how priceless I consider the principles it advocates, and if I had the means, the RELIGIO-PHILOSOPHICAL JOURNAL should send its beams of fruth and gleams of comfort into many a house-bold in this city whose I believe it would be read. hold in this city where I believe it would be read, and in time appreciated, and I here feet impressed to pledge myself as I write to you that if the spirit world will place the means in my power, I will use them freely in circulating the truth as contained in the Journar, and in extending a knowl-

edge of Spiritualism all over the land.

I am now doing all that I can, but it seems to me to be so little, and the way is so hedged up. I can not feel too grateful for my own delivery from the bondage of orthodoxy and creeds, nor describe my hungering and thirsting after spiritual food, and a more open communion with the spirit

May the argels bless you, Brother Jones, and prosper the Journal, is the prayer of your friend and brother in the cause of truth.

Brocklyn, N. Y. Remarks:-Dear brother, we profess to do by others as we would they should do unto as.

We receive with gratitude remittances for dues, however small. Many who owe us, would do well to imitate your example. Justice demands that they should do so We really need the money our due, and hope each reader will examine his or her account with the JOURNAL, and remit, even if it be but fifty cents at a time.

#### HARRY BASTIAN.

#### Letter from Bell A. Chamberlain.

DEAR JOURNAL: - I wish to inform you, and through you the public, of the wonderful exhibition of spirit power through the mediumship of Harry Bastian. He has been giving the skeptical in this place a chance to investigate, and the friends of the cause assurances which make assurance doubly sure. The committee was chosen to the him securely to the chair, which was then placed by the table upon which the instruments were placed for the use of the invisibles. Almost immediately after the tying, voices were heard through the trumpet, bells were rung, and tamborines beaten with vigor the mouth organ played upon, the guitar floated, or rather whirled near us in the front row with such a rapidity as to cause us to draw back for fear of a smart blow from it, was raised to the celling above us, struck upon the floor with energy, thrown upon the table, and then, after each member of the committee had looked to his fastenings, and pronounced him as they left him, they would untie him in a less space of time than they took to the him. Then the spirits would quickly secure him so that none of the audience could untle him,—in this condition they would perform wonderful feats, then until him in a short space of time, retie him, hand and foot, securely to the chair, place him on the table, put upon his head tamborine and bells, then call the committee to examine the fastenings, after which, they would put him on the floor again. once the spirits were playing upon the mouth-organ, speaking through the trumpet, and whisper-ing to a little girl at the same time. Solid iron rings were placed upon his arm, and removed again quickly, and put upon his head,—the guitar, tam-borine and bells making music during the time. His coat was taken off while he was tied, and in fact there were so many feats performed that I

have not space to mention them.

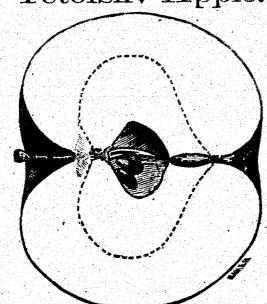
Mr. Bastian is a fine medium, and in private a

perfect gentleman; impressing all who meet him with his purity and honesty.

These manifestations, following a course of lectures which were delivered through my mediumship—which had arcested the attention of the public. lic-seem to be the rivets which should fasten the argument. Clear Lake has such an excitement as the occidental villages of lows seldom get. May the mean

Prayer.
Yours for the truth,
MES. BELL. A. CHAMBERLAIN.
Clear Lake, Iowa, March 7tb, 1871.

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tered.

A: It is a lamenta' le fact that some mediums so far forget their self respect as to speak evil of other mediums, not unfrequently even of those who are far their superivs. The names of such persons will be drapped from this Register so so m as we have evidence conclusive of their indulging in such nuclindness.

It should be borne in mind that advisuals visiting mediums carry conditions with "Densiver—es to speak—which aid or destroy the power of spirits to control the medium visited; here it is that one medium gives satisfaction to certain persons, another better to others—ail having their riences, and justly so, too, and all equally honest and assent in their place.

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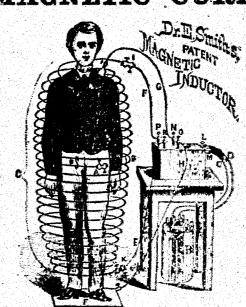
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#### A SEARCH AFTER GOD.

NUMBER XXXIX.

Peculiar Manifestations-Schools in the Spheres-A Beautiful Law-The Books of Earth Reproduced in the Spirit World, and How-Newspapers Here Republished There-The Congressional Globe-Spiritual Congress-No Book that Emanates from God-The Third Book between all Antagonistic Books-Spirit Photography-A Grand Work shout to be Inquenrated.

Spiris-In the spirit spheres, we find some strange manifestations of power, that the denizans of earth have but little thought of. How true it is that knowledge is power. How grand the ides that when, perhaps, millions of years shall have passed away, we will be able to exeente that which we thoroughly understand. The mathematicians have many ingenious devices and rules whereby they calculate the time of a planet's revolution in its orbit, its distance from the sun, its size, density, and many other particulars. These rules have been learned by close observation and thorough investigation. The world to-day are indebted to the past for a foundation on which to stand in the investigation of the beautiful problems connected with the government of the universe. The, chemists of the Spirit World are far in advance of those of earth, and the power that they possess is truly remarkable. It would be well to consider some of the marvelous doings of those connected with the sciences here. But where shall we commence, and to what shall we

Lucretus-Do spirits study chemistry here, and devote the same attention to it as those of earth?

Spirit-Certainly. In the Spirit World are echools of different grades, where all can receive instructions in those sciences they desire to understand. Many of the books of earth are re-published in the Spirit World, in order to note the progress that is being made in the

various phases of life. Lucretus-Is each one reprinted there?

Spirit-In one sense it is. We get the reprint of each book by a peculiar process, by placing as it were, certain elements en rapport with it. A spirit when it desires to learn the thoughts of the mortals of earth, by placing himself en rapport with them, can read their most icmost designs and desires. The process of taking a photograph by the children of earth is a reculiar one. A negative, as it is called, is first taken, and the action of the light transmitted through it, imprints your likeness on a card. There is a species of photography in the Spirit World, through the instrumentality of which, all books can be reproduced. Visit one of the photographic galleries of earth; examine the negative, as it is called, through which the action of light produces your own image, and you have a faint ides of the manner by which the literature of the earth sphere is reproduced in the Spirit World. This is a grand process. I can not explain it to you now.

Lucretus-Well, I am astonished. I supposed that all this was dore through the instrumental-

ity of a God. Spirit-Not by any means. But I must not dismiss so soon the method of reproducing in the Spirit World the literature of earth. Now, I desire to say, that the prominent works of literature, all of any value, are reproduced. Our libraries would not be complete without

Lucretus-What about papers?

Spirit-Now, be patient with me. Certain leading papers published on earth are reproduced in the Spirit World, and read there with great relish. The Spiritual Congress, composed of all the leading patriots of the United States

who have long since passed away, together with wise men from other countries, are necessarily compelled to read the views of the children of earth, and therefrom they can judge correctly the true aspect of affairs. The daily proceedings of the Congress at Washington, are reported to this Spiritual Congress. How is this done? Attach your negative, as it is called, to a card, and in a moment's time, your true likeness is obtained. Through a process somewhat analagous, a newspaper printed on earth, is reproduced in the Spirit World. Spexpeditiously is this done, that the work of producing the separate editions are regarded as simultaneous. Really, if the children of earth think their works can not be produced in the Spirit World, they are greatly mistaken. This process requires the skill of advanced spirits. All can not do it-indeed but few can comprehend its nature. The establishments for this purpose, are en rapport with those on the material plane, and work harmoniously with them.

Lucretus-Then God has nothing to do with

Spirit-Nothing. The skill of man is only required. His ingenuity devised the scheme, but not for some time after the printing process was fully established on earth. This was discovered by a circle of spirits, who had been at work for a long time to devise a process whereby the scenes of earth could be transmitted to material prepared for the purpose, in the Spirit spheres. The thought that this feat could be accomplished, was induced by observing the process of taking common photographs. The negative could imprint on a card a life-like representation—why not, then, some means be employed whereby the pages of a book might be transmitted to another page, the same as your likeness on one plate can be transmited to another? The process, like all things, is simple when understood, but I can not find language with which I could explain its nature in full, and I only state that the fact exists. The power to reproduce a shadow of everything the denizens of the Spirit World, now exists, and great good is being accomplished thereby. As communications between the nations of earth are opened, and international traffic occurs, a friendly and more fraternal spirit is exercised, and often great good secured by both nations. In this beautiful process of reproducing literature in the Spirit World, spirits become interested in the affairs of earth. For the benefit of the Spiritual Congress, the Globe, at Washington is reproduced, also the leading rapers there. Only certain papers are allowed to be republished, and that permission is granted by the guardian circle of the higher spheres.

Lucretus-Allowed to be reproduced-only certain ones allowed in the spirit spheres? Why, I thought you had freedom in the Spirit World?

Spirit—There is freedom here. There are restraints, also. As long as there exists one being better and more intelligent than those below him, there will be restraints exercised. There is not perfect freedom in the Spirit World. That would imply a license to do wrong. Ah! there are rules and regulations there as well as on the earth.

Lucretus-In the Spirit Word, is there any book that claims to have emanated from God himself?

Spirit—Certainly. There is the Bible. It has been reproduced, and there are many here who believe its superior divine origin. That, however, is not of long duration. The errors of earth-life do not inhere within the mind long in the Summer-land. The opportunity of becoming acquainted with its true character, is far better here than in earth-life. The literature of the Spirit World is of that character that affords excellent opportunities to arrive at the truth.

Lucretue-In the reproduction of the books and newspapers of the spheres of earth, do not many find their way there that are of no practical utility.

Epirit-This reproduction requires great skill, and only those works that are required are republished. In the literature of the spirit world we find histories of the nations of earth, the principal events of their government, the extent of their progress, etc., in book form, as written by spirits who devote their attentions to historical matters as connected with the various nations. These works are compared with those written on earth, and the discrepancies of the two make the contents for a third book. B: tween all histories of nations as published on earth and in the spheres, there is a third book, that points out the discrepancies in the statements, and shows wherein the error consists. Two authors may discuss some subject connected with chemistry, astronomy, or metaphysics, and their statements conflict. Some one who has long lived in spirit life, will examine both, and point out the errors of each, and do it so lucidly that his statements are regarded as being correct. In our literature there will always be found this third book, and it comes forth stamped with the insignia of authority.

Lucretus-It does seem to me there should be a reciprocal action; we have the literature of the Spirit World, as well as you that of earth.

Spirit-That can only be done on a small scale now. A few things only can be transmitted to material prepared for the purpose. It would be useless to give the children of earth the books published in the Spirit World: they could not comprehend their contents. It is often the case that a likeness of a spirit can be impressed on the sensitized plate of the artist. This is a peculiar process, and requires excellent conditions in order to execute it successfully. The artist who receives these impressions does not fully comprehend the position he occupies. He is taking two, perhaps more, pictures at the same time, and there may be some name imprinted on the plate. The plate of the artist has its peculiar dura, as you well know, which is nothing but a species of light which the combination of elements is always producing. This

light or emanation is regarded as the sphere of each object. The sensitized plate of the artist has this peculiar emanation, and in order to imprint thereon a name the position it is to assume is rendered negative, and then the spiritual magnetism only remains, or in that particular place, or the spirit of the plate, -for all organized objects have a spirit, as it were,-which will be more fully explained hereafter. The magnetism of the sensitized plate is positive to the spirit, and it is only by rendering it negative, that it will receive the impress of spiritual

Lucretus—Then the likeness of spirits can be

taken on the earth sphere? Spirit—Yes, a simple, natural process, yet one that requires great skill and perfect conditions. The action of electricity, as manifested in lightning, permits of some wonderful experiments. A spirit often can succeed in imprinting his own likeness on many objects in nature during a flash of lightning. It was by this method that strange figures and scenes are made to appear on window glass and grave stones. The time is not far distant when the scenery of the Spirit World will be presented by the children of earth through an ingenious process already perfected but not yet fully in operation. The connection between the mundane and supermundane spheres under its operations will be more complete. This invention was made by a scientific spirit in noticing the wonderful experiments that were being made through the instrumentality of a flash of lightning. Now communications are fully established with the children of earth, and from this time on, it will become more frequent and perfect in its operations. In disclosing to the chi'dren of earth the scenes of the Spirit World, we hope thereby to inspire them with higher and nobler aspirations, and drive away the mists of ignorance and superstition. In the reproduction of the literature of earth, in the Spirit World, wise ends are subserved and much good accomplished thereby. In all these works we recognize only the action that exists in earth-life, so it will be tangible to | of individualized intelligences. I desire to convince you that with all operations that are seen and comprehended, only individualized intelligences are connected, while with the invisible, unseen and the mysterious, the mind is ever inclined to attach thereto a God. In tracing these wonderful operations, I do not find any God connected with them. The moment, however, that something arises that I cannot explain, you instantly startle me with the cry that a God is connected therewith! Now, this is the obstacle that I meet with. Many things I cannot explain; but then I know that there are spirits who have lived through a duration of time that the mind cannot comprehend, and who are invisible to me, and stand in the same relation to me that I do to the children of earth. Now go with me. Yonder is an assemblage of earth's children. They are to take passage on that steamer, which will be sunk, and all on board perish. In all this vast assemblage there is only one that can be so influenced that he will remain. He is in perfect health now. I will with a circle of spirits send an influence on his brain that will make him very sick. See him vomit now. He staggers like a drunken man, and his friends consider him in a dangerous condition. We will keep him so until the boat starts. Finally the steamer leaves, and when

> to a God. Our operations were unseen by him. Could he have seen us he would have found no God connected therewith. This, then, is the reason of a belief in the existence of a Deity. The operations of Spirits in the higher spheres are unobserved by those in the lower, and they are always inclined to ascribe a God thereto. You find, Lucretus, in the Spirit World, constant activity. There is no thrumming of golden harps, psalm-singing, and shouting praises to any God sitting on a throne. In our explanations of those things, we have only desired to show you the wonderful operations of spirite-And now, amidst the many beauties of the supermundane spheres, let your aspirations be upward, and as you pass along, progress in knowledge, ever bear in mind that there are struggling ones beneath you who need attention, and in proportion to your assistance to them, you will decency. It is claimed that Christianity promotes love aid yourself. Life is a grand archway, ever enlarging and growing more beautiful if your acts are of the right character. Look at yonder beautiful villa Taere, pendant from a pinnacle, is the life archway of its inmate. Taose flowers are all emblematical of the incidents of his

this man reads an account of ite destruction, he

considers his safety providential, and ascribes it

earth life, and when you have progressed a little further, you can interpret their meaning. Oh. ever bear in mind, children of earth, that you are constructing an archway that will bloom with flowers emblematical of all you do. Believe me, that the secret ac's of life are there: they stand out in bold relief,—all can see them. No God placed them there; no God arranged it so that such would be the case. Those who with stolid indifference to the welfare of others pass through life, are selfish and exacting,—it is not until they live partially for others as well as self, that they can progress. I would imbue

all with lofty aspirations, pure thoughts, and

high resolves. I would cheer the despondent.

aid those who require it, and in so doing, while

blessing others, bless myself. You, proud,

haughty, aristocratic nabob, whose soul is

clothed in a garb of selfishness, must be

changed, and your soul grandly illuminated

with a desire to benefit others. Those who ac-

vault, are simply dwarfing their own natures.

cramping their own energies, and sinking in the

scale of existence. Each one elevates or de-

bases himself. No God does one or the other.

Alden's Roady Book-Binder.

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Theology has made many concessions to science, but she has only fairly begun to concede. She cannot stop till every vital dogma is surrendered, and she accepts in their stead the revelations of science and truths of philosophy. I do not hope that the poor, narrow sectarianist will appreciate this prediction, for he is wholly absorbed in the effort to escape an imaginary

cumulate wealth and let the dollars rust in the hell, which, if he is to be his own judge, he deserves, and secure an unmerited salvation in a selfish heaven. But the freed mind and expanded soul will understand me. As the world moves on, new ideas, fresh inspirations and grand discoveries quicken the

man in righteousness. Man was not made for a We can, without hesitation, recommend Axfixed residence in the realms of space or kingden's Ready Boon-Binder, as the best we dem of thought. All over his constitution is have ever seen for the purposes intended. Its written the clirring word "Progress." Congreat convenience and very low price will cersign him to the realms of the damned, and by virtue of his Gcd-given nature, he at once sets tainly bring it into common if not universal use. Size for the Religio-Philosophical

Give us another "Church around the Corner."

At Newburgh, New York, a church organist committed suicide. Poor fellow! he was weary of the cares and toils of this world, and under the insane impulses of his nature, destroyed the vital spark of life. Through the instrumentality of the church organ, for years he had given a hely expression to the music, and under the influence thereof, the minister felt that he was much nearer heaven. This church organist was a sinuer, -a pious sinner, -who was used, as the monkey used the paw of the cat, to serve the interests of God. No doubt the songs he blew, the notes he touched, and the sweet expression that he gave to the solemn chants and lively airs, had an elevating effect on the minds of those who listened to him each Sabbath. But he died. Could he have committed suicide and lived; killed himself and still been a walking human being, with eyes to see, ears to hear, and a mind that could feel, he certainly would have had his mirthfulness and pity alternately excited, over the feeling that his demise created. Poor fellow, he died, and, as no suicide can enter the kingdom of heaven, no minister of the gospel of this town would consent to preach his funeral sermon. Unfortunately for him, he committed suicide in a town where there was no "church round the corner," with a decent minister of the gospel to utter the last solemn rites over the dead body of one of earth's children. We pity Newburgh. Her ministers are a sickly class, devoid of justice, common sense, or decency, and have forgotten that "charity covereth a multitude of sins." Such "ministers of the gospel" will sometime see the need of charity. Now, with their fat salaries, and the blood of Jesus, which they have patented, they think "they are lord of all they survey," and they will not officiate at the funeral of one who has committed suicide. Oh, for a "church round the corner" in Newburgh, N. Y.

#### A Radical Club.

There is a radical club in Indianapolis, Indiana, which is doing a good work in behalf of the liberal cause. At a late meeting, the hall was crowded, and the following resolution was discussed:

"Resolved, That the various churches calling themselves Christian have done more good than evil in the world."

After various speeches for and against the resolution, Mr. Job Combs concluded with the following remarks:

This question demands the most serious attention of every friend of truth and progress. We live in an age that demands of every honest, independent man the bold and fearless declaration of his true sentiments upon every question that involves the freedom and progress of humanity.

The affirmative say that Christianity has done more to civilize and moralize the world than all otner influences combined. the assertion that but for the civilizing influences of art, of science and philosophy, of poetry and music, the world would, for all the church has done or would or could do, be no more virtuous or enlightened than in the days of Charlemagne. Look at the nations that are wholly under the dominion of her church and her heaven-ordained ministers, political or ecclesisetical, but which have not enjoyed the humanizing influences to which I have referred.

Let your mind's eye rest upon the Emerald Isle, and tell me what you see. There are Bishops and Priests and Prelates in plenty. There are churches innumerable, from which prayers ascend continually. But what is the condition of the children of our Father who art in Heaven? They are groping in darkness. They are crushed by oppression. They are dying with want and disease, that the lordly drones of the church and state may live in ease and luxury. Look at our own country before the war. See the down-trodden slave toiling for naught. His mind shrouded in compelled ignorance; his body bent with toil unrequitted; his back seamed by the lash of the cruel driver. Behold his master, clothed in purple, and faring sumpt-uously; the companion of statesmen and divines, perhaps himself a member of Congress or preacher of the gospel of Christ. Where was the Christian's God, the God of miracles and special providences? Why does He not appear and end such fearful wrongs? No; the Bible and the church upheld slavery until the Abolitionists, who were nearly all Infidels, raised such a c'amor about the ears of the American people that they could not longer tolerate it in common

and fraternity. I answer by pointing to the endless number of petty sects, and ask what has sown among them the bitter seeds of discord, strife, and partisan hatred so profusely? The adherents of Christianity have crumbled into five hundred sects and parties, each spitting the fires of damnation at the others. Each sect claims to have the exact truth and living faith, and therefore all the other and all outsiders are in the bonds of error and iniquity. Thus each sect damns all the rest, and is itself damned by four hundred and ninety-nine others. Glorious prospect this for the believer. How I pity these victims of such a stupid theory. Science, philosophy, and rational thought is rapidly reforming theology and cooling sectarian zeal. Once the damnation of infants was a cardinal doctrine of the church. Now that is repudiated as barbarous. We can all well remember when a belief in a lake of eternal hell fire was the test of orthodoxy. Now it is vulgar to speak of any thing so crude. Eternal compunction of conscience has superseded it. The church once believed in the six literal days of creation. Now there were six indefinite periods of creative development.

energies of humanity, while new and glorious revelations of moral and spiritual truth come, to keep alive faith in the All-Father, and perfect on foot schemes for the improvement of the place and the amelioration of its inhabitants. | dred and one. + S. A. Norrill.

And perchance some Sir John Franklin would discover a northwest passage to the world of bliss. Send him to your orthodox heaven, and his overflowing humanity will lead him to explore the regions adjacent, with a view to col-onizing the jugitives from hell that should escape over the underground railroad they would be sure to construct. The idea of Lloyd Garrison, Wendell Phillips, and Theodore Parker being kept quiet in heaven, while hell lay just in sight, is preposterous. Man's career is onward and upward forever. A new dispensation is coming to take the place of the old. It comes like a rolling flood, bearing on its muscular bos-om the ruins of the temple of error, with all its old creeds and systems of despotism, political and eccleeiastical.

#### To Whom it may Concern, Only.

DEAR FRIEND: It is a painful task to be compelled to appeal to your integrity for the little amount which you owe the undersigned, for the Religio-Philosophical Journal,

If it was not justly due, and if he had not waited upon you for a long time, and made great eacrifices, to give you an opportunity to pay it without embarrassing you by so doing, he would not so urgently press you for it now. But he does need the money, and justice, it is not doubted, will prompt you to remit it to him in a registered letter, or by a post-office money order, taking the expense of doing so out of the amount due, which you will readily estimate from your account to be found on the yellow slip pasted on the wrapper or margin of each number of the paper.

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The publisher will willingly continue to send you the Journal on credit, on receipt of present arrearages and discount the entra fifty cents usually charged for each year's delinquency, if promptly paid on receipt of this number of the JOURNAL.

This appeal is in deep earnest to those who are one year and over in arrears for the Jour-WAL. but at the same time in the spirit of kindness and fraternal regard.

S. S. Jones, Publisher and Proprietor.

#### Mrs. Robinson's Mediumship.

There is probably no medium living who is doing a more successful work in healing the sick, and in business matters, than Mrs. A. H. Robinson, of Chicago.

She is prescribing for the sick, by letter, in all parts of the country. A second prescription is seldom required. The most desperate cases of disease yield under the spiritual treatment given through her mediumship.

There are at the present time a great number of most excellent mediums in Chicago, and there never was a time when new converts were being made to Spiritualism so rapidly as new.

#### Willis, the Spirit Artist

A. D. Willis, whose gallery is situated at No 136 South Clark street, in the immediate vicinity of the office of the RELIGIO-PHILOSOPHICAL Journal, is doing a fine business in taking spirit likenesses,

We exerted ourselves to get him to come to this city, and finally succeeded—another success. Church folks as well as Spiritualists throng his gallery, and get good likenesses of those so-called dead friends and loved ones.

Bigots and opposers of physical manifestations are confounded. He charges five dollars for a result, and nothing if no spirit picture appears upon the plate.

## Hindoo New Nestament.

The stereotype plates of the BHAGVAT GERTA are completed, and the work will be ready for delivery to the many who are ordering them next week. It will be a beautiful volume, very attractive, and such as every family will be pleased to place upon the shelves of their library or upon the center-table. Indeed, it is our intention to make it a beautiful book.

This work was sold in England by subscription for four pounds sterling, bound in paper. We shall sell it for \$1.25, in most beautiful gilt backed magenta muslin binding; postage 16 cts. Please send in your orders speedily, and get a rare book.

## Isaac Paden.

The above-named veterar, of Woodhull, Illinois, received Letters of Fellowship from the RELIGIO-PHILOSOPHICAL SOCIETY, constituting him a "Regular Minister of the Gospel," on the 6th of May.

He is a bold defender of the Spiritual Philogophy unadulterated with creeds and dogmas of faith. Having had much experience in that line in his younger days, he finds it in keeping with common sense to dispense with them now.

## Letter of Fellowship.

—The Religio-Philosophical Society, in accordance with law, granted letters of fellowship and ordingtion, authorizing the solemnizing of marriages, etc. to Dr. Abba Lord Palmer, of New Boston, Ill., on the 10th day of May, 1871.

## Dr. Entwistle.

The above named, well recommended healing medium has located directly opposite the office of the Journal. He knows where the great centre of Spiritualism in this city is, and has wisely procured an office near it. His card will be found in another column.

-The great current of human thought, that has been frozen over for ages, is at length breaking up under the powerful rays of the great sun of science, and all the ice is running

-The natural wants of men are few, simple, and easily supplied—his artificial ones, infinite,

-Live not for self alone, but multiply thyself. He who lives for self, has a single friend. He who lives for a hundred others also, has a hun-

#### Kersonal and Tocal.

...J. R. Francis' next lecture at Crosby's Music Hall will be on this subject: "The sixty-one thousand ministers of the gospel-their morality and immorality, and the effects of their teachings on humanity." Every Spiritualist should hear this lecture.

-Mrs. S. E. Warner has been lecturing in Putnam Conn., where she is much liked.

-Mrs. M. S. Hoadley speaks in Lunenburg the second Sunday in May; third Sunday in New London. Conn: during September and October in Lvnn.

-Geo. F. Clark ('Yankee Ned") the sailor speaker, can be addressed at No. 2, Newhall street, Lynn. Mass. He will visit Maine soon.

-Thomas Gales Forster lectures at Salem, Mass., during May.

-At Higgensville, Ill., the spirits actually talk in audible voices during the night or day, through the mediumship of Mr. Reece.

-We had the pleasure of a call this week from Dr. Bland, late editor and publisher of the Northwestern Farmer, Indianapolis, Ind. He is a thorough going Spiritualist, a gentleman, and a writer of much ability. We have long been familiar with

-D. W. Hull is in Fallowfield, Penn, to hold a discussion with a Methodist minister. He will be in Thompson, Ohio, May 19.h and 21st; Wyandotte. Mich., May 23:d and 28:h. He will answer calls to lecture for June and July. He says he is healing everything he touches. No cure; no pay.

-Dr. Wm. J. Young, 97 Christopher street, New York, keeps our paper on sale, and our friends in that city can, if they desire, order any book on our list from him.

-Hon. Thomas Richmond has been spending the winter at Beverly, N. J, engaged in preparing the matter for another book. He has now returned to Chicago, and we have this week had the pleasure of a call from him. His thousands of friends and acquaintances all over the country will be happy to know that he still retains good health and unabated zeal in the cause of Spiritualism.

-Dr. Blain, who, a few years ago, was actively at work in the field as a lecturer, is now about to start forth again. He sees and describes spirits, gives some wonderful tests, besides is an excellent

-Mrs. A. Crooker has taken rooms at 179 West . Madison street. She is a healer and clairyoyant. -- Mrs. Jennie Ferris, the well known physical medium, will at the close of her engagement at Memphis go to St. Lauis.

-J. M. Allen has been lecturing at Pepperell,

-Frederick Hyren, who claims to be in possession of the apostolic gift, has prepared a new edition of his autobiography, and the new dispensation, as revealed to him.

-The Troy Conference expelled Rev. H. Meeker, of North Granville, after convicting him of adul-

-We learn that one of the professors of the Auburn, (N. Y.) Theological Seminary has been compelled to leave the state on account of too great intimacy with the sisters of the church.

ns a note speaking in high terms of the mediumship of Mrs. Maud Lord.

-Fannie T. Young started West on the 15th. She will answer calls to lecture, attend funerals, etc. Address her in care of E G. Prentice, Hampshire,

-When you go to Louisville, Ky., and want good comfortable hotel accommodations at reasonable prices, go to the Spurrier House.

-Inquiries are made for Frank L. Thayer, the medium. We are unable to reply, not having heard from him for many weeks.

-Thank you. Bell A. Chamberlain, and one hundred others who have sent us trial subscribers during the past week. Thus the work goes bravely on, disseminating the glorious seeds of Spiritual-

-Do you want to buy a buggy or wagon? Then read the advertisement in another, column, of our old friend, Kinney. We believe him to be a reliable business man, and that you will always get from him just what you buy.

-Brother Swan Petterson, of Knoxville, 111. epeaks flatteringly of D. Ellis B. George, as a healer.

-It was Mr. David Vankirk, instead of Fankirk. who passed to spirit life, as published in the Jour-NAL of the 22nd ult.

-Brother H. B. Dow informs us that Dr. Thomas is lecturing at Minneapolis every Sunday at two o'clock, P. M. He is an excellent trance speaker.

-Addie L. Ballon, who has been meeting with great success in the lecture field in various parts of the South, and in this state, is now engaged for the month of May, at Terre Haute, Ind.

-Brother Swan Patterson speaks in high terms of Dr. Ellis B. George, of Knoxville, Ill. He regards him as an excellent healer.

-We understand that Dr. A. Stone, of Troy, N. Y., is getting up a work on magnetism and self-

-See notice of general meeting at Halsey's Station,

-Mrs. M. H. Parry, formerly Mattle Huelit, has been lecturing successfully at Beloit, Wis.

-The Springfield, Ill., Atlas, for May 4th, cortains a spirited wood out, representing the new State Capital building placed on wheels, and being drawn away by two large dogs, labelled respectively Chicago Tribune and Chicago Times. The Tribune mastiff holds up by the neck a poor little cur labeled "Register." The Times is treating another poor pup marked "Journal," in the same manner. This terrible canine team is driven by a beautiful young lady whose head is encircled by a band bearing the strange device, "Peoria." To those who are familiar with our Capital controversy, this illustration is full of meaning.

-Henry Hammon, of White Oak Point, sends us one dollar and fitty cents, but does not give the name of his state.

-The signature, R. Gasly, appended to a communication in reference to Charles H. Read, should have been K. Garter.

-Dr. D. P. Kayner, who has been engaged in practice as a surgeon and clairvoyant physician for the past nine years in Eric and vicinity, is about removing to St. Charles, Ill., where he has purchased a reddence. The doctor has many warm blends in this rection who will regret his departure, and whose best whiles for his future prespectly in his new home will attend him.—Eric. (FA) Discount him.

## Zhiladelphia Department.

BY..... HENRY T. CHILD, M. D.

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

#### Thomas Garrett.

Another great and good man has passed to the higher life. As this record reached the community, how many hearts sent forth a blessing to the dear noble spirit gone upward! There is always something aublimely grand in the aspect of death, whether it comes to the great or the lowly,—to the little buds of beauty that so often sanctify our lives and homes for a brief season, and then pass from our sight in all their loveliness and bloom, or, when in maturer life, the parent stem is broken or extended to the life of the angels-or, as in the present case, when the "shock of corn is fully ripe," when the "golden grain is rich unto the harvest," waiting only for the angel messenger to garner the sainted treasure in a home "eternal in the heavens."

The record of this good man is so well and widely known, that it only becomes us to express our high appreciation of his noble character—his generous sympathy and help toward suffering humanity. Through a long and use-ful life he labored for the elevation of all mankind, but especially in the anti-slavery cause was he an active worker; through evil and through good report,-through persecution and trial, and large pecuniary sacrifices, he stood

firm and unflinching in the cause of right. Twenty-five hundred slaves were lifted through his help, from the pit of slavery into the heaven of freedom, -not by force or carnal weapons, but by giving "a cup of cold water" to every thirsting spirit that kneeked at his door, which was always open for the orpressed and hunted fugitive—supplying the "loaves and fishes" for their physical need, and a blessing of hope and cheer for the spiritual—guiding them toward

the "North star" of liberty.

Realizing the inherent right of all men to life and liberty, he hesitated not in aiding God's poorest children to this inalienable inheritance, while the dark s'ain of chattle slavery clouds

our nation's life. Not only in this reform did our elder brother labor, but for the elevation and redemption of man and woman from every form of sin and suffiring. He was interested in Spiritualism, the greatest and best blessing to mankind, though, perhaps, he did not comprehend its vast depth and importance. His mind was always open to receive truth and light. He often referred to communications he had received with much pleasure. Such a spirit will not be long in the higher life without realizing the beauty and holiness of this glorious religion. By such lives and such deaths are we incited to a closer walk with God, our Father. And while this new-born spirit was partaking of the divine realities of his new home, thousands of earthly

friends sadly bore to him the grateful blessing, "Well done, good and faithful servant, enter into the joy of thy Lord." "Thou hast fought the good fight; thou hast kept the faith; thy reward will surely be great." And the loving angels catching this sad refrain from the meek and loving enflavors whom he had sided and the great lowly sufferers whom he had aided, and the great and gifted, who have co-labored with him, coho back to earth, that "all is well" with him, and re-echoing along the banks of the "beautiful river," and up the "evergreen mountains of celestial life," they form a golden archway for the angel born spirit, and crowning him with a

wreath of fadeless flowers, bidding him enter in and partake of the joy in store for all who love and do the right. Rejoicingly will his active -Brother Henry D. Jackson, of Quincy, Ill., writes noble spirit resume the good work ever waiting for willing hands to do, and may his mission be to return here teaching us to do the will of our Father "on earth as it is in heaven."

L. A. S.

From Forney's Philade'phia Press. Spiritualism.

The twenty-third anniversary of Modern Spiritualism was held yesterday at Harmonial Hall, Eleventh and Wood streets. The exercises began in the afternoon at three o'clock. A fair audience was in attendar ce, and the business of the afternoon was commerced by calling Joseph John, Esq., to the chair. The entertainment which followed consisted of a series of recitations and singing by the Williams Children and others, interspersed with music on the piano. During the course of the afternoon an address was delivered by Mrs. Yeaw under inspiration.

In the evening the chair was occupied by Dr. H. T. Child. A musical entertainment was given by the Amphion Glee Club, after which an address was delivered by Mrs. Nellie J. T. Brigham, her subject being, "The Temple of Truth." She reterred to the origin of spiritualistic manifestations, and gave a historical sketch of its rise and progress; stating that the first authentic communication from the spiritual world was received twenty-three years ago, and since that time, although all manner of obstacles had been thrown in the way, it had increased in strength and numbers, the opposition melting away like ice beneath the sur.

Scaffolds were erected for the purpose of getting materials up to the proper height for the construction of a building, and yet the Ecalfold was no ornament to the structure, so the prejudices against Spiritualism were only the scaffold which would carry materials for the erection of the temple of truth, and which would be removed, leaving a beautiful monument to the a vancement of the times.

At the conclusion of her lecture, Mrs. Brigham delivered what was styled an improvised poem, entitled " Presence of the beloved dead." At the conclusion of the exercises a collation was partaken of in the basement of the hall. which had been prepared by the ladies, and at which addresses were made, and glees sung by the club above mentioned.

## An Incident on Keeling Island.

In the second volume of Darwin's voyage of a Naturalist, page 250, we find the following state-

After dinner, (on Keeling Island in the Indian Ocean) we stayed to see a curious, half-superstitious scene acted by the Malay women.

A large wooden spoon dressed in garments, and which had been carried to the grave of a dead man, they pretend becomes inspired at the full of the moon, and will dance and jump about. After the proper preparations, the spoon held by two women became convulsed, and danced in good time to the song of the surrounding children and women. This narrative is well enough, but the philosopher becomes the partisan, when he adds, "It was a most foolish spec-tacle;" but Mr. Liesk maintained that many of the Malays believed in its epiritual movements. The dance did not commence till the moon had rison, and it was worth remaining to basold here bright orbs so quietly shining through the long arms of the cocount trees, as they waved in the evening breaze.

Dirwin is a progressive man. He could spend weeks in digging out a feesil bone, but not an hour in seeking for the earse of an important phenomena, which he changes to eal! "half superstitious."

When will scientific men open their eyes to all the facts around them? The fact in this case was in accordance with natural law, and the Malay women were the philosophers, while the "half superstition" was in the mind of Dr. Darwin, and he will yet acknowledge this.

#### Invocation.

Oh, Thou spirit that speaks to us at all times and seasons. Theu whose inspiration cometh to all those who earnestly seek after it.

We would at this time express our gratitude for that care which gives life its many blessings; for all that wirdom and love that is given to us; for whatever life may be on earth, however circumstanced and surrounded, it is always a blessing and never a curse. Man may ofttimes con sider it a doubtful blessing; may ofttimes slight that precious gift of life, because from its many temptations, its many failures in the path of duty-it seems to them that it can not be such a blessing. We thank thee for the earth-life as it is, not as the mere surface of existence, but as a mirror in which the life and beauty, the joy and truth of the spirit world is reflected. We thank thee that we are learning to day that this earth-life is not all there is of life; that in it we are only learning through eyes that are dimmed with tears, and shaded by earth's experiences, but as the angels teach us beyond and above this earthly existence, there is a world so full of truth and promise and realization; that from the saddest and most mournful of all earthly experiences, we shall find enough to make us joyful hereafter. So, oh, Father, we thank thee that from the present, as it expands out into the future, we learn only of thy love and thy wisdom. Help us through the teachings of the angels; through all pure and holy inspirations to bear the burdens of life as best we may-knowing that afterwards c meth the crown. Help us to work out our own salvation, not in fear and trembling, but in cheerfulness and hopefulness. knowing that whatever is to-day shall be for the best.-so blessing us and bringing out our own purity, whatever others may do, our own charity; our own faith and love. So, oh, Father, shall we bless ourselves, and be mest truly blessed .- N. J. T. Brigham.

Stars receive and give light; if they did not give out or reflect the light which they have, they would not be seen -Ibid.

Humanity may be compared to a wheel. Shall that part which is up in the sunshine, condemn that which is down in the dust, while all belong to the one circle?-Itid.

Learn to be positive to all that is below you, and negative to all that is above you in purity.

-S Parst.

#### Compensation.

The greatest sorrows of our lives, Are richest blessings in disguise. The darkest storms which may assail, Are brightest joys time will unveil. The hardest trials to endure, Are those which make the soul most pure. As wintry winds and springtime showers. Bring forth the sweetest, fairest flowers, so hope for the future, and do not repine, For every dark cloud has a sliver line.

What is it can be green as grass; as white as snow; as blue as the heavers, and as black as woe? The human soul. It can be green with living faith; white with purity; blue with heavenly truth, and black with human sin.—Ibid.

I hear a spirit say, the essence of spiritual thoughts are like the perfume from flowers. The interior essence that rises from pure feelinga, is borne up to heaven's bright bower, and from thence the angels waft it back to earth in a more spiritualized form. There is more per-fume sometimes in one little tipy flower of the field, than twenty human souls can yield, because they do not spiritualize their thoughts before they send them forth.-Ibid.

## Obituary.

Died, April 20th, Ann Amelia Wood, aged 21 years, only daughter of John M. Wood of Webster, Rice Co.,

Over the river, out of the gloom, The arge's took her in life's full bloom: Warm hands grasp hers on the other side. All tears are wiped from her lovely eyes.

With joy she sees, and glad surprise, The wondrous beauties before her rise. Of the glorious life in "Summer Land," And the happy ange's hand in hand.

## NEW ADVERTISEMENTS

## ABSTRACT OF

COLENSO ON THE PENTATEUCH. A comprehensive summary of Bishop Colenso's argument proving that the Pentateuch is not historically true, and that it was composed by Samuel, Jeremiah, and other prophets, from 1100 to 624 B. C. The substance of five volumes in pages. Price 25 cents. American News Co., N. Y.

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Situated on the Eric R. R., we have good facilities for shapping, and are constantly sending work to all parts of the country. N. KINNEY.

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Prof. Sponsors Positive and Segntive Powders to allest his alice. Address, 8-8, June 190 hast allest acces

#### NOTICE OF MEETINGS.

SPEAKERS' AND MASS CONVENTION.

# As Chairman of the Committee appointed by the

Northwestern Speakers' Association, Lam requested to call a Speakers' and Mass Convention, to be held at Smith's Opera House, Decatur, Illinois, on the 2d, 3d, and 4th days of June, 18:1; to commence its first secsion on Friday, June 21, at 10 o'clock A. M.; and to contipue them for the three days as directed by the Convention. .

This Association has commenced a series of meetings to gradually change the good social conventions that have found many good homes for worr, wearied. and sick mediums and speakers, to good social science conventions, to establish the rules by which all faithful workers in the cause of truth will receive a just support. Such progress is necessary, in this transition period of religious associations, from the theological to the scientific, and from the rule of the Christian priests of earth, licensed by man, to that of the angels of heaven, through mediums licensed by the laws of

This Convention is called to continue the progressive work of the Association, to establish the order and love of the angels in heaven, among the people of

Invitation is extended to all to be present. Those who sitend will receive a cordial reception by the Spiritualists and their friends in Decatur.

Persons wishing special information about this en-

tertainment of speakers and others, will address the Secretary of the Committee of Reception. H. Righter, By request of Mrs. M. J. Wilcoxson, Mozes Hull, D. W. Hull, Harvey A. Jones, Dr. Samuel Underhill, and Addie L.

> H. S. BROWN, M D., Chairman, NOTICE.

The Semi-August Convention of the State Association of Spiritualists of Minnesota, will meet at Farmington, Dacota County, Minnesota, June 2d, 2d, and 4th, 1871. All delegates attending will please notice the following

rules of rallroad companies. On St. Paul and Sloux City R. R. excursion tickets will be sold by agents at the various stations (return tickets included), for full fare one way.' On Milwankee and St. Paul R.R., including Hastings and Daccta R. R., parties will purchase excursion tickets at various offices, for 60 per cent, of full round trip fare. On Lake Superior and Mississippi R. R., including Stillwater R. R., delegates will be returned free, on certificate of Secretary of Convention that they paid full fare over that road in going to Convention. On St. Paul and Pacific R. R., delegates will find Convention tickets in the hands of the conductors on the trains only. Delegates can get board at the hotels ke Farmington, for \$1.00 per day.

It is expected that Peter West will be present. HARRIET E. Pops, Secretary.

Morristown, Rice Co., Minn. Mediums' and Speakers' Convention.

A Quarterly Convention of Mediums, Speakers, and others, of Western New York, will be held at Ridgeway, Orleans Co., Saturday and Sunday, May 26th and 27th, commencing at In o'clock each day. The place of meeting is on the flower embowered Ridge

road, three miles north of the railroad station of Medina, from whence friends engage to convey attendants to and from the Convention. Also to entertain all who may some. Thus, with temporal needs supplied, amid an atmosphere attuned to harmony and perfumed by flowers, and overshadowed by the bending heavens, aglow with angel ministrations, may we not anticipate a glorious re-union? A cordial invitation to attend is extended to all truth-seekers.

J. W. SHAVER, GEO. W. TAYLOR, A. E. TELBEN, Committee

## MICHIGAN ASSOCIATION.

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

Friends, give this notice your attention, and let us go to the feast with gladoess and zeal, with full determination to

take a long step upward in the journey of life. J. M. Peebles and other good speakers will be present to instruct, and with the objects of interest to be seen in that new and growing section, we may by communing with na-

ture, and kindred souls, be strengthened for coming conflicts. The place is easy of access by railron is, and the good friends promise good cheer and hospitality.

B. L. MANCHESTER, Pres.

#### J. P. Avanua, Sec. THREE DAYS MEETING.

The friends of progress, free thought and free religion, will hald their anniversary meeting on the 16th, 17th, and 18th days of June, at the Free Church, in the village of Sturgi, commencing on Friday, at 10 o'clock A. M., and

continuing until Sunday evening. Able speakers from abroad will be in attendance to address the people. Ample provision will be made to accommodate strangers who attend the meeting. A general invitation is extended to all to meet with us on this occasion, to discuss questions that concern humanity at large.

#### By order of the Executive Committee. OREGON GROVE MEETING.

The Spiritualists of Oregon will hold a four days meeting at Halsey's Station, on the O. & C. R.R., seventeen miles north of Salem, Marion Co., commencing on Thursday, June 29th, 1871.

A general invitation is extended to all, and mediums and speakers especially. By order of Committee. JOHN S. HAWRINS.

R. V. Suone.

April 231, 1971.

NUNICA. The Spiritualists of Nunica, Ottawa Co., Mich., will hold their quarterly meeting in the Bartholomew School-house, on

the second Saturday and Sunday in June, commencing Saturday, at two o'clock P. M. Mrs. S. A. Pearsall is engaged as speaker. A cordial in

vitation is extended to all.

R. R. JENNINGS.

# SPIRIT PHOTOGRAPHS, A. D. WILLIS,

CHICAGO, ILL.

Those who live at a distance from my rooms and whit he obtain spiritual pictures, can receive the same result as if they were here, by inclosing five dollars, with a picture or a lock of hair, and setting the day and hour they wish a tri-al to be made. If no likeness is taken, the money will be refunded. Address, 136 S. Clark St., Chicago, 15. v9 n25 13t.

#### DR. H. SLADE (Clairvoyant), AND J. SIMMONS.

DR. SLADE will, on receiving a lock of hair, with the name and age, make a clairvoyant examination, and re-turn a written diagnosis of the case with cost of treatment. A fee of Two Dollars must accompany the hair, which will be applied on wedlome where treatment is ordered.
All letters should be directed to

SLADE & SIMMONS, 207 West 22:1 St. N. Y. P. 2 .- Please write your address plain.

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Terms, for diagnosis and prescription, \$1; Diagnosis whoout prescription, \$1; all subsequent prescriptions, \$1 oneh. All letters should be accompanied with the fee, and addressed to MRS. LODEMA ATWOOD, Box 45, Eaks Mills. Jefferson Co., Wis.

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Mrs. Robinson, while under spirit control, on receiv ing a lock of hair of a sick patient, will diagnove the mature of the disease most perfectly, and prescribe the presor remody. Yet, as the most speedy cure is the essen tial object in view, rather than to gratify idle carlosity. the better practice is to send along with a lock of hair, a brief strement of the sex, age, leading symptoms and duration of the discase of the sick person, when she will without delay return's most potent prescription and remedy for endicating the discase and permanently curing the patient in all curable cases.

Of hereel she claims no knowledge of the healing art, but when her spirit guides are brought "on reprort" with a sick person through her medium hip, they never fail to give immediate and permanent relief to purple cases, through the ros rive and bugante in the system and in 1 ature. This passed is a sent by mail, and be it an internal comedy, or an external apidication, it should be given or applied precedly as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of

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

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

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## The Bostram.

From the Medium and Daybreak. FUNERAL ORATION.

Oration on the Victims of the France-Prus sian War, Delivered by Mrs, Emma Hardiage, at Cleveland Hall, London, on Sanday evening, April 2nd, 1871.

#### INVOCATION.

Lord of life and King of death! Spirit from whom we come, to whom we return t Theu who hast entrusted us in charge with the missions of life and death, of which thou holdest the key,look upon as in this hour of coursel, when we stand in the presence of the mighty dead—the dead who in all ages of the past thou hast commissioned as ministering angels to instruct us in thy power,-the dead whom in our ignorance, our blindness, and our blood-guiltiness, we have destroyed—the dead whom man's ambition, and the lust of power and kingly rule have violently thrust into another world—the dead for whom we mourn, but far more mourning for ourselves that we have made them so, cut them off ere the work that thou hast given them be finished. In this holy presence of thine we stand this night, and ask thy blessing on our counsels; ask that thou wilt give us wisdom and inspiration to sanctify even our trespass and disgrace to the evolvement of higher laws, higher wisdom, higher life than that from which we strayed. O Infinite Spirit, High Priest of every place where two or three are gathered together in the sacred name of God and the right, we dictate this hour of counsel to thy service; we ask that theu wilt sanctify it with thy blessings, and lift us up by these counsels nearer, nearer, our God to thee!

The oration was preceded by a poetical read-

ing purporting to be from William Howitt's new work, "The Mad War Planet." Mrs. Hardinge held in her hand some sheets of paper, upon which appeared to be writing. From this the gifted lady seemed to read in the most elequent manner for about forty minutes. We were as-tonished to observe how little attention she gave to the paper in her hand, and with what wonderful and original emphasis she rendered the meaning of the matter recited. Our readers will be disappointed if they expect to find these burning pictures of war and its consequences in Mr. Howit's book. We understand that the poetry was nearly all improvised on the spot, the chief exception being the opening verses. Though it was a Sunday service, at which the hearers are expected to maintain a reverent stillness, yet the crowded hall was repeatedly the soene of general and hearty applause. The ef-fce: produced was the very opposite of the haughty war feeling. If the audience had at the moment known the true source of the pactry, the enthusiasm would no doubt have been much greater. We think it due both to Mr. Howitt and Mrs. Hardinge to state these facts; and the treatment of the subject will well bear a retrospect, from which those who were fortunate enough to be present, may enjoy the cccasion over again. All who heard the poetical oration of last Sunday evening, will agree with us that a similar service from Mrs. Hardings and her inspiring guides in the spiritual realms would be peculiarly desirable at some future time.

It is seldom, very seldom, friends, that civilians hear the truth, the real truth, concerning the scenes and events which they honor and respect, and reveterce, and chant in song, and blazon in art, and celebrate with pomp, and praise God for in religion—that form of war which is here described in its simple reality. You do not like to hear it, but perhaps you would like far less to take part in it; and yet such scenes as these have fel'en upon peaceful cities like your owe, innecent, blemeless crestures, like there that now surround you. It is but a few short months since the gayest, fairest, most unthinking, and apparently happiest people in the world were, as you now are, listening to the tales of war as to idle romance and fiction; and it is but a few short months since the sum of that brightness has gone out in block, and this gay, happy, unthinking people are the miscrable victime that are here depicted. Do pot say such scenes do not belong to you—that you have no lot or part in them—that your ears should never be assailed by these tales of horror. There are none that can say, when the war demon is abroad, and the war fury is sweeping the earth with its desolating breath, what nation, land, or people shall not be the next afficied by the scourge. If not, however, for your own interests, for the love of God-for the sake of the holy but fearful truths here related—in pity for your brotherman—in pity for the breaking hearts, the ruined homes, the blackened hearths, and the silent dead that can never plead with you, in pity for all these, take a lesson home to your own hearts from the dreadful scourge beneath which a sister nation is now humbled into dust, and sits like Rachel weeping for her slain, and still more hopelessly gares over the fair land where they lie, no longer able to defend or rescue her, still trodden by the foot of the insatiate demon, and still writhing beneath the curse of what William Howitt so justly calls "The Mad War Planet;" I tell you it belongs to every man, woman, and child in our midst, to acquaint themselves with the actual fac's of this tremendous scourge; and when we realize that it is not brought, as we call it, by the vicitation of God, that it is no siliction incurred in those mysterious providences over which we have no control, but that it is the work of our own hands—that it is the foul, fell, hideous work of those who, like you and me, worship the same God, profess to believe in the divine humanity and brotherhood of man, and pray to Him for a blessing on the very deeds of hideous slaughter which they consecrate by the name of glory.

But little remains for me to say after the elo quent and burning words of the aged prophet who is passing into the summer land, whilst the golden curtains are being drawn for his victorious entrance-but little remains for me to add to his glorious protest against the last worst orime of the age, only to offer a few words of sympathy, respect, pity, and perhaps of mem-orial affection for those who have fallen beneath the curse which society has perpetrated in the name of authority. After the great holocaust that has been offered up on the alters of numan rage, no good is done, nothing is effected, no laws have been enacted, no benefit has been derived to one living creature, nothing but wreck and ruin, nothing but the instillment of the war feyer into thousands of minds, that before were peaceful and well ordered,-nothing but to let slip the dogs of war to ravage the miserable land that has never gained one single jot of benest or blessing by all the mighty sacrifices that have been poured out. Oh, if, in the face of this senseless folly, this useless rage, this most miserable and vain sacrifice, there are no voices but that of one weak woman raised to protest against such hideous and unchristian acts. shame be to the age! Reason is dead, and King Murder rules Europe. The silent battle-field—the battle-field whore, but a few brief weeks ago thousands of pale, cold, dead faces lay with their dull eyes upturned to the quiet stars—a speciacle too horrible for human sight to look wrought it were glad to put out of their blanched and withered sight—the battle-field, but in the few moments that ensued between

with the blackened homes, the ruined villages, and some few gaunt, famine-stricken, ruined creatures c eeping over them, is all that now re mains for me to philosophize upon.

A few brief lessons alone, then, may be deduced from this scene, and these I offer as the conclusions I draw from my text.

First, I believe that this blood can not have been shed in vain-utterly in vain; that since the fury of man has so perverted the providence of the great good God that built up the thousands of noble forms that man has destroyed, it is a part of His providence to work evil into good, and to convert even the darkest and most latal acts of man into lessons of instruction and wisdom. Such a lesson is now before our eyes, and it is all summed up in the two words, the inutility of war—the senseless, hopoless, utterly ruinous inutility of war. I can not but believe, that when the time comes that the nations shall awake from the mighty fever that is on them, and the dreadful incubus of actual slaughter shall have passed from the land that has put away the dripping sword, we shall feel in the Old World, as I believe every inhabitant of the New World feels, that the last war has been fought, that the last slaughter-battle has been enacted, and that the day has come when a mightier warfare must be entered upon-the warfare of human reason—the warfare of the mighty spirit of public opinion, which, as William Howitt suggests, shall compel those that propose to go to war to vacate the seats of government; that the very proposition for legalized murder shall be their own fixed act of dethroncment; and that peoples will no more be led, like beasts of the field or cattle, to human shambles to gratify the ambition, the insensate pride and lust of power of human rulers. If this lesson be indeed read aright, as I think the signs of the times are beginning to predicate that it will be, then indeed the blood that has been shed has not been poured out utterly in vain; then indeed some stars of promise arise in the black horizon, and urge me to turn from the fatal spectacle of the slain to the possible destiny of the sculs that have been thus violently thrust from their human tabernacles, and to conclude by irquiring, what has death done to them? Where are they now? Under what conditions are their lives continued? What for the martyrs of this foul and fell some of ambitionwhat for them, if not for their destroyers? To this there are many of us that are qualified to give an answer.

There are many of us who have beheld the s'adowy curtains of eternity drawn from before its awful portals, and the realities of continued life displayed before our eyes. There are many of us, especially during the last dreadful struggle in the land of the West, who have beheld hosts of freed souls that have been violently torust from their bodies, hovering in mighty armies over the scene of their former habitation. and gladly revealing to their fellowmen the conditions under which life was continued for them. These souls return to tell us that the act that deprived them of mortal life has never severed their connection with earth,—that it is one of the great and terrible evils of murder, that it reacts in every direction,-that there is no compensation for it,-that it is one of those fearful infractions of God's law for which man cannot atone except by the deepest and most remorseful agonies through, perhaps, ages to come. Those slain soldiers of ours inform us that, though in the better and more just conditions of life eternal their motives are considered, and the helplessness with which peoples are driven by their rulers to the act of slaughter attaches to them neither blame nor responsibility,—that though struck down by the fearful and shameful necessliy that has imposed murder upon them, they cease to be responsible, nevertheless that a great upon a sphere of exister co neither prepared to receive them, nor a life for which they are prepared -that God has endowed man with life as ine most sucred of all obligations; that he has planted him here on earth for the high and the noble purpose of unfolding all the powers of his soul; that this is the schoolhouse for the spirit, ard that no other condition can serve the spirit but this earth; and that those who by any act, legally, as it is termed, or illegally, break into the house of life, commit a far greater wrong than they know of,—they not only usurp the privilege and office of the Lord of life and death, and violently wrest the power from the hands of God, but they impress upon the freed soul the necessity of returning to earth and performing as a spirit, hovering round the scenes of its former existence, the unfulfilled and bro-ken missions of earth. Here, then, the slain of the battle-field still perform, sometimes to great disadvantage, the unfulfilled purposes of their Creator in their earthly lives. Here, then, those whom we think we have rid ourselves of, calling them our enemies and rejoicing when our eyes behold them no more, still throng around us. some with the same reetless purposes of hate and vengeance, some with the earthly feelings that they carried with them unchanged, but happily more freed by the act of death and the scales of blindness falling from their eyes, grieving, grieving that the thread of their usefulness has been severed, and humbly and hopefully toiling in the spheres of the better life to perform the purposes that God assigned them upon this earth. When such a spirit as this possesses the soldier, his life is indeed one of supreme usefulness, for he returns with the inspiration of his whole soul and mind bent to impress upon his fellowmen the horror of the crime of taking life, and the necessity of substituting reason for the fatal and insensate action and arbitration of the sword. Thousands and millions of those that have been deprived of material life are pleading with the media in every part of this world to plead with men for themselves. This is one of the conditions of those that have passed from the horrors of the battlefield to the hereafter. Oh, how different to the fictions that they chant in the churches, when they tell you of the palms of victory that crown the brows of the martyrs that have died in the service of their country—of the laurels of eternity that are waving to greet the patriots that have been sacrificed and nobly laid down their lives for the honor and glory of their country! Fiction! inventions of these that have too long kept you in ignorance! Such is not the case such is not the condition of the freed spirits of those that have been sacrificed by the act of murder. They mourn over that act; they mourn for their fellowmen; they mourn for themselves. And this said, there is yet another page to re-

veal. It was given to your speaker to be present at secone where, through the lips of an entranced medium (one who gave the most abundant evidence of being fully possessed by the souls of the departed), one of the victims from the bat-tle-fields of blood-stained America presented simself, and asked leave to describe another phase of spiritual existence good for us to know. ie represented himself as one of those that are in the poem so piteously and graphically pic tured to you as lying, perishing, but not yet dead, upon the dreadful battle-field. For eighteen hours he lay exposed to horrors and suffer-ings from which the ears of humanity would shrink; your hearts would wither up were you but to hear the piteous tale. It is a representative one, mark, for thousands and thousands have perished in just such miseries. The approach of the heavy artillery wagon, ploughing into the gory earth and into the panting, throbbing hearts and brains of the dying, at last put

the approach of the heavy instrument of horrible, mutilating death and the act itself, in those few moments he described a panorama of existence passing before his mind's eye such as no tongue of a mortal can depict, -not only the events of his own life, but the events of the whole nation, the entire history of humanity in the past, floated before him; the mighty battle of human life was fought in all its horrors; age upon age stepped up with all its phantom people in the mighty struggle of the soul of man, rising in one common march of humanity from savagism to civilization. With it all the laws of God, so good, so wise, so bountiful, were mapped out on the one side, and all the trespiss, the blindness, and wickedness of man on the other. His spirit, struggling to escape from its mashed, bruised, and broken tenement, beheld the judgment on every act and deed, with all its consequences, all its penalties, and all the triumple and victories that ensue in the deep silence of our own souls when we crush back one single bad thought or overcome one bad propensity. All this he beheld in a space of time less than we could count—in one minute, and then all was done; and when he awoke to the strains of the mightiest room that ever broke on the ear of an enfranchised spirit, he was in the midst of hosts of just men made perfect; he found that the martyrdoms of a thousand years had been crowded into that little minute of time,—that all the experiences that he could have gained in a thousand successive generations of births and deaths upon earth had been fulfilled,—that in the great and unspeakable agony of that one moment as he beheld the monstrous engine of the hideous death advancing till it crushed him,—that mighty judgment on earth and all her peoples had ensued,-he knew that the spirit time is no more, space is no more, and that the martyrdoms which we suffer, no matter how brief be the moment in which they ensue, are the means of discipline, the means of purification—are the steps by which the soul ascends from its rudimental state to the mighty and triumphant round of angelic perfection.

Thank God, then, for the crowns of martyrdom which are sparkling on many a brow of the humble and nameless victims of the battlefield. Whilst we can not forgive their destroyers-whilst we know that there is no law of extenuation for the foul acts that have destroyed them-whilst we know that just penalties must visit those who, for their own foul purposes, have driven these helpless ones to death, it is the consolation of the Spiritualist to be assured that these victims have not suffered in vain,that the kind and merciful all-Father has ordained for them that blessing of compensation which crowns them with a glory in proportion to the misery and suffering they have endured. Do not let us talk of time for them; do not let us count up human experiences for them. God help the poor soldier from the hour wher, with broken heart and streaming eyes, he leaves wife and children, and home and friends—from the moment when, step by step, he endures all the miseries of the camp, the hunger, the cold, the starvation, the famine, the pain, and at last the dreadful death; the steps of his martyrdom are being trod. We know not his name, we take no heed of who the bruised and battered form might have been: we put them out of sight, but God numbers them all. Angel triends are waiting with open arms to receive them-hovering above that ghastly charnel house, the pitying spirits of the pure and loving are there awaiting these new-born souls, and compensating as best they may for the broken and unfulfilled purposes of earth—gently, mercifully, tenderly disentangling the bruised and broken-hearted spirit from the wreck and ruin it has left behind, and haling them through the red triumphs that await the suffering souls of humanity. Thus much on our victims.

But little remains to be said. For those who have been the cause of this dreadful calamity, it is enough that they can not escape from its consequences; whilst our poor soldiers' enfranchised spirits, with giory on the one side, and the necessity for outworking earthly discipline on the other, are still compelled to toil and labor at the gates of earth to perform the work that was given them to do, but to perform it with that light of eternity on their brow which affords full compensation for their share of the wrick and ruin. Whilst, therefore, we can safely trust them in the hands of the all-Father, we learn from the same sources that the images of their death-the images of the wrong and ruin in the widow, the orphan, the ruined and destroyed that they have left behind, must ever dog the steps of their destroyers, until in the mysterious processes of purification they too shall have fully atoned for the wrong deeds done. But how long they must suffer—how long the dark and dreadful penalties may require time for payment, it is not for us to count up. I only affirm, were every monarch, legislator, ruler, and teacher, but aware of the stupendous and awful truths of Spiritualism-were but its justice proclaimed from end to end of the earth, and, instead of the foolish, aimless amusement that are derived from its exhibitions, the awful tale of its eternal truths, its justice, its compensation and retribution fully proclaimed, men would shrink from wrong doing—men would fly from phantoms of their own bad acts-men would retreat from the retributive angels that they are themselves creating to dog their footsteps for ages, and bless God that they had been warned in time to fice from the wrath to come.

This is my memento and my testimony of the glorious and stupendous truths of Spiritrevelation.

#### NEW YORK.

Missionary Work in the Empire State.

TO THE SPIR TUALISMS OF NEW YORK: Believing the plan of Mass Conventions, conducted as they have been by missionaries in Michigan and Wisconsin, cause a mans whereby more minds can can be reached, and a greater good wrought out by the same force employed than by the more ordinary methods, we hope in resuming missionary labors with the return of more genial weather, to devote a good proportion of the summer to this object. Bro. George W. Taylor, of Collins, has consented to accompany us wherever arrangements are made and a call given for a two day's meeting, and the ability and spiritual culture which he will bring to the task, will render such gatherings memorable and of wide-spread influence for good, and ought to prove an incentive to more than ordinary effort toward the achievement of this purpose. As is well understood in this part of the State, where Bro. Taylor has addressed so many thousands, no speaker is capable of doing a better work, or leaves a more

happy and lasting influence over an audience. We have had many calls from the central and eastern portions of the State, which we have been unable to heed, but we shall expect to do so in the near future, and we should like to hear from other localities at once, and particularly where a meeting of the kind is desired and proper facilities exist, that the time and order may be arranged and ample notice given. Where halls are not to be had, groves may be, and in the days of sunshine, we may hope for even better success under the leafy bough,—" in the wide air where the spirit may find room."

Friends, lend a helping hand. Let us work while we may. Let us unite in an earnest effort to put the cause of religious freedom in the Empire State, in the coming half year, further on. We have the means and the numbers to render ourselves of immense usefulness, if we but make it our purpose to shed the light we have into the darkened places in the land-and shall we not do it?

Idolatry and superstition still exist. It is an hour of need, it not of peril, and never was the call more urgent that every man should do his

A. C. Woodruff, ? ELIZA. C. WOODBUFF. Eagle Harbor, N. Y.

SPIRITUAL DEVELOPMENT.

Letter From Jason Steele.

BROTHER JONES:-Is the law of spiritual development understood? For one I confess ignorance. Amid all the light thrown on this subject by the learned and talented contributors to your excellent JOURNAL; with the knowledge which Doctors Underhill, Fahnestock, and others have imparted, and the multiplicity of mediums,-embracing almost every imaginable phase,-is it unreasonable to suppose that long ere this, the law would be so perfec'ly understood, that any one possessing ordinary intelligence and mediumistic powers, could, with spirit aid develop themselves, so as to obtain satisfactory evidence of spiri: life beyond the grave, and thereby be prepared to demonstrate the truths of the Spiritual Philosophy to all honest, inquiring minds? But the fact that there are hundreds in the land, who have sincarely desired, and faithfully sought these spiritual gifts,-some of whom have sought them for months and years,—yet have failed in whole or part, is evidence to my mind that the law is not understood. They have read Underhill, tried Fahnestock's theory, sat in circles, and alone, and earnestly followed all the knowledge in their power, while only now and then have they chained a glimmering ray of light, which has shot meteor-like across their darkened minds, then expiring, leaving the darkness more impenetrable, and the mystery more insolva-ble—nothing satisfactory is obtained, at least not sufficient to satisfy a rational man with him-

Sometimes I think there is no law for spirit-ual development applicable to all, from the fact that organizations and temperaments differ so widely,—some possessing a fine organizaton, a fine brain, a nervous, sensitive nature, while others are coarser in physiological structure coarser in brain material, in temperament, and nature directly the opposite of the other. How, then, can there be a law of universal adapta.

And are not those who advertise themselves as developing mediums, imposing upon the public by promising more than they can perform? There are hundreds of partially developed mediums, some of whom are poor, and the knowledge of the law of spiritual development, enabling them to advance and become a blessing to the world, should not be withheld by those professing to have it, because they have not the dollar to pay—while there are others who would gladly pay five or fifty dollars for that knowledge which would bring them en rapport with the angel world. Should there be any such general law (which I doubt), the one who discovers and announces it to the world, will be greater than a Newton, and remembered with more gratitude than a Howard

But, Brother Jones, I commenced this article for the purpose of writing, at your request, a little of my experience, and here I have been wandering all this time.

I make no claims to mediumship of any kind. vet. I have earnestly desired, and sincerely sought to become one.

1.-To satisfy my own mind of the trnth (if truth it be) of spirit exis ence.
2.—To be able from personal knowledge, to demonstrate that truth to others.

My own experience is connected with my daughter's. She commenced before I did, and without my knowledge, sitting for spiritual develonment. Soon obtained written communications, passed through that most trying ordeal of crucifixion,—nervous prostration,—hopes and fears alternately excited,—with which every medium is familiar, and now by impression, obtains communications from spirits purporting to come from Poe, Byron, and Burns.

Wear the close of the year 1869. I had been then sitting every day for two months, without getting anything reliable or satisfactory. True my hand would shake, and write names and sentences, but I obtained nothing on which I could depend as evidence, and often thought it to be emanations from my own mind. I held disputes with some of her influences-denied spirit existence-doubted their identity, and said to them: "If you can give your names, you can also

give unquestionable proof of your existence." They failed then but promised to do so soon. At this time my mind was uncommonly excitable. I could see phosphorescent lights in the dark, sometimes strange faces would momentarily appear before me, which I called phantasms, and attributed to my nervous condition.

On the evening of Dec. 30th, my daughter inquired if I had tried to write with a small horseshoe magnet we had? I replied, "No." Immediately took it, turned to the table, when it wrote, "Henry Greeley." At that moment I was taken with a violent pain in the side of my head and jaw. The pain was most intense. My daughter placed her hands on my head, and made a few passes, which relieved me. She took a seat a few feet from me, when I saw a fire red light, nearly in the shape of a heart, directly over her left shoulder. At the same time, an influence, strange to her, began to ex-

claim in most profane language: "Where am I? How in h-l came I here? I must get out of this. Who says I shan't get out ?

I asked the name. "My name is Greeley Steele—is not that it? No-what was my name when over there? (meaning with me, as I supposed.) But, by

G-d, I must get out of here." This continued for about five minutes, when he exclaims, "I see a light," and was gone. At the same time, the bright light sank down behind her chair and disappeared. Previous to its disappearance, and while the influence was trying to get out, the red light became fringed with a deep blue color, which gradually extended over the red until all was blue, except a spot no larger than a pea in the center.

The solution of this as given by her influences a, that it was a contrived plan between them. They impressed her to speak of the magnet; they created the pain, and influenced her to place her hands on my head, by which means he was enclosed in her magnetism,—she taking him along with her, when they threw around him some kind of a magnetic current, which he could not pass, confining him in, their object being fourfold:

1.—To convince me of their existence.

2—To do him good. 3.—To have a little fun.

4.—To weaken or destroy his influence over me, as they said he was a dark, mischievous

spirit, which I do not doubt. I heard no more from him for a number of months. On inquiring what had become of him, was told that he was on the anxious seat, which may be true, provided they have such seats in spirit life. for when he returned, which he did last fall, there was a manifest change for the better. But though Greeley was gone, I was not re-lieved, as he was only one of a number. They continued to torment me,—filling my mind with most horrible thoughts. I became irritable: the most trifling thing would throw me off my balance, and I began to fear the dethronement of

The last night of 1869, some trivial matter had disturbed my equilibrium. My brain seemed in a state of fomentation,—thoughts most frightful, temptations most horrid, chased each other through my brain in rapid succession. I tried again and again to control them, without avail, or only for a moment. On retiring for the night, I dreaded, most of all, to be left alone, fearing I should commit some crime ever after to be regretted. It made no difference whether my eyes were closed or open, the room was full of lights, and if eyer a poor sinner at a Methodist revival, when psychologized by the priest, saw hell open to receive him, I did. I that night prayed to Thomas Paine for aid and help, it came. Before morning, a calm succeeded the tempest. I sank into a refreshing sleep, and awoke with no traces of the scenes of the night before on me, only as they were burned into my memory, and the horrors of the last night of 1869, will never be forgetten. I stopped sitting for a few months, and have not been troubled since.

Now, if this experience will awaken thought or be the means of throwing any light on the laws of spiritual development, you are at liberty to publish it. I only regret being compelled to use so many pronouns in relating it.

Green Garden, Ill.

#### To Dr. E. B. Wheelock.

I read your article, "Harmony vs. Inharmony," with much interest. Whether it was or was not meant as an indirect reply to me and my position, is of no consequence; we are both alike interested to have and to hold the truth. I but obey the golden rule in referring to a portion of it in the manner I am about to. In the article I read :

"As the human mind shall rise above the rudimental, and enter the spiritual, less and less will grow the scenes of inharmony, and less and less will it blame the world, and vice versa. The more gross and rudimental the human mind, the greater is the inharmony that it sees. Put such a man in search of God, and his composition and thoughts would be well stored with scenes of horror, and

pictures of misery." I once knew a man whose moral brain, both be-nevolence and justice, was marked by L. N. Fowi-er—"six and one-third," in a scale of one-to-seven. He had an unusually clear and deep sense of harmony and inharmony, of good and evil in all their forms, and was equally sympathetic with the sufferer. In the last years of my acquaintance with him, he seldom, if ever, blamed any body. I know a man whose moral brain is marked—

"three." He has little sense of, and is very in-different to, "scenes of horror and pictures of mis-ery." It is no doubt true that some gross minds look upon misery with a degree of unholy delight. But is it more often the bad, the heartless man, or the comparatively good, just and benevolent man, who has the clearest and deepest sense of all forms of evil, as well as of good? It can not be well to magnify either good or evil; either harmony or inharmony. Exact truth is wisest and best. I can not think that even blindness to inharmony results from a true growth of the soul, but its opposite. Nor can I think an idea of God which forces us to such conclusions as I understand friend Wheelock

to advance in that extract, can be truthf Two hundred years ago, the orthodox New Englander had a personal God, which, being infinite, must of a necessity be infinitely happy. Of course ther, saints must be as near like him as possible. In their most popular poetry—I have a book of it before me—the mother in heaven is to feel no emotion other than joy on beholding her unbe-lieving son, daughter, husband, friend, or neighbor enduring the torments of hell. These good people could not have realized how much slike were their saints to their devils. Neither cared a jot for the sufferer. Both "rejoiced" on beholding him in suf-

Am I-can I-be wrong in asserting that the more refined and spiritually elevated the soul, the more it must see and realize the inharmony that exists, and the more it will feel for, and sympathize with, a suffering world. In every age, have not the best men been the most sensitive, and the most keenly alive to "accuse of horror and pictures of misery!" What ancient mind ever had a great-What ancient mind ever had a greator misery! What where the ever has a great-er sense of inharmony than Jesus; or what modern than Wm. Lloyd Garrison? Jesus and Garrison

are not samples of the "gross rudimental."

Friend Wheelock, if I have misunderstood the extract—I can not see it hardly possible that I have—or if you still think me in error, I invite you to correct me; while you write in love, do not fear to be personal. My self-esteem is full, but my de-sire for, and love of truth, is larger. I might be "gross rudimental" and not know it. I am not willful or wicked. I never allow myself to teel ill. or to blame either gods or men. I would that you could step in and spend one hour, it not day, by my bed. I have never fully hinted at the amount of physical suffering I have endured in sixty years and over. Yet I think I have suffered as much, even more, in sympathy with a suffering race. For over thirty years I felt myself a part of the same. I have suffered long with a world of wretchedness, discord, and poverty; have experienced much and deep joy; but this did not blind me to, or harden my heart against, the sufferings of the many who were really much worse off than I have ever been,

I contees to you that some comparatively good men seem to me to make cruelly light of inharmo' ny, and the sufferings it brings. In such cases, I always hope and pray that a more spiritual growth and a deeper experience may write a deeper compassion in the soul.

Should you tell me that each finite mind will rise above its own inharmony, and he so far re-moved from the inharmony of others as to nearly or quite forget it, and were I to admit this even probable, an infinite God could never become forgetful of, or blind to, the suffering he has caused, and is causing. If a God, he does, or does not sympathize with the sufferer. It is not—it can not be—out of order or improper for one to seek to know whether the believers in an infinite God have or have not meant anything in calling their God "father and mother," and talking of his "love, pity and compassion."

Fraternally, A. KENT. Stockholm, N. Y., April 2nd, 1871.
P. S.—I am at this time in more deep personal

afflictions, but do not admit that this improperly affects my a: ticles. I write to the reason of others, and ask all others to reply to my reason.

#### Appreciative.

We are very much obliged to you, Brother Jones, for continuing to send the Journal so long without payment, but am in hopes to send you a part, if not all of the bill soon.

C. H. LBLAND. Myricksville, Mass.

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## Frontier Department.

ET....... WILSON

Mediumship of A. J. Davis.

The following letters speak for them elves: Dear Brother Pavis :-- I am about to enter into a discussion with Professor Braden, of Carbondale, Ill, and I am informed that he expects to make much capital out of your "recantation" by our "anti-sensational" friend, the English Powell, of Spiritual Monthly notoriety.

I have but little personal acquaintence with you, There but little personal acquaintence with you, and yet have read your works with interest and profit to myself, and I confess I can not see the "recantation." Will you oblige me by answering the following questions? You will understand I expect to use them. I shall not be offended if you refuse to answer them. I shall be more than pleased if you do enswer. My discussion commences this evening, and will continue until the

18th inst. Questions:
1st.—Are you a Spiritualist, believing in man's
demonstrable immortality? 2nd .- Have you ever seen a spiritual being that was once a mortal man, or human being, an inhabitant of our earth, through clairvoyancy or other-

Sid.—Are you a medium for revelations from another and higher life, our spiritual existence f 4th.—Do you know that you are an immortal being, with ability to determine your immortality: Please answer by return of mail. Yours for the cause of humanity. Accept re-

E. V. WILSON.

Cleveland, O , March 6 h, 1871. My Friend E. V. Wilson: -In reply to your kind letter of the 6th inst., I can freely and truthfully

1st.—I am a Spiritualist.
2nd.—I have seen, and held communion with
persons who once lived on earth. Sid. I have at intervals in my life exercised the functions proper to several phases of mediumship, and still continue to exercise these functions when occasion requires.

4th, and lastly. I know that death is not the

end of my personal existence, and I believe in tui-

end of my personal existence, and I believe in tulfively that I am immortal.

In justice to me, Brother Wilson, I ask that you
will state that the foundation of my own experience is clairvoyauce; but that the idea lately circulated, that I have "recanted," or wish to exalt
clairvoyauce at the expense of mediumship, is
wholly erroneous. My recent effort was directed
toward the abuses and misapplications and absurd
doctrines which prevail among neonla who have doctrines which prevail among people who have absorbed the wonders and delights of Spiritualism, and omitted the great ideas and rational principles apon which alone the world can ever accomplish

much religious progress.

Hoping you will do yourself and the subject justice, I remain, your filend, A. J. Davis. Orange, N. J., March 10th, 1871.

Welles for the Religie-Philosophical Journal. Andrew Jackson Davis and Spiritualism.

MR. EDITOR:-Various articles have appeared from Spiritualists within a few months past which indicate a very general misapprehension of the attitude which A. J. Davis holds toward mediumistic Spiritualism, and also regarding the source of his inspiration. Most Spiritualists, it seems, regard Mr. Davis as a medium for spiritual communications from the spirit world. Some of them now think Mr. Davis did formerly claim to be a medium, but that he has recently ablured all such claims or relationships. Many persons, so the spiritual papers say, desire to hear from Mr. Davis in relation to these questious.

Mr. Davis has signified his disinclination to make superficious replies to the various questions now being agitated respecting his mediumship, Spiritm, and the source of his inspiration, and looks to the receivers and sevocates of the Harmonial Philosophy to discuss these questions, and guard the cause of truth from whatever aspersions may be ignorantly or inadvertently cast upon it.
By your permission, I will give some quotations

from Mr. Davis' works, which may serve to enlighten the people respecting the justice or injustice of en the people respecting the justice of injustice of some of the imputations recently made by different writers against Mr. Davis, viz, that he has remounced and denounced mediumship; that he has made a recantation of important doctrines which he formerly taught; that he is no friend to mediums, and that he has "gone back," as the phrase is, on Spiritualism. Spiritualism, etc., etc.

Commencing twenty-two years ago, I have read carefully every volume Mr. Davis has published, some of them many times over, and I fall to see in his latest work, "The Fountain," those glaring inconsistencies and contradictions of former works of that author, which many think they perceive, and so deletally bemoan. In nearly every volume Mr. Davis has written, he has given the reader some cine to, or explicit explanation of the manner in Mr. Davis as written, as ans given the results some cive to, or explicit explanation of, the manner in which he becomes possessed of the ideas and information which he imparts to the world. There is nothing in "The Fountain" that amounts to a "recantation" of, or even an inconsistency with, what he has uniformly stated regarding the source

of his knowledge. I can hardly remember the huntredth part of the explanations and illustrations Mr. Davis has given from time to time, concerning his intercourse with departed spirits, and the Spirit Land, the theory of his mental illumination, etc., and not having over one half of his works at hand now, I must content myself with such portions of his writings as are available for the present purpose.

It must be borne in mind that Mr. Davis, in all

his voluminous writings, claims to be in a state of mental development, which he terms the "superior condition," or of "spiritual lilumination," and not in a state of mediumship, or of spirit control. In the superior condition, his mind is as independent of spirit control and as individually responsible for the mental manifestations, as when in the ordinary state. Perhaps more so, from the very fact of that state being the superior of any other mental condition. He was first a subject of mesmerism—then became clairvoyant, and finally advanced to the "superior condition," or state of seership, or spiritual illumination, in which state he has written his various works, not as an instrument or machine in the hands of departed spirits, but as an individual investigating power of mind, acting under and by virtue of, psychological laws and principles which are inherent in every human soul, (although undeveloped in most cases during earthly life.)

Premising thus much of Mr. Davis' mental status, the reader will comprehend more readily the fol-lowing language quoted from the "Great Harmo-

nis." vol. let, p. 200:
"My interior experience has taught me to discriminate between spiritual perceptions and spiritual impressions. Spiritual perceptions are distinct from impressions, first, by being inferior to them, and, second, by being circumscribed and particular. Instantly upon entering the superior condition, the mind is in conjunction with a vast sphere of light : mind is in conjunction with a vast sphere of light; or else is comes in immediate contact with the electricity of the universe, which, like the sunlight with regard to the material eyes, is an agent or medium of perception to the spiritual eyes. For illustration, suppose I inwardly desire (or pray) to understand the situation of an individual in the tower of London. If this desire be intrinsically good, and if there is a use in it, then my spirit, by yielding to its internal promotings, is abstracted yielding to its internal promptings, is abstracted from surrounding objects and material influences, Directly subsequent to this semi-voluntary self-abstraction, there emanates from the front brain, s soft, clear light, -unlike any earthly medium, -but which quickly merges into friendly relations with the electricity of universal nature; and forthwith I can see from the room in which I am now writing the individual whom I desire to behold. But had the desire been located upon the inhabitants of one of the planets—Saturn, for instance—instead of upon an earthly person, my spiritual perceptions would have as readily darted to that locality. As the telescope brings the planets comparatively within our grasp, even so do spiritual perceptions bring them as near to me, apparently, as is the distant landscape which the material eye can gaze

upon from my window.

Concerning spiritual impressions, enough can not be written, so valuable and exalting are they to the spirit of man! For illustration, suppose I

earnestly desire to communicate to the world something respecting geology or astronomy. If this desire is intrinsically good and useful, it will be gratified. The superior condition is induced as above described—by a kind of semi voluntary selfaboration. But instead of the soft, clear light darting in straight lines from the anterior brain to some particular locality of the earth, it ascends, like a cloud, or volume of light, a few feet from my head into the atmosphere, and here it suddenly blends with a great sphere of light, which light proceeds from the concentrated intelligence of the spirit world, as from a nighty sun. This light is impregnated with the knowledge which I seek; it possesses all conceivable intelligence; and it flows into the mind which is thus unfolded to receive it. earnestly desire to communicate to the world into the mind which is thus unfolded to receive it, as light and heat first from the visible sun into the objects and receptacles of earth. I was in this state when 'The Principles of Nature, Her Divine Revelations, and A Voice to Mankind; were de-livered to the world. That work could not have been presented to mankind so carly in my life had been presented to mankind so carly in my life had I not been assisted by another person's supporting and congenial influence. This influence, as a quickening power, combined with my constitutional predisposition, to spiritual illumination, enabled me to do that which without this influence, and under less favorable circumstances, I might not have accomplished before I attained my thirtieth poor. But cylichanced into the support according has year. But quickened into the superior condition by the manifold influences that were brought to bear upon me, such as magnetism, diets, habits, etc., my apinit was qualified to continue to progress and un-fold more and more, day by day, and hour by

This was written by Mr. Davis twenty-one years ago, in 1850. The explanation, as here given by him, of the modus operandi by which he acquires his knowledge, does not admit of the theory of mediumism, or that he wrote any part of "Nature's Divine Revelations" by dictation of spirits. Had Mr. Davis been used by spirits as a "medium" in the production of that work, or had he intended to convey any such impression, he certainly would have used other language than that above quoted to convey so simple a statement of facts. That Mr. Davis has had much personal intercourse with individuals in the second sphere, or Spirit Land; that such interviews have been often the Land; that such interviews have been often the means through which he obtained valuable ideas and spiritual edification and encouragement, his writings bear ample testimony; but such visitations and interviews have been simply fraternal and social, and not subjugational, or, as it is usually expressed, mediumistic.

On another occasion Mr. Davis gives the investion another occasion Mr. Davis gives the investi-gator further illustrations of the process or fountain source of his interior researches, which I will next quote from his autobiography, "The Magic Staff," published about fifteen years ago (1856) In ex-plaining the inspiration through which he was en-abled to dictate "Nature's Divine Revelations," he

says, p Sio.
"Yes, I obtained my 'impressions' from the ultimates, or spiritualized essences of objective

"What do I mean by 'ultimates?' By ultimates I mean the products of primates. For illustration, you hold in your hand a peach. What is that peach? An ultimate. An ultimate is, what? Ah, now you become an incipient interior philosopher.
The peach is an ultimate of a flower. Whence the flower? From a bud. Whence the bud? From a twig. Whence the twig? From a branch. Whence the branch? From a body. Whence the body? From a reed. Whence the seed? From spiritual forces. Whence spiritual forces? From the divine fountain? Most exalted question! It will consume an eternal life to

yield a correct answer.
"Or, take another illustration. My intuitions arise above New York, and I realize the presence of a certain impalpable ether. Whence that ether? From boiling water. Whence the water? From earth-bound gases. Whence the gases? From the vitalic forces of the earth. Whence the earth? From the sun. Whence the sun? From another sun. Whence that other sun? From a sun still greater and more remote. Whence that remoter suu? From a sun yet more inconceivable. Whence that still vaster sun? From the central sun of the

Univerce'um.
"Or, take a different example. My intuitions ascend like a light column of ether toward the upper realm, and I come in contact with an atmosphere of thought. Whence that atmosphere? From a congregation of professors, students and guests at Union College. Why that congregation? It is commencement day. What is the subject of the present speaker? The relation of Christianity to present speaker? The relation of Christianity to civilization. Whence Christianity? From the teachings of a person named Christ. Whence that person? Now, in asking myself this historical question while mentally exalted, my intuitions become centered upon the myriad form tracks of human history; presently I strike the right vein. Then, true as the earth to the sun, I glide swiftly 'down the enormous grooves of time,' hailing the intervening centuries as I pass, till I fix upon the exact events which preceded and characterized the birth and life of the individual under examina-

"In like manner every other question, scientific, ethical, psychical, poetical prophetic, literary, etc., with which I come into intuitional rapport is subjectible to my voluntary investigation. And thus from the ultimate of any matter—which in-variably contains the exact minutize and summary of its genesis, blography, incidents, properties, nature and relations, as well as the certain indices of its future destinations—I receive my impressions.' Whether I obtain them correctly or otherwise, is a question which in part remains to be decided by my individual industry and love of truth while thus intuitionally exaited. I say 'in part,' because a certain proportion of such experience can be truly explained only by reference to the propitiousof organization and hereditary inclinations.

"Thus I become, to some extent individually responsible for my 'impressions,' and in the reception and impartation of them, for my perception and use of language are also intuitional. I can greatly progress, or cease altogether, as my moral status and will may incline me.

"In all this, then, you perceive the inestimable utility of the Magic Staff. And in view of the foregoing reliable explanation, how glaring becomes the misapprehension of those who advertise my lectures as 'given through the mediumskip of A. J. Davis.' As if my mind (while in the superior condition) were an insensible, unintelligent and nassive substance, or spout, through which disembodied personages express or promulgate their own special opinions! This is an egregious error; a most un wholesome misrepresentation.

"The special influence and guardianship of spirit-"The special influence and guardianship of spiritual beings are interpolated, so to speak, into the independently-written chapters of individual existence. Such is an immutable law of humanity." And thus, amid the trials of life and the changes of death, the consolation is, not that we have been playing the part of insensate automatons under incessant inspirations from spirits, but that we are self-existent and responsible beings, and that, aided now and then by these providential agents, we have at last climbed to the summit of that rudimental mountain which enables us to step upon the less rugged acolivities of a yet higher and more

(The italics are Mr. Davis' own ) E. F. BOYD. Minnes polis, Minn. April 12th, 1871.
P. S.—Let all Spiritualists buy and study Mr.
Davis' works. It will prove the best investment, both of time and money, they ever made. As a spiritual philosopher, they will find him not only always in the advance, but always profound and far-seeing, logical, elevating, noble and fraternal, and such misunderstandings and misrepresentations regarding his attitude toward Spiritualism, would

. E. F. B.

#### =000000000c= The Davenport Brothers.

The Davenport brothers are still traveling in the South, and like all other physical mediums. they have been frequently exposed; that is to say, they have often met with those who because they would not submit to every whim of their fancy, have cried "exposure!" Notwithstanding the frequent rumors of their exposure. they are excellent mediums, and doing in their way a grand good work. The following account, which we copy from the Sumter Republioan, published at Americus, Ga., speaks for it-

"These wonderful artists gave to the people of Americus a second performance, on Tuesday night, to a fair audience. The exhibition is not claimed by the Davenports to be supernatural. or the agency of spiritual power; bu' they do not tell how the thing is done—of course not; that would spoil their trade. But, looking at the exhibition as the effect of natural causes, cultivated ingenuity and sleight-of-hard merely, it is no less wonderful and inexplicable by the it is no less wonderful and inexplicable by the most sharp and vigilant scrutiny than if ascribed to supra mundane influences.

"The question asked, how are these men able in so short a time—one minute by the watch -to untie themselves, and again, in the twinkling of an eye, almost, to fasten themselves with rope as before, cannot easily be solved by the spectators. The fact of such tying and untying is patent to all, but the way it is done is still a mystery to the uninitiated.

"The feat of throwing instruments about the cabinet, and out at the opening of the door, with such force as to reach beyond the platform-by men tied securely, hands and feet, to their seats, and a person sitting between them, tied to each, without the latter seeing or feeling any movement of the performers, was certainly a demonstrated fact, but the how is not one of the reve-

"The last scene—that of stripping off the coat of Prof. Fay and putting on that of another person, while the Davenports we esitting ten feet distant, on each side, and held by the persons selected for that purpose, together with the throwing of the instruments in every direction, as shown by the phosphoric light previously placed upon them—was the climax of the marvelous. We do not believe that Prof. Fay threw those instruments. His hands were tied behind, and his limbs in front, and the knots of the rope were scaled with scaling-war and stamped, and on examination afterwards no change was observable in the position of Mr. Fay's hands or feet. Some imp of darkness, whether mortal or otherwise, must have done the work so rapidly executed, and not a man tied to his position as was Mr. F. Such is our opinion at least.

"For eighteen years have these men been practicing these amazing feats of man pulation. There is no machinery—none of the paraphernalia of the wizard or magician-no wires, no concealed accomplices that have ever been detected. They have performed before crowned heads and inquisitorial and scientific conclaves, but never yet have the secrets of their exhibition been discovered, and of course the public are as much in the dark about it now as ever. Many ascribe the operations of the Brothers to demoniacal influences, others think they are spiritual manifestations, such as the hand seen to write on the walls of Belshauzar's palace, as recorded in the Bible, or the transfiguration scene, when Moses and Elias appeared to Christ and his three disciples, Peter, James, and John. But to one who is conversant with the various phases of spiritual phenomena, there is no identhy between the latter and the former. The communications of the mediums, revealing the past, foretelling the future, and giving names, dates and facts recognizable by the recipient, are on a higher plan entirely, than any material or physical pheromens which have been exhibited here.

"If the Davenports have accomplished nothing else, they have certainly shown marvelous ingenuity, and taught us to respect the capabilities and powers which the Creator has bestowed upon his rational creatures. They have also confounded the wise in their own conceit and given us this demonstration that 'There are more things in heaven and earth than are dreamed of in our philosophy."

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