

Grutb bears no mash, bolos at no buman sbrime, seels neitber place nor applamse: sbe onIn ashs a bearing.

|  |  | CHICAGO, MAY 11,1872 | 2. |
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|  |  | Wils |  |
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| Naturn <br> tistic |  |  |  |
| Smmer frms or that they cannot be crevited |  |  |  |
| But, when a number of similar re- |  |  |  |
| from persons of different |  |  |  |
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| d may not have the opportun |  |  |  |
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| The great interest wid |  |  |  |
| in the most extraordinary | Char |  |  |
| ourteen years of age, nephew of Mr. |  |  |  |
| Wilson, ironmonger, Market Square, <br> We shallow yr. Wilson to miv | ${ }_{\text {chi }}$ |  |  |
| of the de |  |  |  |
| The mediumship of my nephew commenced |  |  |  |
| mars ago in the following accidental | $\begin{aligned} & \text { go } \\ & \text { cie } \end{aligned}$ | wise inspected them, and say they | I turned quickly |
| moxtheche, and having read something of spir. |  |  |  |
| anlism, and heali |  |  |  |
| powers on the boy. I accordingly placed one |  |  | ly |
|  |  | the |  |
| ridere the aching tooth was located. In a few |  |  | tered, "I have been sent to fetch you. A |
| mineme |  |  |  |
| nand |  |  |  |
| 斯; but having read Barkas' "co |  | copy or feet four inches, (half the size of the | already dead, and, as I have told you, by an |
| $\begin{aligned} & (\mathrm{ven}, \\ & \mathrm{ne},) \end{aligned}$ | $\begin{aligned} & \text { give } \\ & \text { iden } \end{aligned}$ | original in Turner's collection.) was done be mber last: and |  |
| d with some of the phases |  |  |  |
|  | all the instructions. William Wilson was a | time. Turner said he painted them to use the | and turning suddenly stepped out at the |
| mediately there was written, Lee the | bol | pict |  |
| meant, when he replied, through |  |  |  |
|  |  | A REAL GHOST STORY. |  |
| Fars, After he had lain on the sofa about |  | is not worth while to tell me that the spir- |  |
|  |  |  |  |
|  |  |  | whom I bad beheld but a few moments before |
| dy |  |  |  |
|  |  |  |  |
| ery |  |  |  |
| are |  |  |  |
| (ester sister, as accurately as could have |  | till 1 try to come back myself, and cant and it is |  |
| since that time, he |  |  | any one in the village, to basten on before, and break the hideous truth to her as gently as |
| cantroling spirit who sanding by lis side, | knew nothing of the transacion, as it had | will say, I make no doubt, as my friends have |  |
| Chis Thur ${ }^{\text {a }}$, |  |  | (tul |
|  |  |  |  |
|  |  |  |  |
| friends to assist me from ti |  |  |  |
|  | , | had been asleep. You will be equally mista. |  |
| Parker) has continued to sit with |  | ke |  |
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| diumship have been produced- | w | of |  |
| wible moving, rapping, seeing spirits in the | the cotilin. However, all of these signatures | walked through |  |
|  |  | night, | was anything. |
| tro years | duced while in earth-life, by the persons whom | l $\begin{aligned} & \text { ever yet caused } \\ & \text { been, all my life }\end{aligned}$ |  |
|  | Mr. Wilson has also had the signatur | son; so, no sick | while Atwick himself had been a universal fa. |
| dis passage from the shop to the | William E. Channing, who frequently writes | me through long, |  |
| lure seen a table in the |  |  | terms than any one else, reeieve, ana hiough |
|  | vie | log | haughty reserve, I had every reason to believe |
|  |  |  |  |
| duoed very crude sketches, regularly for some |  |  |  |
| tine |  |  |  |
|  | known anything. On our visit to Mr. Wilson, |  |  |
| school at Bexley Heath, for twelve months- |  |  |  |
|  | Hare, and essays on Phrenology and Mental culture by Dr. Gall. Sometimes during the | Dr. Fe town ten | was so stricken ement that I had re |
|  |  |  |  |
|  |  |  |  |
| , | painting. At present, this writing has been so | so |  |
|  |  |  |  |
| ave been produced. |  |  |  |
| $\triangle$ visit to the medicm. |  | 1 th | . There were no lights about the house |
| isited Mr. Wilson during the early part | by the spirit. They were kind enoagh to al- | brious climate and bracing mountain air might | some one had come on the same errand, as I |
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| $T_{\text {to ake }}$ the task of hanging them unassisted. | the morning after the little copy of Cl | things. 1 sh | sufficiently to get here before me, and alone?" |
| A painting of the human foot hangs horizon- | Harold's Piligrimage was produced, it was | ing an opera | d. |
|  |  |  |  |
|  | - | window on the giant mountains, which were | out the words, belonging to nothing morta, |
| pinted in that position, as it occupied several | G |  | said slowly: "I am here, in the spirit, before you, Jerry; my body follows on space over |
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| power of conception, the |  |  |  |
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|  | many tests as now, and his faith was necessa. |  |  |
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|  |  |  | stepped hack and gave a long, 1oud rap upon |
| hands upon the | ${ }_{0}$ | the but | mp |
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Anvome $\}$ NUMBER 8.

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##  Progressive Communities.

 If we take our alchessy into light. go down intothe crude realms of matter, we find every elethe crude realms of matter, we tind every ele-
ment with its fated counteratri, inherently in-
dued with the momentum of attraction and re-







 and spiral path of progesochl dualit




 Men and women must be taken as we find
them, and not as we fancy they sliould be. To seek for perfectly balanced affections or
thoughts, in our present stage of planetary progress, would be an overracech of the designs of
infinite wisdom, and leave us chasing while substances decide our folly. Then let
me take the ruling passion, and the dominant thought, and follow them in their tendencies.
To avoid complication, I will first analyze the affectional in relation to the intellectual; and in
another chapter, the power of the intellectual another chapter, the
over the affectional.
Man's affectional
into seven distinct elements combining what is commonly termed the love.principle, or
Love. To say "free-love," in present progress,
or in any stay or in any sta ge of progress where generai har-
mony does not prevail in social and civil life,
is simply supererovation is simply supererogation of terms, and has no
applicable meanng, so long as one of the seven
elements of love is in anywise dominant over the others, or antithetical to a soul of harmon-
ious proportions. In this age of the world,
with the withe he damp fogs of the lower propensities
enveloping the earth, and with but few faint
gleams of raternal and celestial light penetrating the clammy darkness, while our planet is
dripping with the baptism of wars, tumults
and famines of the centuries, "free love" would signify freedom from restraint to the dominant
passion, and to the dominant element of an un-
devel pasveloped, unbalanced, selfish, calculating and
conspiring intellect,-to advance, to shield, and
cols to gratiff, whichever of the first five elements
of man's duality that may be predominant with
the millions. The seven. elements of love, viz:-Self love,
sexal love, conjugal love, parenal love, filial
love, frateranal love, and celestial love, truly
and typically and typically represent seven distinct period
oi human history, viz: the granite age, the al
luvial age, the herbial age the sensate the , the
huma human age, the spiritual age, and the harmon-
ial age. In a general sense, the first five of these pe
riods are still in dominant existence, and et
nally will
of se, somewhere, through the evolution of the universe, on the rood rrom animat to
man, from savage to civilized; and they only
lose power as the human enters the spiritual,
as the filial enters the threchlold of as the filial enters the threshhold of the fra-
ternal.
Now let metrace the record of a characteris tic race of people, the Hebrew, in its miyrations
up the noountains of progress, as frar as in shows
evidence of advancement, and follow the line
through the Anglican nations: st. From the dimmest trace of Hebraw his
tory, to the birth of MToses, we beholot the dark
mantle of self-interest enwrapping every move
 waged, captives were outraged, plunder di
vided, babes murdered, and naions seized
their lands and placed in bondagee the Good
the period is the type of the jealous, hateful
graspin


 ish history teems with inscribed thousands on
immortalized witnesses to the genius of pa
rental love. Men and women labored and stored for the
born and unborn, transmitung forever, in fee
simple, the ripe fruit of exhausted energy-t
whom?-To children that might, could, or
 compensation, which, when quickened into be
ing assumes the form of filial love, and
5th. - Social progress, with the four accesso
5th.-Social progress, with the four accesso
ries attained, all powerful, with the fourth dominant, receives a new impetus, by the rising
sun of Western Europe, when, by the magic
power of the growing element of tilial love,
worthy sires become the praise of noble sons. porthy sires become the praise of noble sons
Great adventures and deeds of daring, may
well take their date from the birth of Colum
bus, when filial revere the great encampment of humanity. Adven
ture filled the world with the record of heroi
deeds, fathers were emulated by their sons, and deeds; fathers were emulated by their sons, and
mothers by their daughterss the family tie a t
tained an air of sacredness, and the first five loves sought their level in monogamic ma
riage, with filial love as the ruling element, an the preceding four as accessories.
with the advent of Spiritualism, brings us t,
the dividing line, where the filial gives domin
ion to ion to a brighter, purer, and more powerful
element-fraternal love-whose innate power lay dormant through the tumults of the age
but when awakened, gleams up in streams
golden light, and the ascending path of our golden light, and the ascending path of our so
cial being becomes wreathed in new beauty,
new truth, new hope, new aspiration, inspir new truth, new hope, new aspiration, inspin
tion, and destiny; new cost, and new compe
sation. 7th.-All that can be said of celestial life
in hope and prophesy. In hope when all in hope and prophesy. In hope, when all ate
as the emanations of light; in wisdom's sele
tion, and love's attraction. In prophesy, when as a thousand years, the lion of the intellect
has laid down with the lamb of the affection
in fraternal wnity in fraternal unity; when association is made by
soul-attraction and not by the material bonde
relations of kith or kin the glory of their own attractive beauty-
washed from the stains or granite, alluvia, and
miner mineral and animal pollutions, and when one
grand harmonic unity rules all terrestrial con-
ditions
ditions.
The millions are yet in the first stages of so-
cial development; the thousands are yet in the
ind intermediate, and the hundreds are gaining the
altitude of the higher planes of life.
It is for the hundreds that I write, It is for the hundreds that I write, those
who are ready to meet tife's issue on that level
ment, in ernal lone will be the governing ele.
metion with its mate-clement of the soul.
In the application of this social problem to
nit progessed but progressice communities; and in view of this, the marital relations take shape
according to degree of progress. Howbeit, the inspecting genius of this unitary movement
raises the standard of pure monogamic marriage, - not as it is practiced under present law,
-as the only marriage where reproduction
walks in walks in consonance with the laws of progress.
All marriage being governed measurably by
the existing usages and customs of nations, for the protection of the inborn molts of offspring,
whatever progress is made in this retation, is
necessarily made in harmony therewith. Bible.
communion stands as a mystical fungi of an
effete agee and complex manriage, on the one
hand as a doctor of the excrescence of seval
hand, as a doctor of the excrescence of sexual
misidirection, and on the other hand, ns a safe-
guard against conjugal infidelity; and as such,
in has its merit. It it is better than e either of the
evils it shuns, thouch it fails to meet the himher

## demands of the duas relations of individuaize souls. Thus it sands upon expediency, an not upon principla

| ism v. Religio <br> by Ј. r. backus. |
| :---: |
| criticism from the pen of Bro. T. S. Givan. This is as it should be, as by agitation er- thought and the conflect of ideas, truth is certain to be developed. <br> In the course of these articles we shall endeavor to advance such thoughts as accord with our highest conceptions of truth; not with our highest conceptions of truth; not claiming, however, to have discovered the philosopher's touch-stone of infallibility, we ear- nestly solicit from our bretlren sive movement such friendly criticism and discussion of our thoughts as any may feel disposed to indulge in. <br> In our first article we only attempted to state our position, leaving the proofs to be brought forward in subscquent communications, and we shall now proceed to give some of the racabut reject in toto the religious character which many well-meaning spiritualists seem so intent upon cion Givan and others who differ with us, of Bro. to exuse us from pausing to review their critt to excuse us from pansing to review their criti- cisms until wo shall have presented our argument in full. Please give us a carefol and candid hearing first, then we shanll be ready to debate the question, and if unable to meet your objections, we will acknowledge our error, come forward to the anxious seat, sue for |
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##  <br> Terre Haute, Ind ion.

## Lyle Station, Minnesota.

 Dear Journal - We have been having quite an exciting time here for about themonths. First came J. L. Potter with word
of cher to our litte flock and of condemna
tion to all hypocrites. He gave sooner was the field clear, than he commence
son
a most Spiritualists; not one escaped the venom of
his tongue. He went on to say that "the Iowa
State Assoiation of Spiritalists, at one of
their former meetings, had denounced thi their former meetings, had denounced thi
Potter who was traveling through your coun-
try, as try, as a a low-lived blackguard and a liar.'
Natually the Spiritualists present were some
what rete the gentlemanly qualities and the perfect r
racity of our State agent, and mind you, this after Mr. Potter had left us.
After Mr. Nichols had ceased his tirade
the evening. I secured the evening, I secured an introduction, an
asked him, irst, if he was acquainted wit
our Mr. Potter. "Well, sir, I wish to know particularly
you had reference to J. Potter when yo
said he had been denounced as a low-live
black guard and liar by an Iowa Association

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Waterbury, Connecticut.
 he statement of Mr. Simmonss seemis
(ruthful. You probably have bect


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|  | comet |  |  |  |
|  | acter of inter－electro－chemical action，which concentrated carbon，and produced one of the most marked geological periods，and which sub－ | \％ |  | DR．JOHN A．ELLIOTT，THE HEALER， |
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|  | amorphic and transitional formations．As the temperature of the carth diminished and these formations progressed，they began to present |  |  |  |
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| Intere | sive foot－prints of the germinal development throughout all time Owing，however，to the low order of both |  |  |  |
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TERNS OF SUBSCRIPTION:










chicago, satubdar, Mar II, 1872.

The Search atter God. Mr. Francis, our associate editor, and the
medium throgh whom the abore-named series medium hirough whom the abore-named series
of atrices are given, was unexpectedy de-
tained at his home in Kanses, where he went a fex days since, on business; hence, the omis-
tion to publish, this week, a chapter in the sion to pubbish, this wrek, a chapter in the
series. We expect him back to his post before the next issue,
objections Discuse
Why are th
manifestations This inquiry often arises in the mind of the investigator. And why, say they, were the
first demonstrations of Modern Spiritualism so bhemo so disgusting to refined people? And
why is it that mediums are eccentric in their why is it that mediums are eccentric in cor-
motions and manners, and why are they con
torted in countenance and nervously unbaltorted in countenance and nervousty unbalabout in an unseemly way? And why in the
early stages of their development are they early stages of their development are they
compelled to clap their hands, dance, and talk all manner of gibberish? Why do they sit in circles, and even in dark circles, greatly to the
disgust of refined Christians? In a word, why can not spirits come and talk andstshow themselves to their friends in broad daylight, and
face to face, without the interposition of low, lice to face, without the interposition of low,
disgusting, immoral, unchristian people called mediums?
Why need Spiritualists and Spiritualistic people, religious books, religious newspapers? Why not let everybody believe in church dog. mas, the infallibility of the Pope and the holy
Bible? Bible?
If they would only be like Christians, it would be so much better, and then we would
believe in Spiritualism. Such a kind of Spiritualism would not be so repulsive. Good Chris tian Spiritualists we could endure; but "oh,
my" who that have any respect for themselves can endure these queer pepple? Who .an bear that their dead friends who heve gone to their home in hearen, or are asleep in their graves, home in hearen, or are asleep in their graves,
will willingly come to such places.
whey Tould not do so when they were alive, and
now they are dead and gone to God, I know they wont. It is all the work of the Devil,
and all mediums and all mediums are impostors, or worse-
bewitched by the Devil! I Itell you I wouldn't go to seances seven if $I$ nnew that all my friends to me. No: I wouldn't go to such low places and mix up with such low folks if I knew my to meet and talk with me there. No I wouldn't Such in substance are the inquiries made
and the declarations uttered every day in the and the declarations uttered every day in the
week in different parts of the country. And yet, despite such queries and declarations,
more or less of the self-same people more or less of the self-same people are, day
by day, from a train of unforeseen circumcances, led to do the very things they
test against and avow they would not do.
Would not Wauld not go to such a ccircle if you knew
that by so doing you could meet a loving departed mother!
mind is under the is only uttered when the slavish fear of what influence of prejudice or a snce might say who was equally prejudiced. Soarcely a day passes in which many of the class referred to are not converted to the truth of spirit communion. A dear friend who stands high in public estimation incidentally refers to his or her experience, - mentions the fact that sweet communion had been held by
bim or her with a beloved friend bim or har with a beloved friend or relative, Sngers and its little mouth, so as to cireesg an kiss, and speak words of affection even a
oflore the monter death divested it of it
mortal body. Or perhaps a loving companion,
a sainted mother, an dear brother or sister had
returned to the fam

How guick prejudice
ceases when such
by a friend finds a listening car. The phillos phay of ppirit communion, when divested of
in dogmatic religious theorizing, is more con
chin to the mourner than nif
liton that can be admintistered
 ical power-every soul would hope that spirit
communon was rue But for prejudice every
one would not only hope that it is tree, , but
they would seek for such communion and test

Inded the bitter prejudice that has hereto oroce



 There is a soul satisfaction in communion an give. It robs death of its terrors. It ainty in regard to the condition of the loved
ones gone before, as no power on carth has However prejudiced the mind may be, there are moments when the horrors of the after
ife as contemplated by the light(?) of old Theol
gy, are most terrific-if believed. If true, agy, are most terrific-if believed. If true,
who knows what may be the final destiny of Under such painful suspense, what would give peace of mind and satisfaction to the sou
like words of consolation and affectionat caresses from the re-materialized lips of the
loved one who was the subject of so much anxiety?
Reflect upon the subject and the foregoing
inquiry. Ponder it well, o blinded, prejudiced evotee of a mythological religion. Tell us, of the truth of spirit communion why you ndulge in such rank prejudice against the most ho
kind.
We ask you not to believe in a dogmatic or a pledge. We ask not your assent to any
aw or sectarian code. We ask you not to lend your influence to build up this or that "ism" or movement in society. The Philoso
phy of Life has no pet objects involved. Its im is simply to enlighten the minds of the people; to demonstrate great truths by fact your honest convictions. It asks not that you your honest convictions. It asks not that yo your highest
or not to do.
Spiritualism in its legitimate sense, invites he world to witness a truth. It leaves every one to be governed by that and all othe truths in proportion to the impression made The Philosophy of Life recognizes the principle of progression and eternal development; hence dge are the pulverizers of fossilizations; wi lom reconstructs and builds up the waste

We will
We will now in a few words attempt to were incorporated into the introductory par f this article.
There are multitudinous phases of spirit hat all is done in scordance with the law of life, whose manifestations are infinite in varicty. There is not an object in existence which does not contain a living and ever active Spiritual principle. Every object is a demonstration of Spirit power.
Special manifestations, superinduced by in
dividual intelligences on dividual intelligences on the spiritual plane, strictly in accordance with natural laws. Our ignorance makes us deem them marvelous an
limited in number. No sooner does a so-called mited in number. No sooner does a so-called
wise man suppose that he is capable of demonstrating such manifestations to be the result of something different from what the intelligence producing it claims it to be than, like the everchanging kaleidoscope, it presents a new phase. Intelligent men and women on the spiritual plane desire to agitate thought among men
for the development of mind. Hence new phases of spirit power are being continually The early
The early demonstrations of Modern Spiritthe minds of the people were so low and sensuous upon the subject of spirit communion they could receive none higher. The trance medium, the writing medium, the artistic
medium, would have been persecuted even unto death as necromancers and witches, even down to the last quarter century. Such is the power of superstition and religious intoler-
ance. Wisdom dictated that it should be ushered in by the tiny raps-that no bigot could reach to persecute. By degrees the minds of wise doctors of medicine (who are own brothers in simplicity and assumption to the doctors of divinity) having accounted for them upon
the hypothesis of the snapping of the toe-joints the hypothesis of the snapping of the toe-joints
of the Fox girls, the moving power gave anby step, a multitude of phases of spirit communion has been demonstrated.
 Persons upon the negative plane of life are
more easily controlled, as it requires a positive
effort of a spirit to control a medium, even as nore easily controlled, as it requires a positive
effort of a spirit to control a medium, even as

y controlling or wandling a thing, no are

## your are p table can a

he motions induced harmonious and agreea-
te to the beholder or ecceatric and fanciful.
Mediums sit in circles for development Mediums sit in circles for development, just
a we perform any other task to nny definite ond for the
ine of duty.
In a future article. This is already far too
lengthy.
Questions and Answers.
A Professor propounds the following inqui-
ries:
Q. How can I become a medium?
A. Wedon't know that you can ever become
a medium. You can try in thisway. Devote
two evenings in each week-one hour and a
half at each sitting - for that purpose, either
nlone or with a few friends.
If you sit with friends, have none in the
circle but those who are fully devoted to the
experiment and will meet with you regularly
each evening agreed upon for experimenting,
Q. Being a musician, would my develop-
ment as a medium weaken my musical powers or would
in spirit-1 A. Spirits always operate through brains
adapted to the work in hand. Hence it
ollow then follows that the law of sympathy or aftinity
would bring you en rapport with the class o pirits referred to, and they would intensify
your musial powers.
Q. Do Spiritualists generally believe in the
abis. Bible name, and that in that book are recorded many
things which are known to exist at the present
day, as well as many things that are untru
and improbable in the nature of things.
Q. Was Thomas Paine a Spiritualist?
A. Not in the sense in which that term is
accepted at the present day.
Mrs, Blair, the Spirit Artist.
Mrs, Blair and her husband contemplate
taking a trip west the present tummer.
Her spirit guides have marked out a pro-
gramme to this effect. To the end of doing
all the good during the journey that can be
done, they will stop for a few days at points
can and be comfortable, uniting their hands,
sitting down let all who can unite in singing
some lively songs or in chanting some-
thing pleasant and agreeable. The object of
this is to harmonize the minds of all present
apon a similar triin of thought, and to render
all negative, freeing each from cares and anx-
iety. Indications of an electric or magnetic
current will be manifest to all in a short time,
y an apparently cool current of air passing
by an apparently cool current of air passing
over the hands. Some of the hands usually
aver spasmodically moved, sometimes with
are
astonishing rapidity, which frequently results
in the hand thus moved being developed to
write mechanically or subjectively to the will
of a disembodied spirit. No resistance should be made in such cases, but pencil and paper
or a slate and pencil should be furnished and placed on the table before forming the circle
Frequently the raps are heard upon the
table, or the table is tipped. table, or the table is tipped. In such cases a
conversation can be held with the spirits man festing. One rap or one tip of the table i
used to indicate No; two, Don't Know; three Yes. Instructions for further conducting the circle will thus be given. Some may be devel
oped in such circles to the phase of trance mediums; some very perfectly, others to
phase but little above their normal condition phase but little above their normal
Others may be raised to such a plane of sens tiveness that they simply reflect the opinion of ane members of the circle, or of some one who
asks questions. By pursuing substantially the course indicated good mediums are often deve with success if they manage judiciously, a tion is kept up, the minds of those present are which their own the positive condition, in element used by spirits in getting en rapport with individuals who can be used as mediums. To the end that a negative condition may
obtain, it is better to have a little light only in he room. Light is positive; darkness negadive. If it is the desire of the investigators t develop mediums for physical manifestation and let the hands of all be firmly joined, with some light musical instruments lying upon the
table. In these circles all who in singing lively pieces-familiar songs, with animating choruses in which the entire company can unite. The result, in due time, wil with the loved ones in spirit-life,-as tangible to the senses as when in earth-life.
In these circles the elements eliminated from the brains and bodies of those forming the cir cle are chemically combined by spirit friend so as to re-materialize their spirit bodies, ren
dering their touch dering
senses.
Thet
The truth of this proposition is demonstrable to those who will patiently investigate. We a reply to our friend's inquiry. As it was made in a spirit of honesty, so we have answered, and we cannot refrain from asking
our readers to experiment thoroughly for thenselves.
Our q
are often held in darkened rooms. This we made clear in the foregoing reply to question
first. Where is the good of spirit commun
Q.
A. This question is often asked, but as ofte questioner. It demonstrates immortality. proves that our friends, when apparently sepa rated from us by death, are really as near to us as before that change;-so near that they
can take cognizance of our every act,
respond to our calls when we make proper
conditions for communion with them explains the nature of the next sphere of exist-ence,-the geography, the appearance of that
other world, the condition of the inhabitants thereof, etc., etc. Through spirit communion we get wisdom-we get k
the true savior of sinner
Q. Do the spirits of mortals ever leave their bodies and return to them before the fina eath of the body? 1. There are well-authenticated facts that
convince many that such is the case.
Q. Why do some people on awakin

## tricate paintings blindfolded before such audi ences as may be assembled; be they many o few

Such seances are always a success, and are
attended by all classes of people, to witnes such marvelous works of art through the hand
of a person that they know is most securel
We state these facts in regard to this mos remarkable medium, that our friends may
avail themselves of the privilege of seeing the
beautiful works of art through her hand, and the benefits of the test
given through her. Those of our friends who feel that the a home for a few days, a.d allow thei
neighbors to call for the benefit of her medi umship, will be farly compensated for so blessed by the angels, who are using every
means in their power to convince mankin not only of the immortality of the soul, but
the nearness of the spirit world, and of thei powers to commune with and impart kno
edge and happiness to loved ones of earth. ings in our reception room, that we value most beyond price. Her exquisite work
She will start on this visiting tour so soon o indicate to her what route it is best for
Let all who desire to extend to her the invitation indicated as acceptable, respond at
once, as the route she will determine to take those who write her upon the subject.
Address Mrs. E. A. Blair, 34 Atlantic Block

## Spirit Likenesse

We are in receipt of a number of photo-
Mumler, the spirit artist, of Boston. They
are very distinct, and are
relatives as true likenesses.
spectfully invited to call at our recention room
and examine them at their convenience. We
invite artists especially to call and see them, and our columns are open to their criticis against the fact of their being truly spirit like us, Mr. Artist, just be most happy to put your whing, and we will be most happy to put your
work exhibition. But until you can do something more than to blow "humbug," we being done in the arts and sciences by spirit power than you ever dreamed of in your
protestations that spirit portraiture is a fraud. Of the fact of Mr. Mumler's being a medium through whom spirit likenesses are given,
there is no more doubt than there is of there is no more doubt than there is of any
test of the matter should patronize



 Here is cold comfort for an unwilling skef I turn to the New Testament, hoping to foo
some sure foundation for an assurance of in
moestity mortality. True, much is written upon the
faith of a spiritual state, and much sooni
moral teaching cnunciated, and the primitiry
Christians doubtless suffered persecution in thousand various forms, implying a living faitl
in miracles they had witnessed. Ob, that 1
had lived in those dvys!
We are assured by We are assured by Jesus after he had rike
from the grave- Lnke xvi, 17 . "And they
signs shall follow them that believe; mn
name shall they cast out devils; they shanls spent
with new tongues; and if they tring hing it shall not hurt them; they shall hiv
hand on the sick, and they shall recorer."
I ase or



A Card from i. B. starr

furniture and e
A. Because
extent.


Our Correspondence.































 many converted from their prejudices. There
are true souls there who would now stand by
me in my work, with confidence and respect me in my work, with confidence and respect.
On this ine of railroad are many places open
to the brave and true missionary, but the exto the brave and true missionary, but the ex-
pense of travel and hotel fare, the scarcity of
money and the rage for speculation, makes it money and the rage for speculation, makes it
at present truly starving iteld for the worker.
The only compensation is in finding occasional service on better ground. I must heree express
my sorrow, too, in finding some "Spiritualists" perfectly infatuated with promises of fortunes,
Which are to ob dug out of some Kidds hiding-
place, and pleading inability to help on the place, and pleading inability to help on the
cause of republican reform by a truly humane religion; and at this crisis, too, when our pre-
cious liberties are in such danger, these mistacious liberties are in such danger, these mista-
ken souls verily think immense fortunes may
be unearthed to them, from lead mines, oil wells and Kidd's pocket; till at last their little
competency is frittered away, and they ind
themselves reduced to poverty. Thus huncompetency is rritered away, and they lind
themeleles reduced to poverty. Thus hun-
dreds of dollars are sunk in these experiments,
when they when they are too poor to support the angel
gospel with an ocasional subscription. Do
Dhey not pay dearly for gospel with an occasional subscription.
they not pay dearly for theirs schooling?
In Kansas City 1 found the friends alive




 Our Anniversary ball at Kansas City, held
on Thursday evening preceding the 3ist of
March, was e happy re-union to all attending
and the fine collation, danceand short spech,
with the pleasant chats which enlivened the
 City has some noble and brave workers, and
hight-toned, honorable Board.
galisming out to Lawrence, I found the rev
vaist Yalist, Rev. Hammond, had mode a fiamou
lift here, hand his name, was in the mouths
all ihe churches. Litulo children had bee
frightened into "conven

















 Test of the wordd An Arstina misisionares to the



 the curse of their being set apart to become
holy, insted of their forsecen holiness bein
 Thist unto cerres
 Hem to be sared.
The Nethodis
 this materes, Butut there is is no reprobation to

 In Romans ix, Pault teaches the tospererieg






 sill graat reformers in the world in relifigion

 own geparate good bot tor tho good of thit as it seems to me, is clearly, Pauls doctrine
election and non-election.
Luther Luther taught a most wicked and unreason
ble doctrine of justification, by faith, withou
good




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## Chandlerville, Illinois,

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## From Whence Cometh these Things

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Hes
"E. V. Witson, the well-known lecturer aud toest




 1 Call Convention.

 ence meet ing, to be known by such name as in the
wisoom ot the Convention my be determined on.
This meeting will be called to order on Friday
 twenty-four miles west of Chicago, on the Gilena
Branch of the Chicago \& Nortrwwestern Rairoan,
and will continu its sessions through Saturday
 us in council, hlus taking counctil one wis the
other to the good of all humanity.
tet us come together in truth thang council with each other, asking the angels to bo our
helpers. Let us know ach other here, that we
map
 Kane, and Deseen coude with the friends of free
ments have beon
thought Wheaton to entertain as many guests



B. Y. Wilson's Appointments for May. We will speak in Bonaparte, Iowa, on Friday
and Saturday evenings; also on Sunday morning and saturay evenings, also on sunday morning
and Sunday erening, the 3d, tth and 5th,-four
lectures.
$\cdots$ SPIRITUALISM.


Spiritunism is a subject which interests all
classes of pooppe. Some, because they are perClasese of people, Some, because they are per-
suaded that sipits ofthe eaparted do reurn to
earth and communicate with the loved ones lefft beenind, and others because they believer it
to b mad
up of trudd and aburdities, and desire to see its deception exposed My firs

 pains, the result of accidental poisoning , and
haning heard of many curse pertormed by her,
also
 seeress no acquaintance with the medium, and
sha could have had no knowledge of me, as
s.

 Troom withi iinness consequent uponined to my
ing, of which $I$ have spoken.



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 Iha doo not tnow," she replied; ""our guard.
fill hiris do not tell me whether or not you
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Animal Magnetism.
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a Physical, Mental, Moral, and
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STMATUVOLENOE




CLAIRVOYANT WANTED



## Natain

Boati34, Wabaikl, Ind.

The Great ${ }^{-\ddagger-}$ Rencor generally have eets of teeth made in time to return in tue
evening. If the time proves too short they can beta. With Steel-plate Portrait of the Author




