

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

# VOLUME XII.

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## PSYCHOLOGICAL PHENOMENA. Another Painting Medium.

#### (From Human Nature, (England.)] some forms of artistic mediumship are so straordinary, that they cannot be credited without personal observation, or corroborative instances. But, when a number of similar regilts proceed from persons of different ages, sitions, and degrees of culture, then the cumulative evidence becomes overwhelming, and these who may not have the opportunity of sitnessing the phenomena, can, with safety,

The great interest which has been excited by Mr. Duguid's trance paintings, has recently been supplemented in the most extraordinary manner, by the performances of Charles Swan, Thomas Wilson, ironmonger, Market Square, Aylesbury. We shall allow Mr. Wilson to give an account of the developmet and history of the medium in his own words :-

The mediumship of my nephew commenced about six years ago in the following accidental manner :- He was suffering very much from toothache, and having read something of spir-jualism, and healing mediumship, I said, in sport, to my wife, that I would try my healing powers on the boy. I accordingly placed one hand on his head, and with the other com-menced stroking down his face on the side where the aching tooth was located. In a few minutes he dropped off to sleep, and I laid him on the sofa. In a short time I perceived his hand moving about in an extraordinary manzer; but, having read Barkas' "Outlines of Spiritualism," (given me by a relative from Newcastle-on-Tyne,) I had made myself ac-quainted with some of the phases of mediumship-that of writing among the rest. I ac-cordingly put a pencil into the boy's hands, and immediately there was written, "Let the boy alone; he is all right—Mary." I asked the hd what he meant, when he replied, through the pencil: "It is not the boy who is writing, but I, your sister, dead now about twenty-two years!" After he had lain on the sofa about ino hours, his hand again wrote, giving me instuctions how to awake him. I did so, and the first question the boy asked was, "Where is that lady who has been laying hold of my hand?" I desired to know what he meant; and he described the form, features, and every particular of outline, height and size of my deceased sister, as accurately as I could have done myself. The toothache had also vanished. Since that time, he describes the particular controlling spirit who influences his hand, as standing by his side, and placing one hand upon his. Though entranced, he knows that his hand moves about, but he cannot tell afterward whether he has been writing, drawing, or painting. After discovering his mediumship, got a few friends to assist me from time to time in sitting at the table. One of these friends (Mr. Parker) has continued to sit with us very regularly from the first up to the present time. In this way, nearly all the various phases of mediumship have been producedtable moving, rapping, seeing spirits in the trance, and so on. When his mediumship had continued about two years, he began to see spirits as he went about the house or town. I have known him to describe as many as six different spirits on his passage from the shop to the bedroom. I have seen a table in the parlor dance about very considerably, no one being nearer it than, at least, six feet. About two years ago he commenced to draw with the lead pencil, and produced very crude sketches, regularly for some time. Then strange-looking animals, with short descriptions, stating that they belonged to one or other of the planets. He attended school at Bexley Heath, for twelve monthspart of 1870 and 1871. In the early part of last year he again sat at the table, and the drawing proceeded as before. Water-colors were then asked for, and a great many little things were done, getting better from day to day, until about May last, when oil colors were required. Since then, a list of pictures, fifty-one in number, have been produced.

door was locked from within, and the medium and the spirits were left to themselves, with a comfortable fire and a lamp. The principal controlling spirits say "good night," by raps of different degrees of loudness. John Wilson, who does the carpentering and framing of the pictures, gives three knocks, while Hogarth gives a whistle. Hogarth is a very jolly fellow, and, in concert with his fellow-spirit, John Wilson often makes merry for interint the state Wilson, often makes merry, far into the night. The thumpings and dancings are sometimes tremendous, and the tin whistle and concertina are sometimes played both together, showing that some powers are at work on the instru-ments beside the hands of the boy.

short sentences, one of which was to request us

to leave the room. As soon as we did so, the

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

A number of pictures are in progress, by Sir Charles Easlake and W. Hogarth. The former is engaged on portraits, and the latter is very characteristic in pen and ink sketches—one of which is a beadle. Others are equally comic in their treatment.

The medium comes out of the trance about four o'clock in the morning, after which, he goes to bed, and sleeps until he has had sufficient rest. His leisure time is spent out of doors, in the open air; but, occasionally he goes into the trance again, during the day, for a short time. All his movements in this respect, are dictated by the spirits, who give instructions as to when he is to be entranced, and for how long. The spirits can entrance him themselves, by sitting for, perhaps, twenty minutes; but as it exhausts the power to do so, they requested Mr. Wilson to operate as described above.

Several spirits control the medium besides the painters; and their autographs have been given, as well as sketches-indicating their

identity. (Lithographed illustration.) Mary Wilson is the writing spirit, who gives all the instructions. William Wilson was a doctor, and used to carry a skull and cross-bones depicted on a card, and fixed in the top of his hat. John Wilson was a carpenter, and does the framing, fixing, and other mechanical operations. H. Seymour was the son of a former employer of Mr. Wilson, who thus describes the symbol of posite that name:-- 1 ne £5 note in front of H. Seymour's signature, I consider an excellent proof of identity. The writer of that signature went to reside at Brighton for a time, and during his residence there he wrote to me to loan him £5. I did so, and the first time I saw him afterward he honorably returned it. I had forgotten the transaction until I read the meaning of the symbol drawn opposite his name, for I could not understand the meaning of it myself. The boy knew nothing of the transaction, as it had never been mentioned before him, or even brought to my mind, as the money was honorably paid to me, and I had therefore no longer need to entertain thoughts of the transaction." Henry Argus was a relative of Mr. Wilson's, who used to tease him for a tin teapot, and in memory of the joke, he had it placed opposite his name. William Argus, another relative, was an undertaker, and proves his identity by the coffin. However, all of these signatures are recognized by Mr. Wilson and others, as genuine, and fac-similes of the writing pro-duced while in earth-life, by the persons whom they represent. Mr. Wilson has also had the signature of William E. Channing, who frequently writes lengthy communications; also, those of J. Wedgewood, Dr. Gall, Sir Isaac Newton, Cuvier, and Robert Hare. That of the latter is an exact fac-simile of Professor Hare's signature as appended to his engraved portrait; hence, it is not such a good test as the others, of which neither the boy nor Mr. Wilson had seen or known anything. On our visit to Mr. Wilson, we read communications in Cuvier's peculiar hand-writing; also, messages from Professor Hare, and essays on Phrenology and Mental culture by Dr. Gall. Sometimes during the night, as much as fifteen pages of foolscap of this writing will be given, in addition to the painting. At present, this writing has been so abundant that it has somewhat interfered with the painting. On the occasion of our visit, Mr. Wilson wrote some questions on a piece of paper, and in the morning they were answered by the spirit. They were kind enough to al-lude to our visit in pleasing terms, and added, that success would attend all our enterprises for the extension of Spiritualism. The set of portraits of inhabitants of the planets are described at great length. Perhaps we may be permitted to give a special article on them at another time. Indeed, a great deal of explanation has been given at various times, which is all carefully preserved in a series of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson tried in vain to get the name of the picture, but no further information was afforded him, so he had no alternative but to take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time he had not received so many tests as now, and his faith was necessarilly not so strong. Accordingly, he came to London, and brought the small picture with him, and on looking over the Turner collec-tion, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, twitchings, he becomes at once unconscious. He cannot paint when strangers are present, and even not well in Mr. Wilson's presence, although he has seen the work going on. He can even write with difficulty while there is any stranger in the room. He wrote a few

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Wilson thoroughly confirmed the truthfulness of the spirit communications as he was entirely ignorant of the existence of such pictures until he verified the statement of the spirits by examining the originals in the National

Such is only a slight view of this wonderful instance of mediumship. Quite a number of pieces are now on hand, but the spirits do not permit the paintings in progress to be looked at. At one stage of development, a number of

Gallery.

chalk and crayon drawings were produced. The portrait of Dr. Robert Ceeley, a gentleman living in Alesbury, has also been painted, and is at once recognized by the greater proportion of those who see it, and know the gentleman. The medium is now engaged painting the spirit Mary Wilson, who departed this life upward of a quarter of a century ago.

Mr. Wilson states that he has had one in stance of direct spirit writing, and about four years ago the boy wrote about twenty pages of poetry.

A great number of people have seen these paintings, and two eminent artists have likewise inspected them, and say they manifest many points of excellence.

The composition of the pieces are considered of a kind far beyond a school boy's concep-tions, or, indeed, any but a painter of considerable ability.

Mr. Wilson begins to see spirit lights about the adjoining room, in the dark, and he told us of a great number of instances of psychological power, which are gradually manifesting themselves.

The works are done in quick time. The large copy of Childe Harold's Pilgrimage-four feet by two feet four inches, (half the size of the original in Turner's collection,) was done between the 14th and 24th of December last; and eight other smaller ones were done in the same time. Turner said he painted them to use the paint on his brushes after working on the large picture.

> ----A REAL GHOST STORY.

It is not worth while to tell me that the spir-

they will find themselves-in the dark, as I am." I struck myself a sharp blow on the forehead, as if by this means I should effectually floor the goblin thoughts that were bewitching me; and drawing a parlor match across the green serge that covered my table, I lit my lamp and reopened my book. But, strange to say, I could not collect my thoughts.

"I am tempted," I muttered, "to go for At-wick and Fleet and Jones, and have a rubber at whist, for it seems I am determined to be at cross purposes with time this evening." sprang up out of my chair as I concluded, for a heavy thud, sounding like the falling of a human body, struck distinctly on my ear. I glanced hastily around the room, and, as nothing was disturbed, listened for a repetition of the sound from without; but the silence was profound, and I took up my book again. A moment more, and I heard some one walking rapidly down the street. "It is some visitor to me, I hope." But no; the footsteps passed on. Then there came the sound of running feet -one, two, three separate persons going by. Then there was a hasty tread on my steps, and some one came up. I turned quickly as the door was pushed open.

"Ah, Fleet, it is you! I am glad to see you. Come in."

He did come in; and there was a ghostly look upon him, frightful to behold. "Come, Jerry," he said, while his teeth chattered, "I have been sent to fetch you. A fearful accident has just happened. Dr. Atwick-

"What?" I asked, while a shudder I thought to be moral ran through and through me.

"Is already dead, and, as I have told you, by an accident as horrible as it was unforeseen. Jones was with him in his office, and they had risen to come up here, when Atwick extinguished his lamp, and turning suddenly stepped out at the window, instead of the door, and fell upon the rocks below. He was a dead man when Jones got down to him."

"My God, how horrible!"

I was at the scene of the catastrophe in a few moments. And there, laid out already with the grim formalities of death. I gazed upon the dead body of my friend Atwick, whom I had beheld but a few moments before in the perfection of health-a mangled, bloody corpse, lying still upon the pavement, with a crowd of people gathered, like ghostly statues, in the twilight about it. Some of the men had already constructed a litter. I was requested, as I knew Mrs. Atwick, perhaps better than any one in the village, to hasten on before, and break the hideous truth to her as gently as I could. I shrank back appalled. Demurring and fearful, I should positively have declined this fearful duty of friendship, but for the temporary absence of our rector, and the necessity of speedy action in some one. The statement of a great writer that there is something not altogether unpieasant to us in the misfortunes of our dearest friends, is a rank libel upon even medium human nature. I should not have been more distressed if Mary Atwick, the woman to whom I was going on such an errand, had been my own sister. And yet my acquaintance with her was very slight. She was anything but a popular woman; she had mingled but little with the people of the village, and had thus remained without friends, while Atwick himself had been a universal favorite. I had visited his house on more social terms than any one else, I believe, and though I had never found her varying from a cold and haughty reserve, I had every reason to believe that Atwick was devotedly attached to her and his children. If, however, I had known it to be otherwise-if they had been to each other objects of mutual indifference, or sometimes even of aversion, should I not still have hesitated to break the quiet of a household with tidings of such death to one of its members? Yet I was so stricken with a dumb sort of amazement that I had realized nothing of my desk position, and had not a thought of what I was to say-even when I found my hand upon the gate of the yard inclosure. All at once, however, a sense of what I had come to do struck terror to my soul, and the same shudder I had experienced in my office thrilled me from head to foot. There were no lights about the house as I went up the gravel walk. But I thought some one had come on the same errand, as I saw the figure of a man going up the steps before me. I paused an instant on the threshold of the portico, waiting for the figure, with its back towards me, to lift the knocker to strike for admission, when the door flew open without a sound, and the person entering revealed to me-my God! the blood stained features of Fenton Atwick himself! "How, how!" I cried, "have you recovered sufficiently to get here before me, and alone?" It moved toward the door of an inner room, beckoning me with its mutilated, bloody hand. And a voice that I should have known, without the words, belonging to nothing mortal, said slowly: "I am here, in the spirit, before you, Jerry; my body follows on space. Over it I have no further control. But that thou doest, do quickly, or poor Mary's heart will be broken. I was still looking, when the figure van-ished, as I knew it would, and I was again alone in the moonlight. Wandering, amazed, everything but frightened, I paused a moment in dumfounded bewilderment. There was no stronger emotion in heart or mind, than bitter, bitter sorrow for the woman up stairs, as ] stepped back and gave a long, loud rap upon the door. A servant came to light the l mp in the hall, and admitted me. Mrs. Atwick came in a moment. Her face was whiter than the gown she wore, as she looked at me. course, as I am a bachelor, but other people's) will look out of this very window, as I am do-ing now, and wonder what they were made for, and whitherward they are tending. And the gown the wore, as an up stairs, when I saw you come in the gate, with Dr. Atwick beside you. Tell me where he has gone." I tried to speak to her, but I could not. My

lips were still sealed, when all at once she went down on her knees, crying out that "he was dead." She asked no confirmation from me of the horrible truth that had come upon her. I never saw any creature go on as she did in my life, and I hope, in God's mercy, that I never may. When I spoke to her at last, she railed out at me "to be gone, and leave her alone, for I had murdered him!" I think her mind had entirely lost its balance. I knocked at the door of the next house, and bade the woman go to her, for I could do nothing. They had taken her up stairs when the heavy tramp of the men with the litter was heard without.

"He has shown no symptoms of returning consciousness, I suppose?" I said to Fleet. "Consciousness! I should say not, when he

was dead even before Jones lifted him from the earth," I was answered.

When the body was laid out-in spite of the horror that came over me in its presence -I looked at it. I knew that he was dead-as dead as you or I will be when we have slept under the sod for a thousand years. And yet I could not divest myself of the idea that there was a latent expression of consciousness about the face. I saw it through the congealed blood upon his temple-even after I had touched his brow with my fingers, and found it colder than the marble slab upon the table close at hand. No wonder they should tell me I was white and sick! Men have been as pale with far less cause.

They sent me home with a young fellow named Compton. He and I, and some others were to sit up the next night. I had not slept one wink when the day dawned again; but I was glad to walk about beneath the light of the sun, and be able to talk about the fearful accident with my fellow-townsman, though in so strange and subdued a voice. When the evening came I went back to the widowed house again. The horror of the thing seemed as fresh upon them all as on the evening before; and strong men sat in the shadow of this calamity, with eyes on which the mist of tears had gathered, ever and anon, and talked-if at all-in hushed whispers to each other.

It was the old-fashioned way, and we were sitting in the room with the corpse. It was considerably past midnight when I took a book from the little table, on which a pot of coffee had been placed, and began to read. Soon after this, three of the men proposed a walk; but, as Charley Fleet and Compton were to remain, I said nothing. I was still reading, as wide awake and as free from fear as I ever was in my life, when the same shudder I have spoken of twice before ran over me from head to foot, and froze the blood in my veins. The book dropped from my hands. I looked up, and saw Fleet and Compton both asleep in their chairs. I strove to call them, but my tongue refused to utter a sound. And again the low voice I had heard upon the portico came to me in low but distinct tones: "Hurry to the dispensary, or it will be too late; Mary is there. My spirit can no longer strive with her; it is departing from earth.' I turned my head with a fearful sort of attraction, toward the body. The shee, turned down and the face exposed to v The ghastliness of death was still there; the face looked at me!

#### A VISIT TO THE MEDIUM.

We visited Mr. Wilson during the early part of last month, and saw his collection. The sitting room is literally smothered with drawings and paintings in various styles, handsomely framed, in massive frames, and hung upon the walls in a very peculiar manner. This work has been all done by the boy while in a trance, and while the door was locked upon him. Some of the paintings are large, Turner's "Childe Harold" being four feet by two feet four; and no single person would like to take the task of hanging them unassisted. A painting of the human foot hangs horizontally close to the ceiling, ten feet high, and without any steps to reach it, except the furniture of the room. It is supposed to have been painted in that position, as it occupied several hights, and was seen in various stages, from day to day, in the same place in the ceiling. Some of the pictures are very striking-indicating great power of conception, though the treatment cannot be expected to be of the highest order.

At nine o'clock in the evening the medium puts on his painting costume, and prepares himself for the trance. We saw him entranced on our visit. He simply sits down in a chair before the easel, and leans his head back on a cushion, which is supported from behind. Mr. Wilson then places both his hands upon the medium's head, and with a few convulsive twitchings, he becomes at once unconscious.

its of the dead never walk this earth, to be seen by mortal eyes, after they have taken leave of their clayey tenements-I know better. Robert Dale Owen may write in favor of dead men coming back to visit the scenes of their mortal toils, and a thousand others may write against it; it's all one to me. I shall have my own opinion, until I try to come back myself, and can't, and it is proved to me, by the best authority of the spiritual world, that no one else can. You will say, I make no doubt, as my friends have always done, that my fears alarmed me, and that my excited imagination caused me to fancy I saw the person of my old friend, Dr. Fenton Atwick, and I heard his voice speaking to me, when I knew he was a crushed and mangled corpse, or you will conclude that I had been asleep. You will be equally mista-ken in either hypothesis. In the first place, I was not a timid man. I never had been afraid of anything in the earth, air or sea. I had walked through lone burying-grounds, and by old churches, hundreds of times, in the dead of night, and no "Tam o' Shanter" visions had ever yet caused me to quicken my pace. I had been, all my life, a sturdy, hard-working per-son; so, no sick, puling fancies had haunted me through long, weary days of idleness. Working for twelve hours on a stretch, until you are wearied almost to death, and sleeping like a log for ten hours, is not conducive to romancing, nor did I wish it to be. I had no thought of writing novels, or even "ghost stories," in those days. I was a plodding chancery lawyer, never venturing to make a speech, but drudging, as I have said, for the clothes I wore, and the food by which life was kept in my body.

Dr. Fenton Atwick had moved to Darby-town ten years before. It was well he had an annuity to fall back upon, for there was no need of his diploma, or of any science here. He had had a case or so of "ague and fever," and sometimes in the autumn a few chills-nothing more. Strange that Dr. Atwick's should have been the first death. Alas, poor physician, thou wast "unable to heal thyself!" Our salubrious climate and bracing mountain air might brave every effort of miasma to find a victim amongst us. But accident-the creature of fate-how unforeseen, how impossible to guard against his treacherous dealings! The veriest invalid on earth was safer from that than hale, hearty Fenton Atwick.

I don't know how I got into a sort of rev-erie one evening-thinking of all our lives, and the popular idea that we all have a "mission" to perform. I was not given to such things. I should as soon have thought of joining an opera troupe-having no more idea of music than a steam engine-as turning metaphysician. But there I sat, looking out at my window on the giant mountains, which were ablaze with the golden aureola of the setting sun, with my pen behind my ear, and ponder-ous volumes of Coke all unheeded before me, asking myself, over and over again, of what avail my life had been to myself or others, and whither it was tending, until the light died too from the western sky, and the shadows of night or of death crept, darker and darker, into the room. "Pshaw!" I exclaimed, "I am as visionary as a child emerging from, or an old man going into, the realms of the un-known. Very soon we too will be dust, as our ancestors are-perhaps a part of that which the young man, who was galloping madly by but a few moments ago, sent curling into my window here, over my books into my very nos-trils. And then our children (not mine, of "My God, Compton, look, look at that!"

He sprang to his feet in an instant. "How did it happen? Where are they all?

His wife must have been here while we were dozing."

I knew that I had never been further from sleep; but his voice reassured me, though he said he had heard nothing, and I rose hastily.

"Quick, to the dispensary!" He followed me in amazement to the little room in the rear of the house where Fenton Atwick had kept a supply of medicines, which he often distributed, gratis, to the hands of a factory, five miles down the river. I hastily pushed the door open, and beheld Mrs. Atwick standing by a

As I sprang forward, she fell, face down-ward, on the floor. We lifted her to a sofa, but she was dead!

A phial of prussic acid was upon the desk.

#### Meridian, Mississippi.

BRO. JONES :- I have read the letter concerning Dr. Slade, which you were pleased to publish in the JOURNAL of the 20th inst. Great was my surprise soon after writing that letter. to learn that the Doctor's name is *Henry*, not Robert, as I understood. Making inquiry at a subsequent circle, I was informed that "Elder Boyd," as we call him, gave his own name as *Robert* Boyd, and Dr. *Henry* Slade.

Priding myself upon accuracy, it is almost impossible to believe that I made such an egregious error, but our spirit friends insist upon gious error, but our spirit friends hists upon it, and I must yield, deeply regretting, how-ever, that the test, as we consider it, was so marred. Respectfully, JAS. S. HOWE.

### Testimonial for Dr. Kayner.

EDITOR JOURNAL:—This is written as a faint expression of the deep gratitude I feel to Dr. Kayner, of St. Charles, Ill., who about one year ago found me in the shadowy regions bor-dering upon the deep in the insanity. dering upon the dark domain of insanity. From excessive mental labor and excitement I was unconsciously sinking away, when the Doctor pointed out the danger ahead, and showed me a way of escape. I have been under his treatment ever since, and am fuly restored, so that mental labor is again pleasant and safe.

To a fellow-sufferer 1 try the skill of Dr. Kayner. Respectfully, Rev. S. A. HeLT. To a fellow-sufferer I would earnestly say,

Belvidere, Ill.

# Original Essays.

[Jours BROWN SMITH is open for engagements to give a course of independent lectures on the "Science of Human Errs," is Pennsylvania or adjacent States, during the gring and summer, West during the fall, and South in the winter season. Engagements only made for one week in which eight lectures will be given, viz: "The Sci-ence of Human LNe"; "Republican Government-its True Principles"; "Universal Suffrage"; "Temperance-its Moral, Legal, Physical, and Medical Aspects"; 'La bor and Unpital-their True Relations"; "Vegetarianism -in the Ecolution of Man"; "Man-his Spiritual Moral, Physical, and Social Nature"; "God-in the Science of Life." The First, Seventh, and Eighth Lectures embrace the subject of Spiritualism. Permanent address, 812 North Tenth Street, Philadelphia, Pa.]

THE BIRTH-PLACE OF LIBERTY.

Philadelphia, The Spiritual Cause Here--Lectures, Their Strong Points--Mrs. Middlebrook, C. Fannie Allyn, E. V. Wilson, Nellie T. Brigham, Dr. Fairfield, Dr. H. T. Child, Mrs. Woodhull, Andrew Jackson Davis,

[From John Brown Smith, Our Traveling Correspondent.] When the old bell of Independence Hall in this city, whose circumference is encircled by the prophetic and now famous motto, "Proclaim liberty throughout all the land unto all the inhabitants thereof," pealed forth in solemn sepulchral tones, that the doctrine of Divine Right of Kings had been exploded, a magnetic thrill went up to heaven from the hearts of the people.

When Thomas Paine, inspired by the world of spirits, penned that immortal document, the "Declaration of Independence," which recognized the natural inherent rights of all mankind to life, liberty and the pursuit of happiness, and its presentation before the old Continental Congress, caused a tremor of hesitation to palsy the stoutest hearts, until that immor-tal orator, Patrick Henry, with a sudden outburst of heaven's magnetic battery, carried everything by storm, when the child of liberty was born, which is destined by example to dethrone every monarch on earth, and trample under foot the Theology of popes and priests, until the whole universe shall be recognized in the conceptions of mea as the grandest living exponent of republican principles.

The Spiritual movement was not first proclaimed from this city of Brotherly Love, but who of us in this age of innovations dare say that Spiritual science may not yet be wedded to all the sciences, and entirely divorced from religion, and that the despotic, aristocratic, Male-God of Theology will be dethroned and exploded, while men only shall recognize the father, mother, brother and sisterhoods of God, as exhibited in the benevolent, loving and sympathetic evolution of spirit through matter.

The divorce of Theological religion and selfgovernment was consummated here, and would it not be prophetic, as well as eminently proper, that the divorce of Theological religion and science should be proclaimed throughout the universe unto all the inhabitants thereof, from this same sacred spot? If the signs of these liberal times mean anything, I have no hesitation in stating my repudiation as a prophet in making the statement that before the centennial anniversary of the divorce of Theology and government, a movement will be inaugurated in this city proclaiming that there is no religion in nature outside and independent of science.

nia, and is a sensible, effective speaker and writer for the Harmonial Philosophy.

Andrew Jackson Davis and wife made a visit of a few weeks to the city this winter and paid a visit to our "radical club" here, as well as other reformatory places. He is a young man to have written such a host of books on the Harmonial Phiosophy, and his quiet, retiring, unobtrusive manner commends him as a fair, practical illustration of the philosophy he expounds. His literature has had a great influence in moulding the status of the Spiritual movement. If he could infuse more of science and less of the ideal into his writings in the future, he would hold a stronger place in reform literature. Mrs. Davis, his wife, is known as a very able advocate of woman's enfranchisement, as well as other reformatory move-

ments of the day. Dr. Fairfield is filling the rostrum for the society during April, and exhibits a wonderful power in the mirthful darts he shoots at the inconsistencies of Orthodoxy. He will request the audience to "go straight ahead for their own sake, and zigzag like Christians for Christ's sake," while action and expression gives an electrical effect not describable on paper, and the result is that the audience is frequently convulsed at his excellent hits. He spoke yester-day under the control of Lorenzo Dow upon the "He-God, the he-ministry, and the he-religion," making some excellent points against the "He-Principle" in the Bible.

Victoria C. Woodhull, President of the American Association of Spiritualists, also paid us several visits, speaking both here and in Camden, N. J., to immense audiences in her usual effective manner.

Philadelphia, Pa.

#### **Progressive Communities.**

#### BY J. W. EVARTS.

#### CHAPTER III.-SOCIOLOGY.

Sociology is that science which treats of the inter-affinity of mankind. In the abstract it reaches farther; it forms one continuous chain of dual relations from crystalized granite to the brightest scraphim of celestial life; every sensate and insensate form being a connecting link in life's social gradations, on its spiral pathway, from darkness into light.

If we take our alchemy, and go down into the crude realms of matter, we find every element with its fated counterpart, inherently indued with the momentum of attraction and repulsion: Take botany, zoology, and mythology, and the perfection in which the principles of duality exists, in all forms, is definite to the mind of every student. The principles of propagation, for certain special ends, is fixed with as careful precision in plants as in animals. Take the grape, as a test, and if you desire a variety combining certain qualities, seek two varieties—collectively containing the elements required, and by hybrication the results are certain. These facts are well sustained by natural science, and need no further proof.

It is on the dual relations of human souls, in their connection with vitalized matter, that I propose to throw light in this essay; and first, let me say, that while I may clear up some of the vagaries of both the past and the present, whatever credit or discredit I may give to individuals, or combinations of individuals, my single idea is to arrive at truthful deductions. To be better understood, I will premise, by dividing the social problem into seven duplexions, representing Love and Wisdom, on the spiral path of progress, viz:

love is unabated, it becomes the sycophant to a master passion. We trace its steps through pools of blood; through war, and famine, and pestilence; through hatred and malice, and revenge, to subserve the interests of lust. Husbands are put to death for their fair wives: brethren are doomed to writhe in seething fire. or be torn in shreds by furious beasts, and fairest women are sacrificed on the altar of lust. Mediums are put to death, lying spirits of God run rampant, and male incontinence is not only common, but popular. The God of the period is the Lord of Moses, Joshua, David, Solomon, and of Elijah, who killed the prophets of Baal.

3d.-From the dawn of prophesy to the birth of Jesus we find a deep moan against the ruth-less "man of sin." The element of kindness between man and woman assumes a dominant position, and self and sense become its minis ters, though unabated in their power. Man's religious nature improves; poetry, art, philosophy and science, begin to lead the races into the light of the true and the beautiful, though still stained with lust and selfishness.

4th .- With Jesus, dawns the silver light of parental affection; love of children is breathed in every breath of angelic inspiration. This element outgrows Jewish nationality; and primitive Western Europe makes record of its dominant power.

Fathers and mothers shield their babes from Herodic danger, the infinite possibilies of human attainment are portrayed to them, and Copernicus, Angelo, Luther, Galilleo, Faust, and Gutenberg, are among the post-natal developments. The God of the period becomes softened down by loving-kindness and mercy to the bonded, the scourged, the persecuted and the reviled, for kindred's sake. The seeds of hereditary descent were carefully planted during the early centuries of the Christian era, and were already deep-rooted when the Prince of Orange bore the starry banner of empire westward into Britainny. The stress of British history teems with inscribed thousands of immortalized witnesses to the genius of parental love.

Men and women labored and stored for the born and unborn, transmitting forever, in feesimple, the ripe fruit of exhausted energy-to whom?-To children that might, could, or would be born. In this centralization of the fourth degree of love, in the cost, and by the law controlling this cost, there lies a latent compensation, which, when quickened into be-ing, assumes the form of filial love, and

5th.-Social progress, with the four accessories 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 filial love, worthy sires become the praise of noble sons. Great adventures and deeds of daring, may well take their date from the birth of Columbus, when filial reverence fully dawned upon the great encampment of humanity. Adventure filled the world with the record of heroic deeds; fathers were emulated by their sons, and mothers by their daughters; the family tie attained an air of sacredness, and the first five loves sought their level in monogamic marriage, with filial love as the ruling element, and the preceding four as accessories.

6th .- The last half of the nineteenth century. with the advent of Spiritualism, brings us to the dividing line, where the filial gives dominion to a brighter, purer, and more powerful element-fraternal love-whose innate power lay dormant through the tumults of the ages; but when awakened, gleams up in streams of golden light, and the ascending path of our social being becomes wreathed in new beauty, new truth, new hope, new aspiration, inspiration, and destiny; new cost, and new compensation. 7th.—All that can be said of celestial life is in hope and prophesy. In hope, when all are as the emanations of light; in wisdom's selection, and love's attraction. In prophesy, when, as a thousand years, the lion of the intellect has laid down with the lamb of the affections, in fraternal unity; when association is made by soul-attraction, and not by the material bonded relations of kith or kin; when souls revel in the glory of their own attractive beautywashed from the stains or granite, alluvia, and mineral and animal pollutions, and when one grand harmonic unity rules all terrestrial conditions. The millions are yet in the first stages of social development; the thousands are yet in the intermediate, and the hundreds are gaining the altitude of the higher planes of life. It is for the hundreds that I write,-those who are ready to meet life's issue on that level where fraternal love will be the governing element, in conjunction with its mate-element of the soul. In the application of this social problem to unitary homes, it is not designed to designate progessed but progressive 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 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 rights of offspring, whatever progress is made in this relation, is necessarily made in harmony therewith. Biblecommunion stands as a mystical fungi of an eflete age; and complex marriage, on the one hand, as a doctor of the excrescence of sexual misdirection, and on the other hand, as a safeguard against conjugal infidelity; and as such, it has its merits. It is better than either of the evils it shuns, though it fails to meet the higher demands of the dual relations of individualized souls. Thus it stands upon expediency, and not upon principle.

we may have "shed abroad" in our infidel heart that true religion "which can give sweetest pleasures while we live;" that holy religion "which must supply solid comfort when we die" (?).

But until we are thus convinced, we prefer to cling to the anchor of demonstrated, scientific fact, rather than trust our bark to float without rudder or compass, upon the open sea. of religious fiction.

In pursuing a systematic investigation of this subject, it will be necessary first to inquire. What is religion? second, What is science? and thirdly, What is Spiritualism? After which, by comparing the results of our investigation, it will not be difficult to ascertain the affinities or antagonisms of the ideas peculiar to each, by which we will be enabled to classify each in its proper order.

If we shall find, as some claim, that science and religion are merely different modes of expression, clothing the same central idea or thought, and that all that is known of the one harmonizes with the developments of the other, then we can not avoid viewing them as identical. And further, if we find that the real element of Spiritualism comes en rapport with the other two, then we must receive and acknowledge its religio-scientific characteraccept it as a scientific religion.

But if we shall find that science and religion can not be made to harmonize-that the elements of each repels the other, the absurdity of attempting to classify them together will certainly become apparent, and also the still greater absurdity of attempting to compel Spiritualism to coalesce with two antagonistic ideas at the same time, but following the natural order, we must allow this heaven-born idea to classify itself according to its true affinity.

Religion! What is it? Who can tell? Put this question to each one of the six hundred distinct religious sects, whose central thought and cohesive power is that venerable timehonored something, supposed to be embodied in the term religion, and in all probability out of this vast number no two would be found to give you the same answer; and for the simple reason that this is the point from which each radiates in his disagreement from the others. Each would, no doubt, tell you that religion is a rare and precious gem-indeed so very rare, that in all the whole habitable globe there is only one true and genuine religion, not forgetting to add that "ours is the self-same 'Simon pure' article, and that all else are base imitations, frauds and counterfeits."

The Musselman will tell you that Allah is God, and Mohammed is his prophet; and that through this prophet God has most gloriously revealed his will in the Koran, a book which contains the only true religion, vouchsafed to man, and that without its sacred influence all mankind would certainly go to perdition, as there is no true religion outside of its teachings.

Ask the Jew. Moses, he will tell you, was the great law-giver, who received direct from the hand of God, the whole divine law written on twelve tables of stone by the finger of "Jehovah" himself; thus revealing his will to man -to his chosen people, confiding to their sacred keeping the only true religion whereby the human family may escape the wrath of an angry God, which will certainly be visited upon all who reject the saving ordinances of his holy religion. The Christian will point to the teachings of Jesus, the MAN-GOD, if you wish to find the "pearl of great price," for they say "there is no other name given under heaven by which men may be saved." Embrace the religion of Jesus, or "go away into everlsating torments prepared for the devil and his angels, where there shall be weeping and wailing and gnashing of teeth." The Heathen Chinee knows no true religion outside the teachings of Confucius. And the Latter-Day Saints, or Mormons, find the true religion revealed by "God, the Father of us all," (?) through his prophet, Joe Smith, as contained in the book of Mormon. Thus, were we to go on through the whole catalogue of sects, and even press our questions to the most minute details of their religious faith, we must certainly despair of ever arriving at a settled definition of this so much revered and sacred "What is it?" ycleped religion.

terribly true than the most radical Spiritual ists proclaim it to be. He tells us the time will come, and soon too, when these spirits will walk bodily and boldly in broad daylight and proclaim themselves our departed friends gone on before (oh, hasten, hasten the time say I), but he adds: "If my dear father were to come to me, and stretching out his arms say, 'O my son, I am not dead but alive and am come to earth to show you that h that was dead is alive; that the soul is indeed immortal,' I would say to him, 'Get thee he hind me Satan; I know thee not." you think," he adds triumphantly, "that he would ever trouble me again?" and we answer sadly, we do not believe he would. But this believer in demons seems to have some of the disposition of the God he worships, for last Sunday he was discoursing certain theories with a Campbellite preacher, and as the debate waxed warm and warmer, both seened to forget they were in the house of God, and "pitched into it," as the boys say, assailing the private character of each other merc lessly. Of course it was a most disgraceful scene, but what can you expect of persons who believe in an angry God, devils, and demonst whose name is legion, and of a hell-fire, where we poor souls must ever live in eternal, conscious misery if we can not be brought to be lieve in this very angry God and this hell.

elect if it were possible. He says it is more

But my letter is already too long, and with an earnest prayer that the dear, bright angels may ever inspire you, I am, fraternally, Yours,

ADDIE WHITFORD. April 3, 1872.

#### ----Letter from Benjamin Todd.

BROTHER JONES: It is well known to you and all Spiritualists that are acquainted with me, that for many years I have been a bitter opposer to an organization among our people with a pronounced creed that would, in any sense, constitute them a church, to take in proscribe, or turn out its members. Not that I do not believe in a church, for I do; but would have every one have a church alone. have one of my own, and no one belongs to it but me; nor would I consent for any consider. ation to allow any other person to join my church, knowing (and rejoicing at the fact that no other person in the wide world enter. tains precisely the same ideas that I do. I am fully convinced that if any addition should be made to my church, quarreling would be the result, and that possibly I might get turned out of my own church, and then what a fir ] should be in!

I am resolved that no one shall come into my church, and then I shall have no fears of getting turned out, but shall live in peace and die in the church at last.

But some people are over-sensitive in the matter of organization, and will not consent to one of any kind; hence, they unwisely fritter away their strength in individual action, and the cause languishes in many places, when it they had concentrated their efforts they would have carried forward the cause with commendable speed.

What harm can there possibly be in an organization on a purely financial basis. I an well aware that thus far, to a great extent, the workings of Spiritualism have tended to disintegration of organized institutions, and individualization of the masses; hence individualism has been carried to extremes by those who are naturally ultra in their make-up. The result of this extreme individualism has been to create a sort of egotism that has proved the bane of organization in any form; and that, too, on the part of those least qualified to take the lead in matters generally. It has, to a certain extent, created a rule or ruin spirit. Is other words, be the biggest toad in the puddle or spatter mud in the other ones' eyes.

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#### SPIRITUALISM.

The society here, through the indefatigable and persevering efforts of Dr. H. T. Child and the working committee, has been successful financially, as well as in securing the best talent for the speaker's stand. They have lectures twice every Sunday, and occasionally throughout the week, at the hall, north-east corner of Broad and Springarden streets, and have almost always very large audiences. A very useful feature has been a free mediums' meeting every Sunday at 3 o'clock P. M. It is of common occurrence to have several meetings of mediums or speakers in various parts of the city. They are all doing a useful and much needed work.

As *lecturers* are public property as far as their services are concerned, I will give a brief synopsis of the strong points of each speaker who has filled our rostrum this season, in order to prompt societies to make a selection of speakers who have opposite and diverse ele-ments of strength, and thus satisfy the develcopments of promiscuous audiences-an item too often overlooked in making selections.

Mrs. Kingman gave us a course of lectures of marked originality of expression and boldness of thought. She possesses a comprehen-sive mind that has the power of grasping more than one "hobby," and she infuses a startling magnetic halo into the minds of those who can appreciate her plane of thought; but to the recent investigator or those grappling with a few of the rudimental principles of the science of life she may seem vague, because she strikes out boldly beyond their depth.

Mrs. Middlebrook gave us a course of brilliant, effective and appreciative lectures. She has ability and magnetic power to hold an audience in wrapt attention, and will either strike while the iron is hot, or make it hot by the force of her persuasive powers.

C Fannie Allyn steps upon the stage with the appearance and actions of youth; but when speaking under control in the trance condition her whole demeanor is changed, and she gives a spice, breadth and grasp of mind to her subject equal to any of them, while she infuses her whole soul and earnestness into her discouse in a way to completely captivate the audience. An exceedingly interesting feature is her extempore rhyme upon subjects given by the audience; in fact she gives most of her lec-

tures from subjects sent up by the audience. E. V. Wilson, that positive iconoclast, who so well understands the frame-work of the Orthodox Bible that they do not relish his famil-iarity in the way of *center shots*. He is the very personification of indomitable will and pluck -a grand exponent of the doctrine of love as made manifest through might. A warm, generous soul ever shines out through the lion in erous soul ever shines out through the hon in his nature. His sharp, positive manner of giv-ing tests or clairvoyant delineations of remark-able changes in life gives effect to his work in this direction. Hope that you may have more of such material in the West, as the hard blows are not all struck yet. Orthodoxy did not rel-ish his style here, because he persisted in punching them in the tender places. He draws large audiences, and will insure financial suc cess for a society.

#### THE SOCIAL DUALITY.

1.—Self love	1Me-mentor.
2Sexual love,	2.—Ami-mentor.
	3Nupti-mentor.
	4.—Philo-mentor.
5.—Filial love,	5.—Fili-mentor.
6.—Fraternal love,.	6Frater-mentor.
7Celestial love,	7.—Uni-mentor.
Man's social conditi	on, in esse, proceeds from

the predominant element, in relation with the subservient elements of his affectional structure, in subserviency to the predominant element in relation with the subservient elements of his intellectual structure; and these in relation with the affectional and intellectual standard of surrounding minds.

Men and women must be taken as we find them, and not as we fancy they should be. To seek for perfectly balanced affections or thoughts, in our present stage of planetary pro-gress, would be an overreach of the designs of infinite wisdom, and leave us chasing shadows, 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 over the affectional.

Man's affectional nature is readily divided into seven distinct elements, combining what is commonly termed the love-principle, or Love. To say "free-love," in present progress, or in any stage of progress where general har-mony does not prevail in social and civil life, is simply supererogation of terms, and has no applicable meaning, so long as one of the seven elements of love is in anywise dominant over the others, or antithetical to a soul of harmonious proportions. In this age of the world, with the damp fogs of the lower propensities enveloping the earth, and with but few faint gleams of fraternal 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 undeveloped, unbalanced, selfish, calculating and conspiring intellect,-to advance, to shield, and to gratify, 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, sexual love, conjugal love, parental love, filial love, fraternal love, and celestial love, truly and typically represent seven distinct periods of human history, viz: the granite age, the al-luvial age, the herbial age, the sensate age, the human age, the spiritual age, and the harmonial age.

In a general sense, the first five of these periods are still in dominant existence, and et rnally will be, somewhere, through the evolution of the universe, on the road from animal to man, from savage to civilized; and they only lose power as the human enters the spiritual, as the filial enters the threshhold of the fraternal.

Now let me trace the record of a characteristic race of people, the Hebrew, in its migrations up the mountains of progress, as far as it shows evidence of advancement, and follow the line through the Anglican nations:

# Spiritualism v. Religion.-No. 2.

#### BY J. R. BACKUS.

We are glad to find that our introductory article on this subject has provoked a lively criticism from the pen of Bro. T. S. Givan. This is as it should be, as by agitation of thought and the *conflict of ideas*, truth is cer-tain to be developed.

In the course of these articles we shall endeavor to advance such thoughts as accord with our highest conceptions of truth; not claiming, however, to have discovered the philosopher's touch-stone of infallibility, we earnestly solicit from our brethren in the progresTerre Haute, Ind.

# (TO BE CONTINUED.) Lyle Station, Minnesota.

#### DEAR JOURNAL-We have been having quite an exciting time here for about two months. First came J. L. Potter with words of cheer to our little flock and of condemnation to all hypocrites. He gave earnest counsel to all. Met with some abuse, no real opposition, however. At the same time, at a small town some three miles from here, a Campbellite preacher held forth. He continued his ministrations some two weeks after Mr. Potter had left us, and, Christian-like, no sooner was the field clear, than he commenced a most shameful tirade of abuse against all Spiritualists; not one escaped the venom of his tongue. He went on to say that "the Iowa State Association of Spiritualists, at one of their former meetings, had denounced this Potter who was traveling through your country, as 'a low-lived blackguard and a liar.' Naturally the Spiritualists present were somewhat roused, having the utmost confidence in the gentlemanly qualities and the perfect veracity of our State agent, and mind you, all this after Mr. Potter had left us,

After Mr. Nichols had ceased his tirade for the evening, I secured an introduction, and asked him , first, if he was acquainted with our Mr. Potter.

"No, he did not know as he was."

"Well, sir, I wish to know particularly if you had reference to J. L. Potter when you said he had been denounced as a low-lived blackguard and liar by an Iowa Association of Spiritualists,"

"No, oh no, nothing of the kind. I know

nothing of this man's *character*, whatever." "Well, sir, he is the only Potter who has traveled through these parts lecturing to the people on Spiritualism."

"Yes, madam, but I do not know this man at all. It was another Mr. Potter-in fact, a Dr. Potter" (of whom I had never heard, nor in fact has any one else as far as I can learn).

Well, now to business. Would he discuss this terrible question with J. L. Potter? I told him I was anxious for the truth, and the light

The result of all this is that those who are really capable of directing affairs become disgusted and relinquish all effort whatever. But let me inquire of those individuals if they think such a course a commendable one. On the other hand, from the standpoint of a true philosopher, is it widely open to criticism?

If we truly have the cause of Spiritualism and the welfare of mankind at heart we shall not easily be driven from the path of duty by moralizers and vilifiers. We should remember that there is a class of individuals in the world whose criticisms of our conduct would constitute our highest mead of praise.

But I will stop my moralizing. When I took up my pen it was for the purpose of ssping that just before I left Denver in Colorada, some twenty or more of the Spiritualists in that place met and organized a society on financial basis by electing the Hon. D. D. Edden, President, Mrs. W. H. Bright, Secretary, and W. H. Fisher, Corresponding Secretary. They would be glad to have speakers traveling that way give them a call.

April 20th, 1872.

#### Waterbury, Connecticut.

MR. S. S. JONES-Dear Sir:-I have read with interest Dr. Slades defense. All will sy that, of course, there would be a denial; but the statement of Mr. Simmons seems to le truthful. You probably have been flooded with evidence in his (Slade's) favor. Now, the Sun has got any rebutting to do, let him come on. You may be blamed by Dr. Slades friends, but considering the position you of cupy, your course was the correct one. was not aware that there was any Spiritualist that did not believe in physical manifestations of some kind, but I know that many are apt to be suspicious of all mediums, except their particular friends. Mediums, as a class, are not any more honest than any other class of good citizens, yet we condemn them for not being more honest than we are. Is any man strictly honest with himself? Do we not all try more or less to satisfy or please those with whom we are brought in contact? The man in court whose testimony is colored by his friendship for the prisoner; the man who hides his troubles so as not to wound a sensitive friesd; the editor who writes what he does not believe to please a portion of his subscribers; the cleigyman who appears to be all holiness on the Sabbath before his congregation; the man who puts on a false bosom to cover his dirty shift; one-half of the manufacturers, and those whose occupation is the adulteration of the necessaries of life; the followers of fashionable me diums who so try to please, that they unconsciously at times, do assist in producing the

Nellie T. Brigham is too well known for her quiet, modest manners, which always commends her to the audience, as well as the general satisfaction evinced by her effective arguments, yet so very tender about treading harshly on weak places that you are silently compelled to be your own surgeon, to cut sway your own moral excrescences, while she s ands by as a loving assistant. She is thor-orgh in her analysis of a subject, and very effective as a speaker—a favorite with a Philade phia audience.

I. T. Child, M. D., is the inspiring genius of the society here; and its present financial success is largely due to his persevering efforts and special adaptation for that position. He is the right man in the right place. He frequently lectures in New Jersey and Pennsylva-

1st .- From the dimmest trace of Hebrew history, to the birth of Moses, we behold the dark mantle of self-interest enwrapping every move-ment of this race. For self, a brother was killed, a world was drowned, cities were destroyed, a wife prostituted to intent, wars were waged, captives were outraged, plunder divided, babes murdered, and nations seized of their lands, and placed in bondage; the God of the period is the type of the jealous, hateful, grasping, conspiring, thieving, overbearing, and unrelenting instincts of self-love.

2d.-From the birth of Moses to the dawn of prophesy, we find another link added to the chain of social life-the dominance of sexual

sive movement such irienally criticism and discussion of our thoughts as any may feel disposed to indulge in.

In our first article we only attempted to state our position, leaving the proofs to be brought forward in subsequent communications, and we shall now proceed to give some of the rea-sons why we accept Spiritualism as a science, but reject in toto the religious character which many well-meaning Spiritualists seem so intent upon clothing it, and we respectfully request of Bro. Givan and others who differ with us. to excuse us from pausing to review their criticisms until we shall have presented our argu-ment in full. Please give us a careful and candid hearing first, then we shall 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

of which he declared I had it not. I told him I should be very glad to be enlightened, so would he discuss?

"Oh, yes, madam, but you must know there will be very much hard talk-always is in discussions of this sort; and, madam, I will not be obliged to confine myself to King Jame's version of the Bible, as there are so very many mistranslations."

"Oh, then," said I, "if that is your style, there is no use of a discussion, as, of course, the common people will not understand your dead language," and took my leave. Well, no sooner is he gone, than along

comes an Advent divine, who tells us that this Spiritualism is not all a delusion and a humbug, as Mr. Nichols has assured us it most certainly is, but is all of the Devil, and membership into your Spiritualist church, that is a terrible reality, that is to deceive the very

manifestations, and those who, when co tions are right, can produce genuine manifestations, and under unfavorable conditions are strongly tempted to manufacture them, and often yield to that temptation. All the above can be put in the same class as far as motive is concerned. Yet in the above you will find the best men and women that we have, all de manding that others shall be strictly hours yet forget to look into the mirror of life to get what reflections there may be seen in it. W.

A NEGRO preacher at a Georgia camp-meeting told his hearers that they could never an ter Heaven with whisky bottles in their podets, and urged them to " bring 'em right up 10 de pulpit, and he would offer em a sacrifet to de Lord." The consequence was that the gord shephrd was in the evening so over come by the spirit as to be unable to pread

# Arts and Sciences.

pr.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT. - Papers can be obtained and southeriptions will be received by Dr. Y. A Carr. Ad-

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SUENTIFIC-SERIAL NUMBER TWENTY-SEVEN.

Let us in keeping with the general range of Let us in According with the general range of (sets already stated, proceed now to infer something of the natural character of the sture and character of the fundamental rules faction by which our planet has been found, and the self-sustaining forces by which its rand balance relations and reciprocal depen-Let us for the purpose of illustration, sup-Let us for the purpose of illustration, sup-pose in our planetary beginning, that our posen center, the sun, as a representative of polar power, sent forth its positive electricity hrough chaotic space, and that this positive electricity in passing out through negative condition, became gradually negative until reaching such a point as caused it to form a compound with all in the nagative range of space through which it had passed.

Let us further infer, that the polar nature of such a combination as would necessarily be the result condensed as an ingeneous circle round the sun or positive center. Guided by these electrical law lines of indication, we find that a ring cannot be rendered a magnet, but that when broken, one end becomes positive and the other negative, and thence becomes an individualized magnet of positive and negative extremes. Hence, let us continue the inference, that this ingeneous belt round the sun, thus necessarily parted and became a magnet, the positive end so attracting the negative end as a cause the ingeneous mass to wind itself into s ball or globe, and thus continue its motion in its diurnal form, and correspondingly sssume in obedience to a paramount law be rond of the same though more sublimated nature its corresponding position and relation in space.

To simplify, if possible: Is it not reasonable to suppose, that in thus passing out from a positive point, it must become negative at some outward verge, from the loss of virtue expended in the chaotic matter through which it passed? Now, if it did become more negative at its outward verge than at its eliminatire source, did not the two extremes present different polar conditions ?- and if, as we legitimately infer, these extremes did present radically diverse polar conditions, was not this relation of the two poles an' imperious reason for a radical re-action and re-union of these positive and negative extremes of electric condition?

This union must have been more radical than any character of chemical union known to us, because the extremes extended in their radical nature beyond all the polar extremes or condition of earth, by reason of which all the relations of elementary virtue then embodied in a dormant state in the highly magnetic condition of the heated earth, were retained, and successively developed as the temperature of the earth receded, and as the establishment of the grand balance went on.

It appears that, immediately after the first formation of the igneous globe, it was, as a polar individuality, necessarily negative to the positive sun, and therefore gave off negative rays (oxyus) to meet the positive rays (electricity) of the sun. These rays, of opposite magnetic condition, united in the formation of nien, which became the grand balance-relation between the positive rays of the sun, and the negative rays of the earth. This polar union thus established, the remaining excess of oryus, and electricity assumed an equi-polar relation to the compound (nitrogen) formed by their union. The nitrogen, thus established by polar requisition as a great balance-relation, necessarily assumed a negative condition, and gave out negative rays to meet the positive rays of the sun. These rays united upon polar principles, forming the highly electric, though subtle compound-hydrogen; while, at the same time, the nitrogen assumed a positive condition, and gave out positive rays to unite with the negative rays of the earth, the union forming the compound known as oxygen-the oxygen treated of in our chemical works. The hydrogen and the oxygen thus formed by the medium relation which the atmosphere sustained to both the sun and the earth, united in the formation of water, the next important grand balance-relation, the progressive and reciprocal establishment of which contributed to the immediate reduction of mundane temperature, and the origination of that polar condition in matter, by which inter electro-chemical action manifested itself in the production of the ruder kinds of mosses peculiar to the primitive strata, whence dates the progress of Nature manifest to mind outside of spiritual revelation. By way of order and convenience, we will consider the first planet-Mercury, as the world thus created, and assume that other planets were successfully formed, and their relations and dependencies established, by the same polar force and action. As to the moon, when the earth was first formed, and revolving with immense velocity in an igneous condition, it is reasonable to infer that a large amount of matter was thrown off and condensed as a magnetic individuality, in an orbit between the positive earth and negative space beyond, in the same manner that the earth itself was condensed into a globe. Having thus problematically referred to the origin of the planets and satelites, let us advert to the future course of the operative power which formed them, and mark its accomplishment of those formations which stand forth as much the wonder of antiquated ages, as the theme of modern speculation. Let us trace the operations of this force throughout the various strata and the more progressed kingdoms of Nature. As already suggested, the polar force, by which the formation of the earth was effected, and her grand balance-relations established, contained in itself all those elements or electrical grades given off, in proportion to the decrease of the earth's temperature. Hence, we may consider the earth—in its immensely high temperature, at this remote period, when naught but air and water surrounded it—as a magazine of neutralized architects (or elements.) which could not come in play until a ments.) which could not come in play until a further diminution of temperature was effected. This will explain why the electro-negative gases (fluorine, chlorine, bromine, iodine, etc.,) which were expelled by heat, are not found, like oxygen, combined with the granitic formations. As the temperature of the earth receded, the combination of oxygen with these formations was effected by the most infusible deposits known to geologists as quartz, feld-spar, mica, hornblend, sienite, serpentine and porphyry, and the oxides of silicium, calcium, otasium, magnesium, alumium, and iron. With a further reduction of the earth's tem-

transitional formations, the increasing purity of the atmosphere and water rendering them positive to the cooling earth, they began to have a positive effect upon its negative sur-face. This, of necessity, produced an inter-electro-chemical action, which resulted in the concentration of carbon, commencing at the cruder mosses, which we find first among the fossil remains of the carboniferous era. This concentration of carbon and production of the carboniferous formations, from the crudest moss to the forest pine, instituted a new character of inter electro-chemical action, by the zoophite (the first vestige of animal life) was produced.

But let us proceed regularly with our course of observations. We find that air and water, both being warm, were facilitants to that character of inter-electro-chemical action, which concentrated carbon, and produced one of the most marked geological periods, and which sub-sequently plays a very important part in developing the animal kingdom. The warm water, covering the surface of the earth, was, from the nature of its elements, positive to the earth; and hence resulted the peculiarities of the metamorphic and transitional formations. As the temperature of the earth diminished and these formations progressed, they began to present the oxydes of aluminium, calcium, magnesium, potassium, and other primitive compounds, to the positive action of the superincumbent water, by reason of which that char-acter of polar condition was established, which necessarily resulted in the concentration of the carbon of the carboniferous formation. Carbon, thus necessarily becoming the connectinglink or balance-relation between the negative earth and other more positive elements, give rise to a still higher and more refined character of inter-electro-chemical action; or, in other words, the carboniferous formations were most probably the battery-action between the negaative strata and superincumbent positive water.

It is probable, from all the facts manifest in the metamorphic strata, that a slight chemical action may have been instituted during their progressive formation, which, though it may have been a mere thermo-electric current, was sufficiently powerful in its effect to account for many of the more anomalous formations of that period. But, as we observe no vestiges of carbon in the metamorphic strata, except in such cases as prove it to have been subsequently affiliated by circumstances of a transmutative character, we infer that the carbon-iferous formations date their origin from this period, and may be considered as containing in their nature the electrical impress of all the then surrounding elements and relations. And it is from this period that come those interesting results which serve to teach mankind, most impressively, the true nature and character of those laws and relations with which we are surrounded; for we observe that polar currents thus established are as strict in their philosophic policies as so many mathematicians, and through whose elaborative agency all earth forms must ultimately be perfected.

As already observed, the lowest order of mosses, ferns and sea-weeds appear to have been the first products of the last-named character of inter-electro-chemical action, as evidenced by the fossil remains of the graywacke group in the transitional strata-prior to the formation of which, it seems the inter-electrochemical action was too imperfect for either germinal organization or development. Hence the term "transitional" is generally applied to these strata, where the electrical current between the positive water and negative earth first began the legitimate labor of its vast system of physical elaborations. This we infer, not only from its being the first field of inter-electro-chemical action, but from the peculiar nature of the fossil remains of that period. It is here that we find the germinal remains of the monocotyledons, or the singlelobed seeds of such inferior mosses, ferns and sea-weeds as grew from without inward, and were originally engendered beneath the water by that character of thermo-electric action already referred to, as going on between the positive water and negative earth. Here are also found some few of the fossil remains of the lowest order of animals, which, like the sponge, attached themselves to foreign bodies. It now becomes necessary to observe, in reference to the origin of germinal life, that electricity obtains entire control of polarized mat ter, after a process of physical development, as we have already seen in the case of the magnetism produced by electricity in motion, from which Nature seems to derive the apparently intuitive intelligence manifest in the origin and development of germinal concentrations, which marks, and ever will mark, the progressive foot-prints of the germinal development throughout all time Owing, however, to the low order of both the vegetable and animal remains of the transitional strata, germination is generally supposed to have been effected either beneath the water, or in low, marshy localities. But, as we approach the secondary, or carboniferous group, we find about three hundred species of plants, all of which are now extinct. Twothirds we judge, from vestige remains, to have been mosses, ferns, and sea-weeds, and the re-mainder pines and palms. We also infer, for the same reason, that, though the vegetable kingdom advanced most rapidly during this period, the animal kingdom remained comparatively stationary. It seems that carbon, which constitutes the basis of these formations, has ever been an object of extreme interest, not only as a chemical element, but as the constituent basis of many apparently anomalous and wonderful organizations. In order, therefore, to place this remarkable element in its proper philosophic position, and to satisfactorily account for its apparently strange formations, let it be remembered that carbon, as an electrolyte, stands forty degrees positive to the negative earth; and, as before suggested, owes its important position, as an element involved in the great elaborations of Nature, to those polar virtues which it derived from the inter-electrochemical action by which it was concentrated in the form of vegetable productions. Let us trace the true nature and character of the inter-electro-chemical action going on between the polar conditions of the earth and its. surrounding elements. This chemical action eliminated electricity, which, when thus set in motion, involved the objects from and through which it was eliminated, in its circuit super-vising or suspending chemical affinities, and thus assimilating, through the inherent intelligence of its magnetism, such elements as were necessary for a prototypical germination-originated, most probably, by virtue of the integral reality, assuming an outward form, and thus establishing that duality in Nature from which we derive the concentration of mind. As the process of carbonization went on, and the temperature of the earth receded, the ox-yds of the developing formations increased, and gave greater force and effect to their interelectro-chemical action, thus produding veg-etable organization. When the carboniferous botasium, magnesium, atumitum, atu iron. With a further reduction of the earth's tem-perature, the air and water became purer, and more refined formations were superinduced— such as mark the metamorphic and transitional strata. During the cooling process, the gen-eral range of polar relations roes, finer crys-tallization began; and, at a somewhat later pe-fiod in the course of the metamorphic and

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Mrs. Robinson while under spirit control, on receiv-ing a lock of hair of a sick patient, will diagnose the ma-ture of the disease most perfectly, and prescribe the prop-er remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curlosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and dura-tion of the disease of the sick person, when she will with-out delay return a most potent prescription and remedy of eradicating the disease, and permanently curing the patient in all curable cases. Of herself she claims no knowledge of the bealing art, but when her spirit guides are brought *en rapport* with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the *positive* and *negative* forces latent in the sys-tem and in nature. This prescription is sent by mail, and be it an internal remedy or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of. De prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if recoursed should

one prescription is usually samelent, but in case the patient is not permanently carea 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 symptoms of the disease.

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CHICAGO, SATURDAY, MAY II, 1872.

The Search after God.

**Objections Discussed.** 

This inquiry often arises in the mind of the

investigator. And why, say they, were the

first demonstrations of Modern Spiritualism

so low, so disgusting to refined people? And

why is it that mediums are eccentric in their

motions and manners, and why are they con-

torted in countenance and nervously unbal-

anced, as is often evinced by their being jerked

about in an unseemly way? And why in the

early stages of their development are they

compelled to clap their hands, dance, and talk

all manner of gibberish? Why do they sit in

Mr. Francis, our associate editor, and the

the first payment in advance.

the next issue.

manifestations?

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# RELIGIO-PHILOSOPHICAL JOURNAL.

# MAY 11, 1872.

A Touching Incident.

S. S. JONES-Dear Sir :- I clipped the follow S. S. JONES - Joan Jowa paper. Thinking it might not have come under your notice, I take the liberty of sending it to you, believing that it should have as wide a circulation as possible, that those who believe in murder in the first degree may take courage therefrom. The article speaks for itself, and to me there is a volume of the most cruel bigotry in it. Very Truly Yours,

S. SAVERY. Des Moines, Iowa, April 19, 1872.

"One week ago last Sunday night, Miss Cor. nelia Maccaw, a young lady of eighteen years arose from our altar for the third or fourth night. She went away, still seeking with a her heart, and was made happy in her Saving at home. She was suddenly taken ill with congestion, and on last Monday morning she died triumphant, saying, "Sweet Jesus, take me!"

I preached her funeral sermon January 234, four miles north-west of the city, at the Bap tist church, to a large company of friends; and we buried the white flower under the cold snow. One in heaven from our revival already Bless God!"-Indiana Christian Advocate.

Yes, she went away with a brain fever, which speedily terminated her earthly existence. and Old Theology is the assassin that is responsible. Religious excitements have caused more insanity than all other things combined.

These religious devotees accuse Spiritualian of making people insane. Never. If a Spiritual ist becomes insane, it is one who has been trained to believe in church dogmas. No philosophical thinker was ever made insane by the demonstra tion of immortality, and the truths of spirit communion.-[ED. JOURNAL.

Immortality of the Soul,

While my mind was being exercised on the weight of reasoning of "Cato" and "Rational ist" on the above subject,, I felt relieved by another over the signature of "A Believer," of whom I expected much to remove my sken tical clouds. But, alas! I have been muchdis appointed.

The most fatal result to ever so good a cause is a weak or unwise advocate, and I am fearly "A Believer" stands in this position. I think it fair to admit that a universal and natural de sire and longing in man exists for immortality -a continuation of existence after death. E of its absolute assurance, beyond a strong hope and a tradition of faith, what do we really know? "A Believer" talks about faith and gnores reason. Now, faith is a good thing but a natural question arises-faith in what If there is merit, the Mahomedan, the Bramin, the Hindoo, the Mormon and the Catho lic far exceed the Protestant Chr stian in h abundance. But I think I hear "A Believer exclaim, "But these are heathens." Well what of that? "But our reason teaches a they are ignorant, benighted and contradictory and what is contradictory our reason tells is can not be true." Ah, our reason teaches us Thus even in matters of faith we are to refe everything to our reason. So "A Believer will stultify himself, and in spite of the much vilified Paine, has to call this apostle of reason to his rescue.

Now, I am earnestly in search of proofs of man's immortality, and am not captious, bu can not, in matters of faith, "go it blind," but must, like my friend "A Believer," refe everything to my reason, for if he did not, he might be a Mormon, or something else. want something reasonable to base a fait upon. My kind-hearted friend, "A Believer, would refer me to the venerable Scriptures Here again I am annoyed by my reason. seize the Divine word, and open to Ecclesias tes iii, 19, 20, 21, and read: 19. For that which befalleth the sons of me befalleth beasts; even one thing befalleth then as the one dieth so dieth the other; yea, they have all one breath; so that a man hath to pre eminence over a beast; for all is vanity. 20. All go to one place; all are of the dus, and all return to dust again. 21. Who knoweth the spirit that goeth up wards, and the spirit of the beast that goeth to the earth.

Zeligio-Philosophical Journal truths are communicated by a dear friend without any attempt at dogmatic imposition of religious theories.

> The simple truth when thus communicated by a friend finds a listening car. The philosophy of spirit communion, when divested of all dogmatic religious theorizing, is more congenial to the mourner than any other conso-

dice that is fostered to the utmost of theological power-every soul would hope that spirit communion was true. But for prejudice every one would not only hope that it is true, but they would seek for such communion and test its truth

Indeed the bitter prejudice that has heretomunion with departed friends is improved.

There is a soul satisfaction in communion with a loved one in spirit life that nothing else can give. It robs death of its terrors. It relieves the mind from that painful uncertainty in regard to the condition of the loved ones gone before, as no power on earth has

However prejudiced the mind may be, there are moments when the horrors of the after life as contemplated by the light (?) of old Theology, are most terrific-if believed. If true, who knows what may be the final destiny of any soul?

Under such painful suspense, what would give peace of mind and satisfaction to the soul like words of consolation and affectionate caresses from the re-materialized lips of the loved one who was the subject of so much

Reflect upon the subject and the foregoing inquiry. Ponder it well, O blinded, prejudiced devotee of a mythological religion. Tell us, we pray thee, in the light of this presentation of the truth of spirit communion why you indulge in such rank prejudice against the most holy faith that was ever revealed to man-

We ask you not to believe in a dogmatic creed. We invite you to no church formula for a pledge. We ask not your assent to any law or sectarian code. We ask you not to lend your influence to build up this or that "ism" or movement in society. The Philosophy of Life has no pet objects involved. Its aim is simply to enlighten the minds of the people; to demonstrate great truths by facts well established. It claims no right to restrict your honest convictions. It asks not that you should do or leave undone a single thing that your highest convictions of right urge you to or not to do.

circles, and even in dark circles, greatly to the the world to witness a truth. It leaves every one to be governed by that and all other truths in proportion to the impression made. The Philosophy of Life recognizes the principle of progression and eternal development; hence it seeks not to sectarianize. Light and knowledge are the pulverizers of fossilizations; wisdom reconstructs and builds up the waste places.

lation that can be administered.

But for the prejudice that exists-a preju-

fore existed is rapidly yielding to a potent force that is gaining in power irresistible. The best men and women in enlightened countries are quietly investigating for themselves. Once having engaged in the investigation and received kind words of comfort and encouragement from loved ones in spirit life all prej udice against mediums and against investigation of the subject yield, and every opportunity for obtaining more light and more com-

ever before done.

the motions induced harmonious and agreeable to the beholder or eccentric and fanciful. Mediums sit in circles for development, just as we perform any other task to any definite

end for the purpose of development in any line of duty. We will discuss this subject more at length

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. We don't know that you can ever become a medium. You can try in this way. Devote two evenings in each week-one hour and a half at each sitting-for that purpose, either alone 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, and such as are of a temperament to spend the requisite time without becoming impatient. About an equal number of ladies and gentlemen are preferable. If you have over a dozen persons in the circle you will be liable to introduce a discordant element that might render your efforts abortive. It is well for those who are present to be seated in a circle around a table, sitting as near to each other as they can and be comfortable, uniting their hands, with the palms resting on the table. On first sitting down let all who can unite in singing some lively songs or in chanting something pleasant and agreeable. The object of this is to harmonize the minds of all present upon a similar train of thought, and to render all negative, freeing each from cares and anxiety. Indications of an electric or magnetic current will be manifest to all in a short time, by an apparently cool current of air passing over the hands. Some of the hands usually are spasmodically moved, sometimes with 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 when thus required.

Frequently the raps are heard upon the table, or the table is tipped. In such cases a conversation can be held with the spirits manifesting. One rap or one tip of the table is used to indicate No; two, Don't Know; three, Yes. Instructions for further conducting the circle will thus be given. Some may be developed in such circles to the phase of trance mediums; some very perfectly, others to a phase but little above their normal condition. Others may be raised to such a plane of sensitiveness that they simply reflect the opinion of the members of the circle, or of some one who asks questions. By pursuing substantially the course indicated good mediums are often developed. One or two, or any number, will meet with success if they manage judiciously, as directed. If a promiscuous running conversation is kept up, the minds of those present are made to assume the positive condition, in which their own active brains consume the 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 the room. Light is positive; darkness negative. If it is the desire of the investigators to develop mediums for physical manifestations, let them sit in a room of absolute, total darkness, and let the hands of all be firmly joined, with some light musical instruments lying upon the table. In these circles all who can should join in singing lively pieces-familiar songs, with animating choruses in which the entire company can unite. The result, in due time, will be most palpable and agreeable communion with the loved ones in spirit-life,-as tangible

Q. Being a musician, would my development as a medium weaken my musical powers or would it bring me en rapport with musicians in spirit-life?

A. Spirits always operate through brains adapted to the work in hand. Hence it follows that the law of sympathy or affinity would bring you en rapport with the class of spirits referred to, and they would intensify your musical powers.

Q. Do Spiritualists generally believe in the Bible?

A. We know of no Spiritualists who do not believe that there is a book called by that 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 untrue 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 summer.

Her spirit guides have marked out a programme 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 twenty miles or so apart, on one of the main railroad lines from Boston to Chicago.

During the time she is stopping at such points, she will paint for all who patronize her, and give tests of the highest and most convincing character of spirit communion.

Not only that, but she will give one public seance for painting and tests to the Spiritualist society, if there be any in such towns and cities, free, which often netts the society an hundred dollars, as she executes the most intricate paintings blindfolded before such audiences as may be assembled; be they many or

Such seances are always a success, and are attended by all classes of people, to witness such marvelous works of art through the hand of a person that they know is most securely blindfolded.

We state these facts in regard to this most remarkable medium, that our friends may avail themselves of the privilege of seeing the beautiful works of art executed by spirits through her hand, and the benefits of the tests given through her.

Those of our friends who feel that they would like to give Sister Blair and her husband a home for a few days, and allow their neighbors to call for the benefit of her mediumship, will be fully compensated for so doing out of her earnings, and need we say it, be blessed by the angels, who are using every means in their power to convince mankind not only of the immortality of the soul, but of the nearness of the spirit world, and of their powers to commune with and impart knowledge and happiness to loved ones of earth.

We have one of Mrs. Blair's symbolic paintings in our reception room, that we value almost beyond price. Her exquisite work astonishes everybody that sees it executed.

medium through whom the above-named series of articles are given, was unexpectedly deanxiety? tained at his home in Kansas, where he went a few days since, on business; hence, the omission to publish, this week, a chapter in the

series. We expect him back to his post before kind. Why are there so many phases of spirit

Spiritualism in its legitimate sense, invites

disgust of refined Christians? In a word, why can not spirits come and talk and show themselves to their friends in broad daylight, and face to face, without the interposition of low, disgusting, immoral, unchristian people called mediums?

Why need Spiritualists and Spiritualistic newspapers say anything against religious people, religious books, religious newspapers? Why not let everybody believe in church dogmas, the infallibility of the Pope and the holy 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 Christian Spiritualists we could endure; but "oh, my!" who that have any respect for themselves can endure these queer people? Who can bear to sit in circles with them? Who believes that their dead friends who have gone to their home in heaven, or are asleep in their graves, will willingly come to such places? They would not do so when they were alive, and now they are dead and gone to God, I know they won't. It is all the work of the Devil, and all mediums are impostors, or worsebewitched by the Devil! I tell you I wouldn't go to seances even if I knew that all my friends who have gone to heaven would come and talk to me. No: I wouldn't go to such low places and mix up with such low folks if I knew my mother would come right down out of heaven 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 week in different parts of the country. And yet, despite such queries and declarations, more or less of the self-same people are, day by day, from a train of unforeseen circumstances, led to do the very things they protest against and avow they would not do.

Would not go to such a circle if you knew that by so doing you could meet a loving departed mother!

Such a declaration is only uttered when the mind is under the influence of prejudice or a slavish fear of what some friend or acquaintsince might say who was equally prejudiced.

Conditions and circumstances alter cases. Sciarcely 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 him or her with a beloved friend or relative,that a darling child had materialized its little fingers and its little mouth, so as to caress and kiss, and speak words of affection even as before the mouster death divested it of its mortal body. Or perhaps a loving companion, a sainted mother, a dear brother or sister had returned to the fam'ily circle through an honest medium, with similar touches of tenderness and words of true affect ion.

We will now in a few words attempt to answer the inquiries so often made and which were incorporated into the introductory part of this article.

There are multitudinous phases of spirit manifestations because it is a demonstration that all is done in accordance with the law of life, whose manifestations are infinite in variety. 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 individual intelligences on the spiritual plane, is strictly in accordance with natural laws. Our ignorance makes us deem them marvelous and limited 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 developed.

The early demonstrations of Modern Spiritualism were of the so-called low order because the 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 intolerance. Wisdom dictated that it should be ushered in by the tiny raps-that no bigot could reach to persecute. By degrees the minds of the people became used to the raps, and the 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 of the Fox girls, the moving power gave another phase of manifestations. And so, step by 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 a positive effort is required by us to accomplish any effect; and the medium through which we accumplish any work is subjective or negative to us. As we are capable of posi-How quick prejudice ceases when such tively controlling or handling a thing, so are

to the senses as when in earth-life. In these circles the elements eliminated from the brains and bodies of those forming the circle are chemically combined by spirit friends so as to re-materialize their spirit bodies, rendering their touch palpable to our material senses.

The truth of this proposition is demonstrable to those who will patiently investigate. We have attempted nothing but a plain outline of 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 themselves.

Our querist secondly inquires why seances are often held in darkened rooms. This we made clear in the foregoing reply to question first.

Q. Where is the good of spirit communion?

A. This question is often asked, but as often betrays extreme ignorance on the part of the questioner. It demonstrates immortality. It proves that our friends, when apparently separated 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, and respond to our calls when we make proper conditions for communion with them. It explains the nature of the next sphere of existence,-the geography, the appearance of that other world, the condition of the inhabitants thereof, etc., etc. Through spirit communion we get wisdom-we get knowledge, which is the true savior of sinners.

Q. Do the spirits of mortals ever leave their bodies and return to them before the final death of the body?

A. There are well-authenticated facts that convince many that such is the case.

Q. Why do some people on awaking from sleep in a perfectly dark room, see the furniture and everything in the room?

A. Because they are clairvoyant to a certain extent.

She will start on this visiting tour so soon as she can get a sufficient number of responses to indicate to her what route it is best for her to take.

Let all who desire to extend to her the invitation indicated as acceptable, respond at once, as the route she will determine to take will depend upon the feeling manifested by those who write her upon the subject.

Address Mrs. E. A. Blair, 34 Atlantic Block, Lawrence, Mass.

#### Spirit Likenesses.

We are in receipt of a number of photographic spirit pictures, executed by Mr. Mumler, the spirit artist, of Boston. They are very distinct, and are recognized by their relatives as true likenesses.

Our friends, Spiritualists and others, are respectfully invited to call at our reception room and examine them at their convenience. We invite artists especially to call and see them, and our columns are open to their criticism against the fact of their being truly spirit likenesses, executed in the manner claimed. Tell us, Mr. Artist, just how you can do the same thing, and we will be most happy to put your work on exhibition. But until you can do something more than to blow "humbug," we shall be compelled to believe that there is more 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 any other demonstrated truth. All who desire a test of the matter should patronize him.

#### A Good Institution.

The seventh annual report of the "Illinois Institution for the Education of Feeble-Minded Children" is on our table. Its object is to promote, by all proper and feasible means, the intellectual, moral and physical culture of that unfortunate portion of the community who have been born, or by disease have become idiotic, imbecile or feeble-minded, and by a judicious and well-adapted course of instruction, training and management, to ameliorate their condition, and to develope, as much as possible, their intellectual faculties, to reclaim them from their hopeless condition, and fit them, as far as possible, for future usefulness in society.

It is for children between the ages of ten and eighteen years of age who are idiotic, or so deficient in intelligence as to be incapable of being educated at any ordinary school.

The detailed statement of the expenditures show that the cost of their custody and care in the State Institution is no greater than it would be elsewhere, while they are elevated from a condition of misery and idleness, to that of comparative happiness and productive usefulness, by judicious training.

Here is cold comfort for an unwilling skep

tic. I turn to the New Testament, hoping to find some sure foundation for an assurance of inmortality. True, much is written upon the faith of a spiritual state, and much sound moral teaching enunciated, and the primitive Christians doubtless suffered persecution in a thousand various forms, implying a living faith in miracles they had witnessed. Oh, that I had lived in those dwys!

We are assured by Jesus after he had rises from the grave-Luke xvi, 17: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; and if they drink any deadly thing it shall not hurt them; they shall lay hand on the sick, and they shall recover."

I ask my religious teachers, only to give me some of these promised signs. They shake their heads and talk of faith-faith in the Lamb-of great missionary work among the heathens; but the promised signs, the endences of a Christian's faith, where are they What am I to infer? That all our devou Christian teachers are bogus; that preaching has merely become a trade, a mere fashionable means of livelihood, a mere repetition of cant, as it were, "like sounding brass or a tinkling cymbal?" God forbid! The truth is, from want of these promised signs of Jesus I am fast settling down into a condition of indifference. have heard from time to time of the wonders of Spiritualism; of absolute intercourse with departed friends, and have many worthy, senible friends who are converts to this faith My religious friends counsel me by all means to avoid this Satanic snare; that although it may demonstrate immortality, it is sheer diab-olism, and will most assuredly lead me into trouble

Now, the caution of my friends I highly respect; but, as in everything else I refer to the guidance of my reason, which, thank God, has never deserted me, I am almost inclined, in spite of the denunciations of the Church, to give this subject an investigation .- Skeptic, in N. Y. Herald.

### A Card from N. B. Starr.

I am in receipt, and have been for years, of scores of letters, making inquiries in regard to Spirit Portraits. A very large portion of those letters have no postage stamp enclosed. I have ceased, long since, to reply to such. I cannot afford it; therefore, those who have written such letters and received no reply, will know the reason.

the reason. As I do not control the spirit influences, (they are supposed to control me) those who order Spirit Paintings are expected to take just what comes and pay for on delivery; and any person who is not willing to comply with these conditions, it is useless for them to write to me on the subject as my time is fully occurred on the subject, as my time is fully occupie with orders right here where I live. Port Huron, April 25, 1872.

"And God said, 'Let there be light,' and there was

Sketheshe

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In the beginning the mandate of creation's great architect went forth, "Let there be light." Each atom rejoiced in its new-born attribute; each pebble, each huge mountain mass, recognized the all-potent glory of the beauteous change; the fleeting shadows glided across the valleys, where hitherto no shadows came; but all was an impenetrable deep of darkness.

The vasty chaos of murky night was superceded by the brilliant corruscations of the "sun to rule by day," and the "moon to rule the Vegetation came smilingly forth, bedecking valley, plain and mountain side with living verdure; vast forests of every shade and tint, sent forth their refreshing shadows of shelter. Animal life was brought into being, and developed through the various forms of regetation, which preceded. Man steps upon the theatre of those magnificent transformations and developments, the ultimate of all. He beholds the all conglomerating glory of the solar day, and meditates in silent admiration upon the solemn beauty and grandeur of the lunar night.

Not only did the mandate of the Infinite come to man's admirably adapted physical organism, but to his intellectual and spiritual, came in words like these: "Let there be light within the temple of the human soul !" The physical body has its orbs of vision,

through which the genial sunshine of nature clows, and shall we not judge that the spiritual body has its orbs of mental vision, through which the genial sunshine of heaven glows? Its windows through which the glorious sunlight of truth may penetrate, to brighten with its streaming light the temple of the Infinite?

The window of our spiritual being is the reason-principle, and when we find this stained and obscured by bigotry, superstition and false dogmas, how dark and uncertain must the interior consciousness become! How dark and contracted the path-way of the soul's thoughts; how cold and gloomy the tabernacle of the holy spirit!

The reason-principle may be compared to a diamond of the first water, a star of the first magnitude, set in the human intellect to give Justre and utility to the other gems therein. Without it, man stands little superior to the animal creation; with it, he stands the crowning apex of creation, in the image of the Infinite, the noblest manifestation of God on earth. And yet how terribly fettered do we find this supreme attribute, even in the midst of progressive civilization and religious liberty. How comparatively few of our brethren do we find, who think for themselves, and can fearlessly state their opinion, agreeing with reason, upon the subject of those doctrines which old Theology is continually heralding forth as infallible. Probably not less than three-fourths of the entire human race are morally and spiritually blind as to the true import of the spiritual revelations of the past and present. In the past, these have been received as wholly supernatural, contrary to the laws of nature, special interventions of the Divine Power, miraculous; and the result of this is superstition. A certain class of revelations have been received as coming directly from God. As such they are classed as infallible, as containing all of inspiration necessary for all people, that with them inspiration ceased to visit our earth, that the volume of God's love, wisdom and truth to man, was closed forever, when John finished writing his "Revelations." "This causeth bigotry, which begetteth persecution." The window of the soul is thus sadly stained and obscured by the past systems of priest-

craft, and present misrepresentations of Theology; the reason-principle with which we are endowed to judge right from wrong, truth from error, is circumscribed; the searching sunlight of "truth from the Eternal" is not permitted to reflect itself upon the pages deemed by priests and bigots as infallible. If reason was allowed to illume those pages of myth, mystery and miracle, well does crippled Theology know the consequence. Infallibility would forever cease to be the signature of their favorite creeds and pet dogmas. To-day we all know that all over our country meetings and conferences are being held for the purpose of attempting to unite Church and State. Can we look for anything else but persecutions, wars and revolutions, when we read those words which form the proposed religious amendment to the Constitution of the United States? They read as follows: "Acknowledging Almighty God as the source of all power and authority in the civil government; the Lord Jesus Christ as ruler among nations, and his will as revealed in the holy (?) Scriptures as of supreme authority," etc. Friends, this is nothing short of an attempt to establish a system of Churchal despotism, similar to that which exists in European governments. A system which has led innumerable martyrs to the stake and Christs to the cross; a system which has spread death, desolation and slavery all around us. The means are being taken to suppress the eternal tide of progress, which is slowly but surely sweeping errors from our religions and philosophies. The adoption of such measures can be for no other purpose than to abrogate all free thought and untrammeled truth, and establish in its place a system of priestcraft that circumscribes us within the narrow limits of a creed, which has proved itself fallible and contradictory in thousands of instances as a creed that fails to supply the soul's most urgent needs. And while these are facts, who will we find to exclaim that we have no need of a continued and present revelation; that there is no necessity for a continuance of the angel ministry that blessed our earth in ages past? Who will say there is no utility in the mission of our loved ones departed back to earth, with their messages of love, inspiring import to lead us out of the house of bondage nearer to our God, into closer communion with our own souls? Who will say we have no need to hear the mandate of the Infinite thundered once more in our ears, "Let there be light within the human soul?" The world of spirits is not dead, nor does its inhabitants slumber, awaiting a resurrection of the just and unjust. No, as long as they per-ceive the fruits of this spiritual and mental darkness, pervading almost every condition of society and system of theology, we know they will lend to us a helping hand to abrogate erfor, and dispel the dark clouds of superstition with which priest-craft now threatens our fair land. Each soul that passes in darkness and doubt to the other shore, is but an invitation of deep significance to the good angels to " come over and help us," and say shall the invitation be unheeded, when we know that death changes not the love of our loved ones? We think not, for they still claim the fraternal relationship of all earth's children. They acknowledge our material plane as their birth-place; as the scenes of their first experiences upon the grand theatre of life; it was here they first felt the blessed influence of material love; twas here here they first gazed up through the limitless expanse of space, and wrought out the first idea of the Infinite Father. Earth they claim as the mother, who kindly cradled them in wisdom and love; who taught them to

a spirit world, unto "Home prepared for them," with superior ad-vantages for the accomplishment of their spiritual development.

Can the ascended immortals forget such a mother? Must they not cherish for her an affection still deeper than they did while with her in the form. And if they love earth, with all her earlier associations of joy and happiness, may we not justly infer that they love her children also? Do they not stand, an angel band, linked in one common brotherhood, with our elder brother, Jesus, an endless fraternity of immortals?

Friends, the light of truth and freedom is gradually breaking in upon us, the first wave of light sent forth in the beginning, illumined little more than the material senses; so we find in earlier ages, that all worship was expressed through forms, ceremonies, and the mediumship of a chosen few, who were considered wiser than their fellows. As the race grew stronger-passed from its infancy-a greater capacity for light was developed, the aspiration drew forth the inspiration, and wave after wave rolled over the shores of ignorance, then began to arise prophets who foretold a new dispensation, and of a "light" which should "lighten the Gentiles.

The light came, and with the advent of Jesus, came the Christ, who inaugurated a spiritual worship, and so great was its brightness, that some were blinded to its beauty, and sought to destroy it by the cry of "Devil!-Devil!!" Though destroying the outward form, the glass through which the light came, the light still remained, and gave the promise of a greater light ("and greater things shall ye do") which should follow to beautify, with love and wisdom, the whole earth.

Onward through the ages, just as man's mind was prepared to admit it, flowed this light. Wave after wave sweeping over the dark beach of ignorance, washing away in its course, boulders of bigotry and error.

The wave that floods our souls to-day with light from heaven; the wave of light upon whose crested top we almost reach the heavens; the wave that bears the bark of individual spirit-communion, broke over our continent just twenty-four years ago, and to-day we bask in its myriad wavelets of light. Humbly, and peacefully it came, yet persecuted with bitter sneers of scorn; with the cry of "Crucify them! Crucfy them! !" and yet it has chased the shadows from ten million hearts in this fair land.

In the manger of childhood it was cradled, its outward manifestations were nailed time and again to the cross of a blind Theology. It has grown and will grow, and bless every soul that stoops by the wayside, to pluck a flower from the foot of its cross. Still a greater promise is given. The time is at hand when we shall all worship God, not only through the material -not alone in mignty buildings, whose gilded spires tower proudly to the clouds; but within the recesses of our conscious spirits, in "spirit and in truth."

In these days are the prophecies of the Nazarene fulfilled; in these days the spiritual gifts are shed down, and the promised signs do follow them that believe; the sick are healed; the lame walk; the deaf hear; the blind see, and the poor have the gospel preached unto them.

The illumined mind fears no devil standing by the death-bed with attendant imps, ready and anxious to toss the liberated soul into the unquenchable abyss of material fire. No, those who have passed over, can and do return, and tell us of a reasonable hell, where the souls of sinners are purified by suffering; a hell from which they can progress, if they listten to those who go as Jesus went, to preach to the spirits, in prison. Our loved ones tell us of the joys that await the pure in heart, and the welcome of well known voices that shall greet us when we gain the other shore-not as strangers in a strange land, but as angels with an angel band-dwelling in the light of the Father's glory; dwelling in the light of Love.

We gaze upon them wrapped in their myste-rious stillness, and like beautiful statuary they seem unto our inner senses. But to the love-nature what agony as we look, in vain, for the sweet smile that greeted us in days gone by. We look into the once bright eye, now lustre-less and unsympathizing. What return do we receive? The limped love-light has fled; the golden glory that adorned that young head is now no more. The dream is past, and all of life's hopes are laid away with our beautiful dead.

We wait for the quick footsteps that were wont to meet us at the door, listening for the rippling laughter, whose merry music is now hushed. No consolation anywhere, The ghost of our departed dreams haunt our footsteps like some demon of unrest. We read, but before us flits a vision of bright eyes, and a head crowned with a halo of golden hair. We essay to clasp the shadow; it vanishes, and we see naught but empty air and white, cold walls.

We remember the moonlight walks; see again the smile, but we know it is but a dream, cheating our senses with its weird fancy. Then we go forth among men, seeking for something to fill the aching void. We find it not, but return to our cheerless home as night comes on - until all its weird fascinations is upon us, and we are alone; all alone, since she, our darling, has left us. But a strong thrill goes throughout our system; a soft and mellow light pervades the room, as if some angel had caught from heaven the golden cloud, shook from its inner folds the limped light, and poured its wealth at our feet. Out from its lovely beams comes a voice-the voice and form of our lost one. We gaze in awe upon the vision; it stands smiling before us. Then with a mighty effort we stretch forth our arms and clasp-what? Empty air! The vision has gone! Was it real, or but the dream of a distracted mind? Was it not the midnight's power over the physical senses, or did I behold the evanescent glory that comes from the spirit-world? Was the aromatic perfume, with its entrancing sweets, the breeze that is wafted from the isles of Asphodel? Was it not the scintilization of the hidden gems that lie buried deep within the mystic chalice of every human soul?

Oh, God, give us light; make thy teachings plain to our weary hearts; pour over us the balm of Gilead; float out from the sunny isles of the blest the snowy bark of hope, and let the oarsmen be our beautiful dead. Reedsburg, Wis.

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### Spirit Communication.

The following was communicated by Emma, a young lady in the spirit-world, for Enoch Root, an artist in Rome, Italy, with the request that it be printed in the RELIGIO-PHILO-SOPHICAL JOURNAL. His name was not given until the letter was finished, and I am not acquainted with the gentleman.

DR. ABBA LORD PALMER.

DEAR BROTHER-FRIEND: - Thy footsteps seem to be in foreign lands, and not in thine own loved clime, yet they are guided and guarded by the one great Father's hand, and he sends ministering angels to cheer and bless, and whisper words of peace to the hungry and tired, and world-weary soul. Often when faint with life's burdens, and the spirit longs to fly to other scenes, duties and loves, gently hands are laid within yours, as much as to say, "You are safe; grow not weary in well doing; ultimately the true life and light will come to thy life.

Out of the depths came forth worlds, so out of the depths of darkness, cf wearisome waitings in all truly great lives, comes forth beautiful truths, holy thoughts, sublime patienceultimately peace and rest.

# BY ...... HENRY T. CHILD, M. D. Subscriptions will be received and papers may be ob-tained, at wholesale or retail, at 634 Race St., Philadelphia.

The following poem was improvised and given through Nellie J. T. Brigham, at the close of one of her lectures in Philadelphia, in March. It was in response to a question sent to the desk:

"Weary of life, oh ! so weary ; When the soul looketh up to its God. Shall the flower be weary of growing As it rises from earth's heavy clod? Weary of life, oh! thou spirit, Why rests this shadow below? Why doth thy voice say, oh weary? Though the darkness enfolds thee with woe.

"Why art thou weary of living?

Because of the darkness around, Because of the sin and sorrow, Which thy spirit in earth-life has found? ease weary soul from repining, Cease from thy sadness and tears.

For around thee are loving arms twining, From the light in the heavenly spheres.

"Weary of life, oh ! so weary,

Doth no shadow come from within ? Thine eyes are so dim with weeping They see not where sunbeams have been. A part of the griefs that oppress thee, A part of the burden of pain, From thy heart's human weakness confess thee

Is of darkness in which you remain.

"You say that your hopes have been blighted, That your loved ones have faded away, That death so relentless has gathered All the blossoms that grew by your way. Oh! soul thou art sad, and so selfish, To mourn when their life is the day, Whilst thou art here waiting in sorrow, The morning grows bright o'er their way.

"Oh list to the song they are singing-The shadows are fading afar,

So bright is the light, life is bringing, That pale seems the light of the stars ;

Life in its joy is a blessing, Its path by the angels still trod,

And through all its griefs is possessing

The tenderest love of its God.

"Think not of this life, thou art weary, "Tis the school where earth's labor is done,

Where the spirit prepares for existence Beyond the bright realm of the sun ;

Then grow like the flowers-never weary,

Through lingering shadows of night, Through the dust of many afflictions, Yet shall thy garments grow white."

The Materialization of Spirits.

# A Communication from Dr. Hare,

Few subjects are exciting more interest than this, and I propose to give, through you, my views and experiences in relation to it.

If the position presented by me in a former article, that matter is the result of the decussation, or crossing of the lines of force, be accepted and comprehended, you will more readily understand the phenomena under consideration. Thus, not only each human being, but every atomic body has its peculiar rates of motion which distinguish it from every other one.

The spirit world and all its scenery and conditions, as well as spirits themselves, are material that is, they are composed of refined forms or expressions, which result from the more refined and progressed movements of the currents of lifeforce.

This world and its inhabitants are, and ever must be, invisible to human beings, except, as provisions may be made for precipitating them into the conditions peculiar to the mundane sphere, which is closely allied to the lower condi-tions of spirit-life. So much so, that certain indi-vidual spirits on coming out of the earth-life are so nearly on its plane, that they have, under favoring circumstances in all ages, been at times made visible to mortals. One of these circumstances is the absence of light; hence, most of the spirits that have been seen of men, or that have produced marked physical phenomena, in the various ages of the world, have done so in the night, and all history confirms this fact. It is obvious that the nearer a spirit approaches to external materiality the more power it will have upon such substances. The raps and the movement of physical bodies belongs appropriately to this class of spirits, and they are mediums for spirits of more refined spiritual organizations whose knowledge is greater. We are just as dependent upon this class as they are upon their mediums in the earthly form. These coarser organizations are not any more attractive to those who have more refined ones here, than on earth, and they would not be brought together except for the uses they perform in the manifestations, and for the beneficial influences that advanced spirits feel that they can bring to bear upon those who are less developed, so as to enable them to progress to higher conditions. Upon the lower planes of this life, spirits are often very crude and undeveloped, and at times quite mischievous and unruly; just as certain classes of workers on earth are, who are very necessary in their places, and to whom the more refined classes are under continued obligations for the performance of a great amount of labor which is essential for their comfort and happiness. You have recognized that we have similar grades here to those of earth, all of which are represented here; while there are some more advanced than any of earth's children, and yet in the divine economy, here as with you, all are essential to the perfection of the whole and none could be spared. Those spirits whose conditions approach the nearest to the materiality of earth are constantly around individuals still on that plane and draw largely from them for their sustenance. The drunkard and the glutton feed this class of spirits, and to a certain extent, satisfy a morbid appetite which they have brought with them from the haunts of vice and crime on earth. The debauchee of both sexes is surrounded by a low class of spirits who find gratification in their vicious habits. This class of spirits draw largely from the physical systems of certain mediumistic persons, and they often suffer intensely, although they may be entirely ignorant of the causes which produce this. The elements which they draw from these earthly associates enable them to maintain their peculiar form of materiality. I would not have you infer that these spirits are always on a low, moral plane and vicious, their conditions depend very much upon those of the physical system when they leave the form. Among this class of practical workers on the material plane, there are a large number of the aborigines of our country-strong and powerful Indians who arc, here as with you, generally susceptible to kindness, and who, when thus treated become valuable aids to us, not only in producing physical manifestations, but in the practice of healing, and by their influence here we are enabled to restrain those of our race who would otherwise be quite unmanageable. When these Indian spirits become attached, as they do very generally, to spirits on a more advanced plane they are capable of producing very beneficial results to mankind. In the healing art they are selected first, because they have greater strength than any other race. Second, their systems have not been contaminated by the diseases of civilization, and they are therefore purer. I have made these remarks preliminary to the subject of materialization of spirits, in order that you may understand it better. There are two kinds of materialization which occur in the presence of certain mediums; one occurs mostly in close proximity to the medium, where the elements are drawn from his or her form, out of which hands, faces and other portions of bodies are formed which are not really vitalized of bodies are formed which are not really vitalized as living bodies, but are instruments which are, used by the spirits that form them. These often have the appearance of natural flesh, and can scarcely be distinguished from this. They are used by spirits to touch persons and handle them as they would with a pair of tongs or any other

medium, but sometime they may be used by certain spirits at a considerable distance from the medium. It is probable such a hand as this was used in producing the handwriting on the wall of a temple in the olden time.

There have been many instances in which such hands have been presented in bright gas light or day light. They have been set up on a table and appear as though they bed set up to the out light or day light. They have been set up on a table and appear as though they had come up through the table. The elements of which such hands or other portions of the body are formed, are in part borrowed from the medium's organization and will be returned to the corresponding part after they disappear. As a proof of this, if they be blackened, the corresponding part of the medium's body will present this color after the experiment. By the superficial observer this is taken as positive proof that these are portions of the medium's proof that these are portions of the medium's body who is practicing deception. I know that the above explanation is the true one, and careful

experiments will prove this. The other form of materialization is that in The other form of materialization is that in The other form of materialization is that in which a spirit is really present in the form pre-sented, and differs very much from the above. The spirit is here made visible by a covering of material substance which is applied to it by other spirits. This covering varies from a thin, misty-like substance which only renders them dimly visible, to a very dense material substance which may be clearly discerned by all present, and may be photographed as plainly as the physical body itself, though in all cases of spirit photographs this is not essential. They may be made suffi-ciently material to act upon the sensitive plate of the photographer and not be visible to the human eye.

eye. This form of materialization is becoming much more common, and would be still more so if it were not for the fear that mankind have of seeing spirits, or ghosts, as they call them.

It requires a peculiar form of mediumship, though not a very uncommon one, and consider-able skill on the part of the spirits operating to produce this manifestation. The process is this: In a darkened room or behind a dark curtainand this distinguishes this form of materialization from the former, at present at least—a spirit occupies the position designed to be exhibited, and is covered more or less thickly with material substance, which is obtained, by the operating spirits, from the medium and the circle or party assembled to witness the phenomena and from assembled to witness the phenomena, and from the atmosphere of certain rooms, which are adapted for this. Any disturbance in the process may be attended with painful results to the spirits thus covered, and hence the utmost care should be taken, by those who witness such scenes, not to become excited, or in any way disturb the opera-tion. You should wait patiently for the process to be carried through all its phases.

As soon as mankind learn the philosophy of this, and are prepared to witness it without fear or excitement, it will become much more common. The time is coming when spirits will be able thus to materialize some one of their friends in circles, and speak audibly to mortals. The dawn of a new era in Spiritualism is upon you and this is to be one of the phases of it.

I will now recapitulate this subject. 1 Spirits are material and real. The difference between their materiality and yours is in the degree of refinement, the one being intangible and invisible to mortal eyes, and the other being tangible and visible.

2 Spirits vary in their materiality, some being much nearer to tangible matter than others, and hence, more capable of influencing this matter directly.

3 These physical spirits, as we term them, are used by the more intelligent and advanced spirits to produce the various manifestations which are now awakening mankind to a knowledge of the after life and its conditions.

4 This class of spirits can and do manufacture hands and other organs out of the material ele-ments of physical beings and the atmosphere, bearing a very striking resemblance to the physical body from which they are taken.

5 These which are really inanimate forms are generally confined to a limited space around the medium from whom they are taken.

6 They are not luminous but present a very marked resemblance to the physical body from which they are in part taken and to which a portion of them must be returned.

7 A second form of materialization exists, differing essentially from the former, being the covering, more or less densely of a real living spirit, presenting the entire form or parts of it for identification.

8 These may be able, under favorable circum-stances, to move and give various signs, and at times speak in an audible voice. 9 Such materialization can only be produced under a very moderate or subdued light. 10 Being luminous they are seen much better in the dark. 11 Both these forms of materialization are destined to become much more common, when the laws governing them are better understood. 12 We consider these as the most important and complete means of convincing the world of our continued existence and identity, and hence, there is a desire on our part, that you should do all you can to promote this form of manifestation.

"WEARY OF LIFE."

To-day we remember with joy and gratitude, the twenty-fourth anniversary of our new dispensation of Light from the angel-world, and we would still pray "O send thy light forth, and thy truth, and let them guide us."

We have the promise of a time, when men shall walk with angels, and commune with them face to face. With some, that time now is, and as surely as we seek wisdom and knowledge, and bring love and harmony into our hearts and homes, so surely do we open the doors and windows of the soul, that the sunlight of truth, and the messengers of the Infinite, the good angels, may come in and dwell with us.

Let each soul send forth its highest aspirations for light, and the whole earth may be filled with the glory of God. Curb not the almighty rein of conscientious reason. Leave Theology to fight her own battles. Let us establish a religion which does credit to the ensign of liberty under which we breathe the atmosphere of Heaven's free air; a religion which will be found under the most searching criticism, to harmonize with natural law, and all-powerful science.

To-day we rejoice in the manhood of Modern Spiritunlism. Many who watched it in its infant growth, prophesied a premature death; but to-day we see them deceived. It has calmly and perseveringly withstood all the slurs, taunts and vile intrigues heaped upon it by its Christian (?) brethren. It has baffled all the experiments and endeavors of modern science to account for its manifstations in any other way than by the influence of a spirit-world.

It has proved itself ot God for "if this thing come not from God, it will surely come to naught." But Spiritualism is a power in the world to-day; it numbers its adherents, not by hundreds, but by millions. The good angels of guardianship watched over and strengthened it through many difficulties in its infancy; and having attained its majority, it will become more and more respected, and call forth the investigations of many who previously deemed it unnoticeable.

Friends, let us then show by our actions that we have, indeed, been blessed with the light, and under the influence of this new dispensation.

Bedford Co., Va., March 22d, 1872.

-----A Problem for the Clergy to Solve.

As it is evident God made all worlds with the same motive in view, and as all stars are supposed to be planets, inhabited by human beings, and according to Dr. Dick "80,000,000 of heavenly bodies had been discovered with the telescope then in use, and that each of them represented a solar system, and were consequently suns around which planets revolved"; then, supposing each system has thirty planets, this makes 2,400,000,000 planetary worlds within the reach of telescopic vision, but late astronomers go so far as to swell the number of worlds within the scope of telescopic vision to 20,000,000,000, and suppose these to be but a small part of what exists in endless space; then if God had a plan of salvation for each of these planets to be intro-duced by his only son, and it takes this only son 33 years to introduce the plan of salvation they claim as the mother, who kindly cradled them in wisdom and love; who taught them to lisp their morning and evening aspirations; and upon this world, how long will it take to fin-the endless list of worlds? J. I. M.

The rose is fairest when 'tis budding new, And hope is brightest when it dawns from fears; The rose is sweetest washed with morning dews,

And love is lovelicst when embalmed in tears. For thy future it appears that the pinnacle of

fame is difficult of ascent, but step firmly, and slowly, and surely will thy future become bright, and success will crown thy efforts. Study seems still necessary, and within one year and six months you will be conscious of spirit aid in your work. Labor on, and let hope cheer you, and when returned all the years of toil and waiting will only beautify and enhance the new and higher sphere, in which you will live.

"He is but the counterfeit of a man, who hath not the power within himself to suffer. and still possess the quality to 'learn to labor and to wait.""

"He that would enjoy the sweets of spring, or obtain the honeycomb of Mount Hybla, must not dread his face being stung, or annoyed by briars;" for is not the rose guarded by thorns, the honey defended by the bee? So when in the lonely walk, remember that when the time comes that duty can allow of thy return to thine own land, warm hearts, bright eyes and loving hands will bid you welcome and be glad.

Give heed to caring for thy health, because only in perfect health there can be a perfect mind.

# Items of Interest.

'-Gosport, Indiana, has a man who hears through his mouth, external auricular organs being wanting.

-Ten thousand dollars is a pretty good salary for preaching, but there are fourteen clergymen in New York city who receive it.

-Dr. R. P. Fellows, healer, intends traveling through New Jersey this summer. He will remain in Salem until' May 15th. He has met with excellent success recently in Bridgeton'

-The people of Nashville are amazed at the performance of a boy who plays one tune on the plano with his left hand, another tune with his right, whistles a third, and beats the base drum with his toes.

-A musical prodigy has appeared in Wurtlsboro, New York,-a little German girl named Paulina Korn, four years old, who plays any air on the piano or organ, after having once heard it. She plays everything off hand, and her execution is superior to that of many experienced players.

-Certain church-goers in Norwich, Conn., are puzzled. A month ago a clergyman from Meriden preached a very fine sermon to them. Last Sunday a clergyman from Eagleville preached eloquently to them, but it was the same sermon. Now they are anxious to know who wrote it.

-A. E. Doty asks us to " Please state in the JOURNAL that I am stopping at Wilkes Barre, Penn., for a few weeks, and am at liberty on Sundays, and will answer calls to speak on Spiritualism within any reasonable distance. May be within the bounds of the State for some months to come, and would be happy to make the acquaintance of our friends here,"

-Laura Fair is to have another trial in June, and the public sentiment in San Francisco has so changed in favor of the fair prisoner that her friends feel quite sure of her acquital. There is no question that Mrs. Fair is a victim of a state of things which the laws take to cognizance of, as well as a violator of the laws, and what she has already suffered should be taken into account in deciding what more she should be male to suffer. That she was sinned against is no excuse for her crime; but when a man voluntarily plays with fire-arms he does not deserve much sympathy if he gets shot.

#### Passed to Spirit Life.

Passed to the Better Land, from his residence in West Aurora, Ill., April 8th, Samuel Swift, aged 67 years.

The subject of this notice was for nineteen years a firm and sincere believer in spirit communion, and a temperate, honest man.

Services were conducted by Brother Wickiser, at the house.

Passed to the higher life, March 29th, Charles E., son of E. K. and T. A. Eversol, aged 29 years 11 months, of consumption.

For nearly two years he was a great sufferer; yet with a cheerful and unfaltering spirit, he walked down the shadowy vale, and crossed the silent river, confident to greet the loved ones left behind, in the beautiful world above.

Passed to spirit-life, from Belle Plaine, Iowa, on Friday morning, April 5th, at nine o'clock, after a brief illness, of cerebro-spinal meningitis, Carrie B. wife of Amos Stone, aged 58 years, 8 months, and 25 days.

"Our mother was a woman of fine intellect and culture She toook a lively interest in the reform measures of the day. For many years she has been an avowed Spiritual-ist. The last few years of her life were a grand triumph over the fear of death. To her the change is a blessed over the fear of death. To her the change is a blessed one. Rest in peace, dear companion and mother. Thy memory is precious, and the example of thy good deeds will cheer us in hours of trial, and we will look forward to meet thee in thy blessed home above. Farewell to the worn-out casket, and God and good angels bless the spirit now set free. As we lay away that venerable form we feel that it is hard to part with the casket that we have so long loved, though the gem is gone. We know that those welcome footfalls shall no more be heard; that the music of that pleasant voice can no more fail noon our outward ears; and so as we place the form heard; that the music of that pleasant voice can no more fall upon our outward ears; and so as we place the form away we drop tears of affection. Oh! could you see the bright shining face in its beauty you would realize it as a joy forever. We see our risen mother standing on the mountain peaks of the Summer Land, and as she looks down upon us a shade comes over her face—not for her-self, not for the loved ones who have welcomed her with joy-beaming faces, but for those who are left to toil and struggle amid the mists and fogs of earth, and the echo-ing notes of her voice come to us now, saving: "Be of ing notes of her voice come to us now, saying: "Be of good cheer; I have overcome the world. Stand fast in your integrity, without wavering, unto the end." She was born in Groton, Massachusetts, on the 10th of July, 1813, and was married at the same place, on the 1st day of May, 1838. In June, 1839, the emigrated with her 1813, and was married at the same place, on the 1st day of May, 1838. In June, 1839, she emigrated with her companion to St. Charles, Kane County, Ill., and from thence to Belle Plaine, Iowa, in 1866. She leaves a com-panion and four children to mourn her loss, one having passed to the spirit world one year ago. She lived to see her children all arrive at the age of maturity, and was prepared for the higher and better life to which she has gone." — Belle Plaine Union.

Brother and sister Stone we have been personally acquainted with for nearly thirty four years.

They, as well as ourself, came to St. Charles among the early settlers. They occupied an honorable position among the intelligent and good people of the West. At an early day in Modern Spiritualism they became investigators, and soon after believers in the truth of spirit communion.

They have reared a family of children to fill places of honor and usefulness. We tender to them in this hour of trial the Philosophy of Life, as the only true consolation. That philosophy teaches that the loving mother is not dead. She lives upon a real, tangible plain of life, a beautiful angel who will ever watch over the loved ones of earth with guardian care, and by and by welcome all to her home on the other shore.

# March 12, 1872.

### RELIGIO-PHILOSOPHICAL JUUNINI.

#### Our Correspondence.

### Letter from Mrs. M. J. Wilcoxson.

DEAR JOURNAL :- Your many readers may be interested in the following items, which go to prove the strength of our common cause; for with the alternating states of prosperity and adversity, of hospitality and opposition, our course is surely "upward and onward." I On the lower road I found mostly a missionary field, but had fine audiences and increasing interest

In Springfield the few friends of the cause very quietly and honorably discharged their duties to me as a speaker, and left no blot upon their record as far as the public work is concerned-a testimony I can not bear in every case; for it is well known by speakers that utter apathy, indifference and party maneuvering, with other baneful vices, lack of integrity and true fellowship, etc., are sometimes found in official Boards of Spiritual societies. Men who should be held responsible, as in all other business matters, take the liberty of engaging speakers months in advance. The correspondence, by which exact terms are stated, is never laid before the Board. The nominal Secretary constitutes himself vicegerent of the Board. The Board submits; often unwillingly, but as securing the smiles and co operation (?) of the Secretary. The time of service arrives. Local matters are all chaotic. No hall positively secured at proper rates. No notices properly circulated. Changes made just at the hour of meeting to another hall, and all printed notices thus made worse than useless. No concert of action; no harmony. "Can't pay ex-penses," and speaker loses the amount of a half dozen lectures, because other engagements have necessarily been lost by this prior engage-ment of several months. Traveling expenses fall upon the speaker. Speaker don't take stock in the "New Departure." Secretary coldly says: "She is behind the age;" and never once apologizes for his unwarrantable conduct to either speaker or official Board.

I am happy to say that such experiences befall me only about once a year, or less; and that I find a compensation in the honor and integrity, the kindness and hospitality of other societies; but my views of "Association" have grown most beautifully less.

When the Presidential organ of any Association is thrust in my face, as a litany or rule which I should both accept and propagate, to the repudiation of my own private right and honest choice, and my success as a speaker is to be secured in any place, or by any person, from the betrayal of my Christ, I beg to say I hurl far from me the paltry pittance which would rob me of my selfhood, and reduce me to the level of a servile dependent. Let us, then, hold ourselves prepared for all selfish, political intriguing and Jesuitical schemes, which threaten to undermine public and private confidence, and be bold enough to assail the danger, even when found in Spiritual "Associations."

But to my report. In Lebanon, Mo., I gave a course of lectures, with good audiences and fine interest, which closed with a discussion in the local paper.

Thus the seed is sown. In Mt. Vernon, the court-house was well filled, though it was the most inclement week of the entire winter.

In Pierce City, a pious landlord demurred to my entering his hotel, though any number of landsharks, his boon companions, were housed and fed by him, and he could do the agreeable to other "unfortunates" with the utmost suavity. If it were not for the more gentlemanly conduct of his partner, I would give this sprout of an inn-keeper a gratuitous notice in full, that the public might know where Orthodox travelers, gamblers and railroad thieves may find hotel accommodations in Pierce City, Mo. Let the *people* of these United States, these *Republican* States, take notes of such insolence in landlords, and shun them accord-ingly. Really, is this not a "free country," when landlords make religious distinctions? With the most violent opposition, and the meanest I have ever met, I remained in Pierce City till I conquered a victory, and left with many converted from their prejudices. There are true souls there who would now stand by me in my work, with confidence and respect. On this line of railroad are many places open to the brave and true missionary, but the expense of travel and hotel fare, the scarcity of money and the rage for speculation, makes it at present truly a starving field for the worker. The only compensation is in finding occasional service on better ground. I must here express my sorrow, too, in finding some "Spiritualists" perfectly infatuated with promises of fortunes, which are to be dug out of some Kidd's hidingplace, and pleading inability to help on the cause of republican reform by a truly humane religion; and at this crisis, too, when our precious liberties are in such danger, these mistaken 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 find themselves reduced to poverty. Thus hun-dreds of dollars are sunk in these experiments, when they are too poor to support the angelgospel with an occasional subscription. Do they not pay dearly for their schooling? In Kansas City I found the friends alive and determined. Our young Bro. Eccles had won laurels there, and prepared a warm welcome for me, like a true brother in the work. The friends speak very highly of him, and we all wish him "God speed" as one of the fearless and faithful in our cause. Our lectures were attended with overflowing houses and great harmony of feeling. No finer class of faces can be seen than those which have greeted us on this line, and truly there is great enthusiasm, and a zeal that must triumph, both in Kansas City and this place. Our Anniversary ball at Kansas City, held on Thursday evening preceding the 31st of March, was a happy re-union to all attending; and the fine collation, dance and short speech, with the pleasant chats which enlivened the occasion, all seemed to be hugely enjoyed. The affair was every way a success. Kansas City has some noble and brave workers, and a high-toned house high-toned, honorable Board. Coming out to Lawrence, I found the revivalist, Rev. Hammond, had made a famous lift here, and his name was in the mouths of all the churches. Little children had been frightened into "conversion" by being told that they had "helped to kill Jesus," and could only be saved by "confessing" him, etc., while. the old "sinners" had been caught by his "look-ing them in the eye," a psychological art he aping them in the eye," a psychological art he ap-pears to understand well. Our meetings began in the Unitarian church, which was well filled, and now our evening lectures are attended in Frazer's hall, with an increasing congregation. The liberal element is fairly alive here, and the importance of the Spiritual work as advocating our republican principles, and as a check to Theological despotism, seems to have taken possession of the thinking minds. I am now engaged here till the last of May, From my temporary home here, which is in-deed a little paradise of peace and rest to me, I daily hear the voices of hundreds of children, in whose hands have been placed the orthodox and sectarian hymns to be sung by them in our public schools. Now that the Catholic Bible

dangerous? Shall orthodox sectarianism be suffered to proselyte in our common schools? More anon.

Yours Respectfully, M. J. WILCOXSON. Lawrence, Kan., April 17, 1872.

### To Hon. Robert Dale Owen.

My DEAR SIR .--- I have no thought of comparing either my talents or learning with yours. certainly regard you as a profound thinker; and I say it, not for flattery, but simply be-cause it is true, that I never read the thoughts of any other man on the subject of Spiritualism, that so deeply impressed me, and went down into the depths of my soul as yours. But, next to yours, I regard Paul as the great doctrinal teacher in the New Testament. I am truly glad to read your declarations that you now believe that "Jesus performed the wonderful works ascribed to him." You also say, "I regard Christ-I say it with a reverence-as the great FOUNDER OF SPIRITUALISM. He gave to the world its highest phenomena. He taught the world every one of its noble lessons. In attestation of its most sublime truth, the doctrine of immortality, he appeared after death to his disciples." Thus, it seems to me, that you stand on the Christian ground.

I felt sorry that a great mind like yours should so far misapprehend what I regard as the teaching of the great apostle to the Gentiles, as to suppose, for a moment, by the in fluence of early training, that he taught the Calvanistic dogmas of "election and reprobation," the natural, total depravity of all mankind as a consequence of Adam's sin, as it is called, and the idea of minds standing good in the sight of God for their belief or faith in Christ, on the ground of a vicarious atonement, and without personal righteousness or good works.

On reading your reply to my article, I find that you come so nearly to my own views, that I have but little desire to make any reply. It may be true, for aught that I know, that, if Paul had not left on record certain passages in his letters to the Romans and Galatians, that Augustine and Luther and Calvin would have been unable to make out any kind of a show of people of ther peculiar tenets; but it does not follow from this that he taught these dogmas. And, you allow, that if we take his teachings as a whole, and compare one part of his writings with another, and each with all, there will be no need of supposing that he meant or designed to teach either of these unreasonable doctrines, Is it not a fair way to interpret any man's writings to consider them as a whole? Is not this a just and proper method in interpreting or understanding the Constitution of the United States?

1. Paul undoubtedly teaches that it is the "will" and "purpose" of God to save all men finally, by the use of means, and influencing them to comply with the conditions requisite to their salvation .- Tim. ii. 3-6, and Eph. i. 8-

2. He never says anything with reference to any being "elected, and others reprobated," as it regards their final, or ultimate destiny. He undoubtedly teaches the idea of a sovereign election, or rather selection of some persons and nations to hold certain positions, and to enjoy certain privileges, in the progress of the govern-ments in this world, and the non-election of other persons and nations to these positions and privileges, for the time being; and all these elections and non-elections were made in the sovereign foresight and wisdom of God-not on account of merits or demerits-not as rewards of good or bad works, at all, but simply in pursuance of his plan of advancing the interests and welfare of the whole. For, as a grand result, "he hath concluded all in unbelief, that he might have mercy upon all."-Rom. xi. 32. God had also chosen certain Gentiles, instead of Jews, to be "the first fruits" of the Christian ministry, and Christian missionaries to the rest of the world. As the apostle says in Eph. i. 4, 5-" According as he hath chosen us in Christ before the foundation of the world, that we should be holy, [not that he foresaw that they would be holy] and without blame before him in love-having predestinated us into the adoption of children, according to the good pleasure of his will," &c. Thus, he makes their election the cause of their being set apart to become holy, instead of their foreseen holiness being the cause why God elected them to be the firstfruits unto Christ. This, forever refutes the Arminian notion, that God is moved by the foreseen actions, repentance, and holiness of his creatures to elect them to be saved. The Methodist erroneously places the effect for the cause, and the cause for the effect in this matter. But, there is no reprobation to endless death; for the apostle, in Eph. i, goes directly on in verses 8, 9, 10, and 11, to speak of the final ingathering of all things, or all per-sons into Christ, in the fullness of time." In Romans ix, Paul teaches the sovereign election of God, of the Jews, as the posterity of Jacob, to certain positions in the divine government, to which the Gentiles were not elected. Afterward, with reference to propagation of the gospel in the world, the Gentiles were the "elect," and the Jews were the non-elect. The American people are "God's elect," to take the lead in spreading Republican government over the earth. Jesus was "God's elect" as a saviour, and none other was ever elected to fill his place. He is greater than all, except the Father. Confucius, Mann, Sakya-muni, Zoroaster, and Mo-hammed were elected to fill their respective places. So were Luther, Calvin, Zwingle, and Melancthon. All great reformers in the world, in religion, science, morals and politics, have been elected and raised up to fill certain places in the world. Others have not been elected to fill these places. All is planned in the Divine administration. But, "the elect" are never elected for their own separate good, but for the good of the non-elect, as well—for the good of all. This, as it seems to me, is clearly, Paul's doctrine of election and non election. election and non-election. Luther taught a most wicked and unreasonable doctrine of justification, by faith, without good works; by belief and the appropriation of of a vicarious atonement. Paul talks of being saved and justified by or through faith; not for faith, because in his view, faith in the soul of man is the living power that produces a pure heart, and a righteous life, in which state alone we can be justified in the sight of God. The impure can be justified only when they become pure through faith; the unrighteous only by becoming righteous; the disobedient only when they become obedient to the law; the bad when they become good; the unholy when they become holy, or as far as they practice good works. Thus, Paul and James are perfectly harmonized.

That is true. The correspondence is correct so far as it appears in the JOURNAL, but he did not publish the correspondence entire. Why he did not, perhaps he can tell. If he had done me the justice to publish the entire correspondence, he would have shown more of the true man than in doing as he did.

# Yours Respectfully, JOHN A. RAINES.

#### ----Golden City, Colorado Territory.

DEAR JOURNAL :- You will remember during my short stay in Chicago, last January, promised to drop you a few lines from this quarter. To fulfill that promise, is to me, a pleasure, indeed, even at this late hour. Today is Sunday, April 6th, and with it comes cold drifting snows from the Northwest. Having been a resident of this territory from its earliest settlement (now nearly thirteen years,) it is but just for me to state that this past winter and present spring surpasses anything I ever saw, so far as cold weather and snow is concerned. The suffering of our domestic animals must be intense. Go out to-day, my brothers, in this unmerciful storm and behold those poor, shivering, starved brutes-pass close beside them and observe their suffering condition. They ask you for food, for shelter and protection. Can you give it to them? Nay, verily you cannot Seven eighths of the dumb brutes in this territory must suffer on, on, and then die for want of that protection you justly owe them. As Bro. Jones of the RELIGIO PHILOSOPHICAL JOURNAL says, "There is a Compensation," remember, then, this great and grand truth in your future actions toward the brute.

It was not my intention at the commencement of this article, to write a sermon on the cruelty toward animals, but my soul seems to go out in sympathy for them, for I, too, must suffer when they do.

Oh! can it be true, that injustice done to any of God's creatures, in either kingdom of animated matter, all must suffer for such injustice, differing only in degree? Let us see to it, then, and make such recompense for our past injustice toward the animal kingdom, that their rights in the future may be better cared for.

To-day closes the nine months' engagement with Bro. Benjamin Todd, with the Spiritual ists of Golden and Boulder Cities. His stay with us has been the cause of opening up many avenues of thought in the minds of the opposers of Spiritualism, as well as in the minds of Spiritualists themselves. His good wife should not be forgotten, by any means. It is almost the height of presumption on my part, to attempt to do Sister Todd justice, as regards her abilities, as a lecturer and reformer. Possessing a vast amount of moral courage, and a self-consciousness of rightwell trained in the school of thought and history. I do most cheerfully recommend her to those who admire those traits in women.

It may not be out of place for me to mention here, the slanderous reports freely circulated here, against Bro. Todd and wife, on their arrival here last July. It was done by a designing, ungrateful, uncharitable man ex-pecting to build for himself a mansion that the orthodox world and himself might truly worship their God in, with great credit to themselves. But credit to the powers that be, their mansion fell, crushing them beneath. Bro. Todd and wife, by the order of the society's secretary here, soon received letters from the Pacific coast where both had been known for years-letters from some of California's noblest men and women, that such reports were false and without any foundation in the least. So, Bro. Ben., you and your good wife leave us with the same good wishes and kind feelings for your future wellfare, ever ready to give our signature as a guarantee of fidelity, honesty of purpose, as did your California friends. Success go with you. I fear that I have already intruded too far on your valuable time and space; but forgive me this time. I feel it but just that I should make mention of a sermon preached by Rev. W. E. Copeland, Unitarian minister of Emporia, Kansas. It seldom occurs that such honest, heart-felt words escape the lips of our Christian ministers. Would to God that the world had more Copelands-men that are willing to acknowledge truth, even if muchloved theories fall thereby. There is so much truth, philosophy and honesty in the last two paragraphs of the sermon in question, corresponds so perfectly with my past twentytwo years experience and investigations of Spiritualism, that it is of untold worth to me. Quoting from paragraph referred to, "Spiritualism, with all its absurdities and vagaries, is doing more than all the sects put together, to establish a rational religion," etc. The objections of most of our best minds to Spiritualism is, that every conceivable side-issue under the cloak of reform, the utter abolition of individual rights cloaked over again with that worst of all stumbling blocks known to the human family, "conscience," running stark mad after anything or everything that purports to come from the spirit world, allowing their reason to be smothered by supposed spirit promptings and with the "right bower" of conscience "don't care!" Philosophy and science entirely ignored for the sake of conscience and don't care. Beware, oh! beware of those stumbling blocks, lest you find out your sad mistake too late. That there is such an attribute belonging to the human soul as "conscience" and intuition, I will not deny. But when allowed to get the advantage of reason, philosophy, science and facts you must suffer for such shortsightedness. To such as would become acquainted with concise, close reasoning, read the articles in the JOURNAL, commencing where Bro. Francis leaves off. "The Search After God" has awakened more thought and done more good toward settling this great enigma in the minds of thousands, than the slimsy twaddle that has been palmed on this country for centuries. Let those that would become educated, enlightened, and made better men and women, read the JOURNAL, which to day stands at the head front of all the spiritual periodicals of the day. Long may it live; and forever may such men as W. E. Copeland preach sermons for its columns. Should Bro. Copeland ever come to Colorado, I will extend the hand of welcome to him—should I be so favored. Go on, noble worker, may angels assist you. The real merits of the JOURNAL is a sufficient guarantee of success. In the future I shall do all I can to place it before the public as an honest, philosophical exponent of Spiritualism proper. May success crown your efforts in doing good, is the prayer of GILBERT N. BELCHER.

ots say to see Paine introduced to our august M.C.s? Thus the slandered Father of American Republicanism is avenged. W. W. B.

#### Hopedale, Massachusetts.

S. S. JONES-Dear Sir: I have often thought I would write you, thanking you for your JOURNAL, which still visits me from week to week. I have thought, too, that I would send you occasionally an article for its columns, but on a second reflection have concluded you might say to me as Horace Greeley once said to a lady who suggested to him that if he would send her his Tribune, she would write for it. The plain-spoken Horace wrote back to her that if she would not write for the Trib-

in this rural village, which, by the way, is mostly composed of Spiritualists. Some of them seem to have outgrown the desire for physical manifestations, and accept the doctrine of spirit communion as an established fact. In the centre of the town of Milford is a Spiritual organization and a Progressive Lyceum. Meetings are held in the town hall twice a month. A number of able speakers have occupied the desk the past winter, among whom were Miss Lizzie Doten, Mrs. Emma Hardinge-Britten, and Miss Jennie Leys. The close proximity of Hopedale village to that of Milford gives our people the privilege of hearing those talented expounders of the Spiritual Philosophy.

alism, entitled "Spirit Manifestations," has

Your RELIGIO-PHILOSOPHICAL JOURNAL appears destined to live, and is now before the world "purified as by fire."

Life is grand and beautiful in proportion as we fill it up with loving deeds, and shower blessings, as we journey down the steep of time. It is better to scatter flowers than thorns; better to create love than hate. When men and women have learned the great secret of making each other happy, the era of millennial glory will have dawned upon us.

H. N. GREENE BUTTS. Vine Cottage.

Our readers may rest assured that H. G. would never have made such a response to the author of the "Vine Cottage Stories" and other interesting works .- [ED. JOURNAL.

#### 4.0.0 Explanation Called for.

BROTHER JONES: Will some admirer of Mrs. Woodhull's views on the social question harmonize the two following expressions in her reply to A. E. Newton:

"How can our finite minds measure the wisdom of creation, so as to be competent to decide that a very low and promiscuous exhibition of sexualism is wrong-is even to be deprecated? Who are we that are wiser than God?"

Second:

"I did show the various degrees of love, and deprecated the lower as ultimate conditions.'

I cannot impeach her motives, neither can I understand her language. She says: "It mat-

# Voices from the People.

ARMSTRONG, IOWA.-H. Brooks writes.-I am going West and I want one friend with me, and I consider the JOURNAL a dear friend.

MT. VERNON, MO.-Z. H. writes.-Your Jour-NAL is worth its weight in gold, and I am always glad to see it come.

Fahnestock's work on Staturolism is for sale at this office. Price \$1 50; postage 16 cents .- [En. JOURNAL.

VOLNEY, IOWA.-J. H. Butts writes.-I can-not do without the glorious old JOURNAL. I would get you subscribers if I possibly could, but I am surrounded by bigots, who think it a sin to read your paper.

CHIPPEWA FALLS, WIS .- E. Pound writes -I have been a constant reader of your paper from its commencement; and having passed seventy winters, I can't think of doing without it the rest of my pilgrimage in this sphere. Spiritualism is my meat and my drink, and the older I get the more I crave to be fed by its divine teachings.

MORRIS, ILL.-H. Tripp writes.-Last evening I attended the Baptist church and listened to the Rev. I. Breekenridge. He said much about the retrograde of the churches, and said that now there were more believers in Spiritualism in this country, than all other denominations puttogether; and even the infidels outnumbered the true Christians; and he urged them (his hearers) to come up to the scratch, etc.

WORCESTER, MASS.-R. K. Lane writes.-I think there never has been a time in the history of this country, when the people were as eager to investigate with so much freedom the ideas of religious liberty and other vital questions of the day as now, which must be a matter of great encouragement to you who are engaged in the great work of developing the future great and glorious "Religious Democracy" of her people.

CHAPIN, IOWA .- D. P. Maxson writing says-I came near being annihilated for offering the RELIGIO PHILOSOPHICAL JOURNAL to an eld veteran of Christ, whose head is white with age, and ripe in years for the next sphere. He drove me from his house and told me not to come there again, for I was a devil and doing the work of the He said he would not have such abominable things in his house. Poor old priest-ridden soul, he will soon begin to learn wisdom.

LEROY, MINN.-G. P. Colby writes -Although have not been authorized to act as agent for the JOURNAL, yet I have announced myself as such. And instead of "Searching After God," I have been searching after men who would be willing to pay for, and read the JOURNAL, and have succeeded in obtaining several new subscribers. Enclosed you will find their remittances and addresses. May God and his ministering angels bless you and Bro. Francis, in your struggle against superstition, incomprehensible theology, and the strange infatuations of misguided minds, is my prayer.

SPARTA, WIS .- H. C. Walker writes .- The cause of Spiritualism is somewhat dull here at present, not having had any lectures here of late, we are nearly starving for the bread of life. As it is not considered a popular cause here, the starving few must hope and wait for a progression that will surely come, sooner or later. The only food we get is from the pages of the good old JOURNAL. Long may it circulate and bring glad tidings of great joy. I deeply sympathize with you in your great loss by the fire, but trust the angels will assist and bless you, that you may feel doubly rewarded in the future.

AURORA, IND.-S. HOWE writes.-The people down here are afraid of Spiritualism. They think it almost an unpardonable sin to allow a spiritual paper in their house. They seem to think if they oin a church, and go to meeting every Sunday, or often enough so they wont turn them out, and ask a blessing at the table, they are as safe as Noah in his ark, notwithstanding they do all manner of meanness to which humanity is prone. If I ask them how they expect to get to heaven? They Through the merits of the Savior church and blieve on the Lord Jesus Christ; his blood will wash us clean." KEITHESBURG, ILL,-A subscriber writes.-We wish to hold circles at home in our own family, but do not know how to proceed. We are trying to become Spiritualists, and if we could only hold circles, I should be better satisfied. Will you be kind enough to answer this through the columns of your JOURNAL? A book has been sent to us entitled, "The Spirits Exposed," published by Jesse Haney & Co. We don't believe one word in it, but the Methodists here think that it is all true. They say no spirits ever come back to earth. We like the JOURNAL very much. We are more eager to read that than any other paper we take. Your Methodist neighbors must be very benighted. Please refer them to John Wesley's Life-the father of Methodism. He was in communion with departed spirits for years before his demise.

une he would send it to her. Your paper is taken by a number of persons

Rev. Adin Ballou, who has for many years embraced the doctrine of Spirit Communion, preaches in the church here every Sunday. He has been the accepted pastor of this people for thirty years or more, and has been an earnest advocate of all the great reforms of the day. His book, written in the early days of Spirituprobably been read by many of your subscrib-

ELI BALLOU.

### Chandlerville, Illinois.

S. S. JONES-Dear Sir:-In the emission of the JOURNAL of the 13th inst., Dr. D. P. Kay-ner, of St. Charles, Ill., gives an account of his visit to this place, and were it not that he makes use of my name in such an unwarranted manner, I should not ask to be heard. Every statement the Doctor makes about me is untrue except one viz: "He has not yet de-

Golden City, Col. Ter., April 7, 1872.

# Thomas Paine in Congress.

For the first time, since the first Congress, Thomas Paine has been quoted approvingly in an official document. So the world moves, though slowly. We refer to the Minority Congressional Report on Woman Suffrage. The report quotes from Paine's "Dissertation on the First Principles of Government." It is one of Paine's small and pithy works, —a work that in these days of political looseness should be read with care.

ters little to me what I am understood to say. Then she may as well talk in some unknown tongue, for we are decidedly a practical people, and intend to cut, divide, subdivide, analyze, masticate, and thoroughly digest what ideas and thoughts are found to feed and nour-ish the soul. If she cares not to make her theories understood, then how can she expect us to become converts to her principles?

It seems to me that her language indicates a muddled brain, and teaches us to closely analyze every thought, and know where we stand, politically and socially, or we may jump from the frying-pan into the fire. How a delicate, refined, and intelligent woman can advocate free promiscuous sexualism, is to me a wonder. She may believe that what already exists is a stepping-stone to something higher, but how she can advocate its universality is what I am unable to comprehend.

If libertinism is to be advocated because the two are agreed, and female innocence and confidence betrayed by the supposed lover and friend, then Spiritualism has a bigger pack than Bunyan's Pilgrim attempted to carry, and the quicker it cuts the ropes the better.

Spiritualism may include the lowest forms and practices of life, but will opening the flood-gates of the latter tend to purify or flood the former? Will the lesson well learned by the multitude, that no sexual relations are to be deprecated where any two are agreed to hold such relations, tend to purify, ennoble, elevate, and spiritualize humanity? What says history? What says human experience? What says the finer and purer instincts, or, more properly speaking, intuitions of our natures? Let us as Spiritualists remember that "Carnal-mindedness is death, but spiritualmindedness is life, joy, and peace in the Holy Ghost." S. L. RUGGLES.

#### Salina, Kan.

#### Appreciative Letter.

DEAR BRO. JONES :- Your kind letter of sympathy and brotherly feeling has come to me, and I can not tell how grateful I am to you for it. I assure you that the JOURNAL will be doubly precious to me after this, and what lit-tle I can do to aid in its circulation shall be done.

I am a Spiritualist without any sectarian predilections that I am aware of, and I do all I can to disseminate the light of our blessed gospel among the people; and I have never found a better method of doing so than circulating the journals devoted to the truth of spirit intercourse. I know that you will be doubly blessed in the good you are seeking to do, and I believe that the angels will see that you succeed in the glorious work. Sincerely Your Brother, A. E. CARPENTER. Boston, Mass., April 17, 1872.

REMARKS :--- It is gratifying to us to be appreciated. Those who are laboring in the great work of unfolding the Philosophy of Life to their fellow men are deserving and shall receive through the columns of this paper that encouragement so much needed to sustain them in their many hours of trials. No man or woman that has treated us with kindness has ever received any other treatment at our hands.

persistent vilification of our acts and motives ever has and ever will receive its deserved rebuke, no matter from whom it may come.

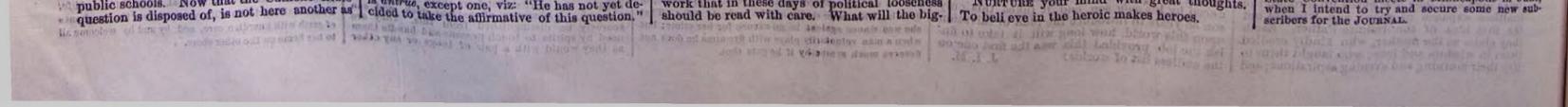
Statuvolism is a very good book to give you instructions how to hold circles. By a careful perusal of the JOURNAL you will often find instructions to the end desired.

TOLEDO, IOWA .- A. W. Harbaugh writes .- It has been but a few weeks since the first RELIGIO PHILOSOPHICAL JOURNAL made its appearance in this place. It is causing quite a stir, especially among the Orthodox. And all who have read it are becoming interested—so much so, that that their priest had to give it a blowing up. But be has not quite satisfied them with his splendid reason which ran thus: "It is all a humbug; there is nothing of it; it is only a clock for inside its." is nothing of it; it is only a cloak for intidelity. etc. But the time for such reason is about past, the people are beginning to think for themselves, and I think before the summer is over the JOURNAL will be read and much and appreciated by many in this place, if its philosophy is not accepted as true.

GREEN SPRING, OHIO.-M. S. Curtiss writes. Are the vast fields you explore real-and is your philosophy true? or must the world wait an hundred years or more for the truths and the beauties contained in Spiritualism, to be sifted and purified from all excrescences which have clung to it from the dark side of human nature clung to it from the dark side of human nature? One world at a time is, may be, enough. But oh! could we look beyond the vail, knowing that what we should see was no mirage, no delusion or illusion, how satisfactory it would be. I am wish-ing to know of these things. Conjecture is not sufficient. I want light !--more than words of mine can tell. I saw a copy of your JOURNAL to-day for the first time ever. I have read much upon the subject, yet in doubt always of much that I read. For one in the dark, will any of your bright coterie tell me of the light?

NEW LON JON, MINN.-M. E. Chandler writes. NEW LON JON, MINN, -M. E. Chandler writes. It don't seem now as if we could do without the JOURNAL; we like it much better than we expected, especially the fearlessness with which it attacks all humbugs within, as well as without the ranks of Spiritualism. As we are the only Spiritualists in the neighborhood, shall be unable to obtain any new subscribers at present, but will watch our chances and do what we can for you. watch our chances and do what we can for you. The pamphlets you sent us, (some of Wm. Den-ton's works,) have been freely circulated among the Orthodox, and have created considerable excitement. The result is, that many are reading their Bibles in a different light. May the angels bless you in the good work you are doing toward the redemption of the human race.

ST. PAUL, MINN.-M. T. C. Flower writes.-Enclosed find remittance on subscription for the best paper published, viz: the RELIGIO-PRILO-SOFHICAL JOURNAL. The cause we love is quietly but steadily but steadily but stead by and throughout but steadily progressing in St. Paul and throughout the State. I am credibly informed, that, during Prof. Denton's course of lectures at Minneapolis, he was greeted with an audience of not less that he was greeted with an audience of not less that two thousand persons on each evening of the course. This speaks well for the religious senti-ment of our sister city. We have a very good test ment of our sister city. We have a very good test ment of our sister city. We have a very good test ment of our sister city. We have a very good test ment of our sister city. We have a very good test ment of our sister city. We have a very good test ment of our sister city. We have a very good test ment of our sister city. We have a very good test ment of our sister city. We have a very good test medium here, a Mrs. Carlton, who describes and gives names of spirits in attendance at the circles. We also have a lady here who is engaged in sculp-ture business, under spirit direction and influence, who is succeeding admirably. I will at some future time write you more fully in regard to her. Our State Convention meets in Minneapolis in June, when I intend to try and secure some new sub-scribers for the JOURNAL.



#### 11, 1872. MAY

C. Stewart .

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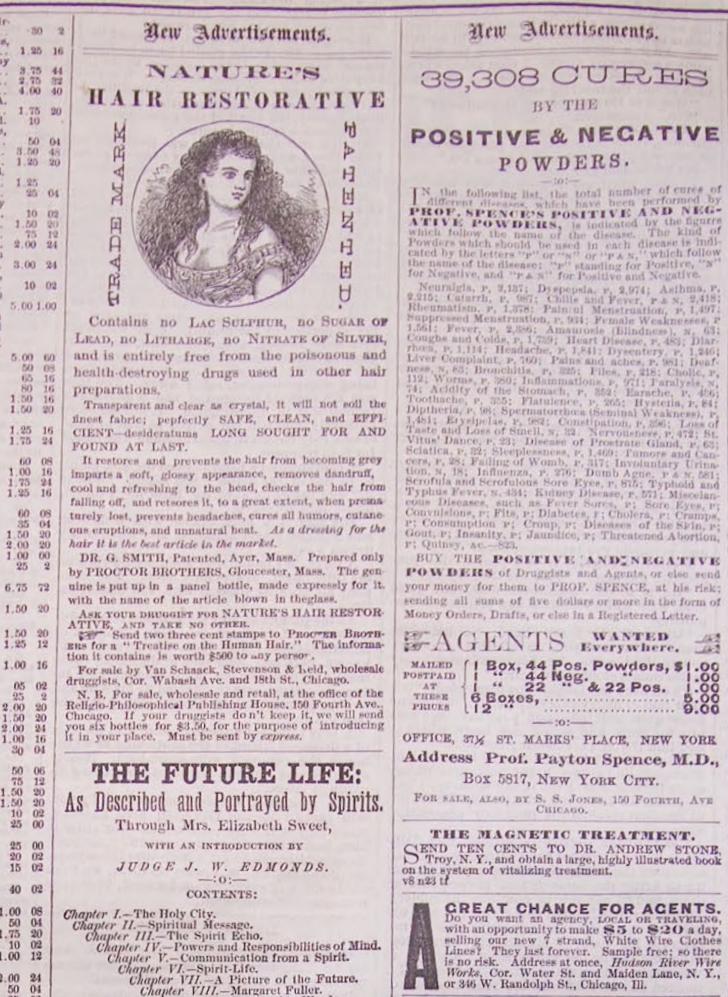
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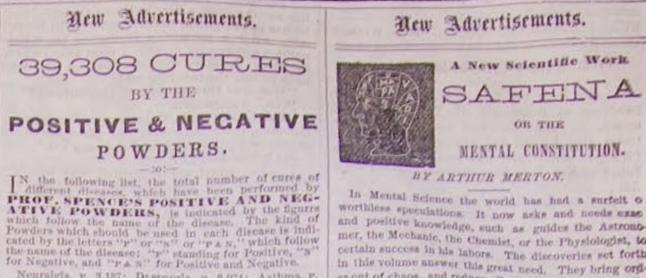
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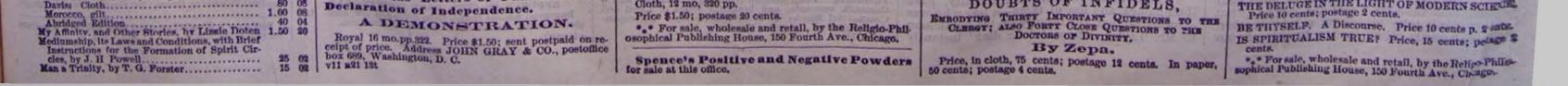
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# CRITICISM



# RELIGIO-PHILOSOPHICAL JOURNAL.

# frontier Department.

# BY ..... E. V. WILSON

### From Whence Cometh these Things ?

We ellp from No. 4, Vol. 5 of The Recorder, published at Gouvenuer, N. Y., the following notice. It cheers us. And what a contrast between that journal and the would-be spiritual (Woodhull Claffin and American Spiritualist, published by New York wasps and sore heads,) weeklies :

"E. V. Wilson, the well-known lecturer and test medium, visited Ogdensburg March 2d and delivered a course of four lectures. He gave fifty tests or more, and relying upon the audience for a corroboration of his statements, all but two were promptly responded to by the persons addressed as being correct. As a stranger and seeker after truth I was led to ask, from whence proceedeth these things? Mr. Wilson's respect for the Bible, his clear and logical way of presenting facts, can not fail to elicit a high appreciation for both the speaker and the subject he advocates. If the community are disposed to carp at two failures out of fifty genuine tests from spirits, what have they to say of Christ's efforts to identify himself to the Laws of the Messiah. But as years himself to the Jews as the Messiah. But as years pass away his teachings became better understood, and what was then repudiated the churches nood, endorse. Thus is it with Spiritualism, and to that source may not the world reasonably look for a fulfillment of Christ's words when he says 'all these things that I do, shall ye do and even greater.' greater.'

### A Call Convention.

To the Spiritualists of DuPage Co, Ill., greeting : We, the undersigned, call on you to meet us in council, at Wheaton, DuPage Co., Ill., on Friday, Saturday and Sunday, the 17th, 18th, and 19th of May, 1872, for the purpose of organizing a conference meeting, to be known by such name as in the wisdom of the Convention may be determined on.

This meeting will be called to order on Friday evening, at 7% o'clock, the 17th of May, 1872, in the Universalist church in Wheaton, situated twenty-four miles west of Chicago, on the Galena Branch of the Chicago & Northwestern Railroad, and will continue its sessions through Saturday and Sunday, closing Sunday evening.

We invite all liberal-minded people to meet with us in council, thus taking council one with the other for the good of all humanity.

Let us come together in truth, taking council with each other, asking the angels to be our helpers. Let us know each other here, that we may know our own hereafter.

We especially invite the Spiritualists of McHenry, Kane, and DeKalb counties, to join us. Arrangements have been made with the friends of free thought in Wheaton to entertain as many guests as possible, and at hotels at reduced charges.

E. V. WILSON,	H. CARPENTER,
MARY ELLEN WILSON,	I. SABIN,
MILO PORTER,	T. ABRA JEWELL,
ELIAS JEWELL,	K. HOWARD,
JOHN THRASHER,	C. A. D. SMITH,
D. I	RONSON.

father, who calls himself John. Do you recognize them ?"

"Perfectly," I replied, "but my uncle John has been so short a time in the spirit world that he has not forgotten his last name; will he tell it?" After a moment's hesitation the whole hame was correctly given. I then asked where he died. Looking over my head, at the wall back of me, the medium said :

"Was it at Downington or Doylestown?" "No," I answered.

"Then," she said, "I can not tell except by guessing, for I only see two phosphorescent letters over your head, and they are Do." My uncle died at Dover.

The last spirit she described was that of a young man, a printer, who had committed suicide, whom she called Edward, but whom I did not recognize. After going home, however, and detailing the result of my interview, I was reminded by a member of my family, that I had known a young man by that name, who had shot himself several years ago-shot himself without known cause.

"Perhaps," said my friend, "he came to you to explain why he had grown weary of life, or to send a message to his parents."

I do not know. I never had him pictured by any medium since, although, in view of getting material for newspaper articles, I have visited all the prominent ones in the city at various times.

So far as I have written, Mrs. Michener's revelations were all true; but in the prophecies she afterward indulged in, she was altogether at fault.

She said: "You are a widow, and lonely. You will marry again, and this time a widower, with three children, the editor of a newspaper, who was a lover of your youth. He is married now, but his wife will die in the course of a year or so, and he will soon seek you out, and persuade you into matrimony."

I said: "Describe, if you please, this pro-spective husband." This she did, saying:

"He is a very handsome man, but quite bald, with white whiskers, and inclined to corpulency."

"Oh, horror!" I exclaimed; "a bald, fat man. Can not you, in all this mundane sphere, find some one better adapted to my tastes than a stout, gray beard?" "You need not laugh," she responded; "it is

your fate to marry this very person, whom you know quite well, although you have not seen him for years, and would not know where to find him if you were looking for him."

After a little joking, I took my leave of Mrs. Michener, and although the messages of my spirit friends still lived in my memory, I had forgotten all about the promised husband, until accident recalled the prophecy concerning him.

I had written a series of articles in a daily paper which attracted some attention, and one afternoon the editor of this paper called upon me to bring me some letters in response to them, and to ask me to continue the subject. To my surprise I found this editor to be an old lover of my girlhood, although, had it not been for his name I should not have recognized him, as he had grown stout and gray. It was not until he walked across the floor that I noticed he was bald, and the remembrance of the prophecy of Mrs. Michener flashed upon me. Suddenly it occurred to me to inquire after his wife and family, and I learned that his wife was in delicate health, and that he had three promising children. Much amused, I laughed out, "you are the very man," and

controlled the Medium to act out the struggles of a person drowning. The test was pro-nounced correct, and the gentleman gave the date on which the lad was drowned.

During an interval of quiet, requested by a spirit voice, Mr. Taylor recited some beautiful stanzas, appropriate to the occasion, under the purported control of Mrs. Hemans. Whether this gifted poetess did inspire the medium, is to be presumed possible, nevertheless, in elo-quent beauty, the merit of the verses were well worthy such a spiritual source.

During this sitting, light was produced several times, and the company chatted pleas-antly together in regard to their experiences. This closed the first part of the seance.

The company then scated themselves in front of a doorway leading to a small room, across which was tacked a piece of black cambric, in which was cut a hole about a foot in diameter. Behind this sat Mr. Bastian; for it is said that only in close proximity to the medium do materializations occur. A gas jet in the adjoining parlor admitted light to the room in which the company were seated. While a favorite air was being sung there appeared at the apperture in the cambric, upon which all eyes were resting, a shadowy mist, and then growing denser and more material, presented the features of a human face, but barely upon being comprehended, faded away. The face was not entirely recognized, and a gentleman requested it to appear again. It did so more positively, and was recognized as that of a deceased lady cousin to the gentleman who called for it to reappear.

A cherub child's hand loomed up, and point-ed to one of the ladies. She asked, "Who is it?" and presently a pretty little boy's round, bright face appeared.

The hand of a lady, draped with a flowing lace trimmed sleeve appeared, and was quickly drawn away.

A large, left hand, with a plain gold ring on the little finger, was plainly seen. The company all seemed pleased with the manifestations.

At the parlors of another resident of the city we witnessed, perhaps, stronger evidences of materialization. The faces of several wellknown persons, long since deceased, were readily recognized; one, a prominent and influential citizen, was recognized by his wife and two daughters, and by others who knew the face in life.

A lady's mother appeared, and also the face of a deceased friend of the gentleman at whose house the company were assembled. Nearly every person present received something directly of interest.

The Mediums, Messrs. Bastian and Taylor, will remain in the city until next Tuesday, when they will leave for Detroit. Our citizens have been improving the opportunity, through these gentlemen, to get a peep into the mysteries of the beyond, and many of them, we have no doubt, will eagerly look forward to similar occasions for enjoyment.

~~~~~ LITERARY NOTICES.

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dence, etc. 6th. Communications from Spirits.

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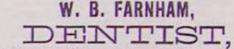
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## 8

We will speak in Bonaparte, Iowa, on Friday and Saturday evenings; also on Sunday morning and Sunday evening, the 3d, 4th and 5th,-four lectures.

E. V. Wilson's Appointments for May.

#### -----SPIRITUALISM.

#### Its Lights and Shadows--A Visit to a Philadelphia Clairvoyant -- Her Revelations and Predictions.

#### BY MRS. ELIZABETH M. DAVIS.

Spiritualism is a subject which interests all classes of people. Some, because they are per-suaded that spirits of the departed do return to earth and communicate with the loved ones left behind, and others because they believe it to be made up of fraud and absurdities, and desire to see its deception exposed.

My first experience with spiritual mediums was with Mrs. Julia Michener, M. D., who was, at that time, residing on Pine street, below Fifth, engaged in practice as a clairvoyant physician. Suffering greatly from neuralgic pains, the result of accidental poisoning, and having heard of many cures performed by her, also knowing her to be a graduate of a regular college, I resolved, without consulting any one, to call upon her and test her power as a seeress.

I had no acquaintance with the medium, and she could have had no knowledge of me, as she had, at that time, only recently re-turned from England, where she had been living for some years, and I had, during her entire residene in this city, been confined to my room with illness consequent upon the poisoning, of which I have spoken.

Immediately upon coming into the presence of Mrs. Michener, she said:

"You have come to ascertain if I can tell you the cause of your illness. I find the predisposition of the disease from which you are suffering, dates back for some five years, but that the immediate cause of its present painful results is from the taking of a deleterious drug into your stomach. Is not this correct?"

"Perfectly," I answered; "you have hit upon the truth as regards the cause of my suffer-ing. Do you think you can as truthfully indi-

cate a remedy for it?" "I do not know," she replied; "your guard-ian spirits do not tell me whether or not you will be cured, but now your Aunt Sallie writes over your head, "Trust in God, and you will" — this is all I see; but I am impressed that she means that you will find relief." "Oh," I exclaimed eagerly, as she proceeded

to describe the dear aunt who had been the guardian angel of my girlhood, "do not bother guardian angel of my girlhood, "do not bother any more about my disease, but tell me if you see any other of my spirit friends, and describe them if you can." "Yes," she said, looking intently over my shoulder, "I see five. First comes a beautiful box of fourteen years or the comes a beautiful

boy of fourteen years, or thereabouts; he leans his head lovingly upon your shoulder, and says: 'Lib, dear sister, how I love you.' His name is George."

As a spring which gushes forth "in a dry and thirsty land, where no water is," this mes-sage, purporting to come from the idol of my childhood, who has long since passed "over the river." filled me with joy unspeakable, and I wept abundantly for my gladness. When I grew calm again, Mrs. Michener said: "You must not welcome your spirit friends

with tears; here is another—a very bright, joy-ous looking man of about thirty years, who says his name is William, and that he is your father."

your lather." "Has he any message for me?" I inquired. "He says: 'Daughter, be of good cheer; pain and sorrow are but for a night; joy com-eth with the morning.' And now he lays his hand lovingly, as in benediction, upon your head, and vanishes," said the seeress, "but ther spirits take his place; a baby brother, 'hose name is Willie, and a brother of your

then told him the story, which together we made merry over.

Two or three years passed away, and, in the relation of editor and contributor, we met occasionally, and often referred to our coming fate. One day I encountered him on the street, and, surprised at his great access of flesh, said I always abhorred fat men, and all the spirits of the spheres could not compel me to wed such a mountain of flesh as he had become. Laughingly promising to reduce himself to the requisite degree of slenderness, by daily draughts of vinegar, he took his leave of me, and the next week I heard of his death.

So my readers will perceive that although much truth was given me by Mrs. Michener, some falsehood, also, crept into the communication. It is therefore necessary in all cases, to obey the Scriptural command, "Try the spirits, whether they be good or bad."

LIGHT BEYOND THE TOMB.

#### Spirit Materializations-Truth asks a Candid Hearing.

#### [From the Toledo (Missouri) Sun.]

During the past week we had the opportunity afforded us to witness some wonderful demonstrations of spirit materialization, the same which has of late challenged investigation, and fell short of theoretic explanation by the learned in all circles, both in this country and in Europe. We propose to present a fair and candid account of what we heard and saw, and leave the readers to form their own conclusions. Should they seek further light upon these strange subjects, there are doubtless, op-portunities almost daily afforded them, even in our city, to corroborate all that may be said in this article.

First, present in the parlors of a well-known resident of this city, in company with a number of invited guests, both ladies and gentle-men, we met Mr. H. Bastian, and companion, Mr. Malcolm Taylor, the former from the village of New Boston, near Buffalo, and the lat-ter from New York City.

Chairs were arranged around Mr. Bastian, who sat in the centre of the circle. The company occupied the chairs in the circle, and joined hands, the left hand of one taking the wrist of the person adjoining. Mr. Bastian, to assure the company that he was not a party to the manifestations about to occur, clapped his hands together during the entire sitting. The light was extinguished, and a hymn called for, when the company complied by singing the "Shining Shore." Soon the demonstration

It is proper to state here that two instruments were used auxiliary to the manifestations, namely, a guitar and a small tin speak-ing trumpet. The guitar, which had been placed on the lap of one of the company, was taken up, and carried over the heads, and to the ceiling, being played upon during its move-ments through the air. Human hands gently touched the sitters, and were very palpable to the touch. Articles of apparel and ornaments were exchanged, such as rings, bracelets, ties, watches, &c., and carried from one person to another across the room. Three distinct voices were heard speaking audibly (one through the trumpet) to members of the company, and lights were manifested and carried through the room. The song "Beautiful Star" was sung, and a

The song "Beautiful Star" was sung, and a small star appeared for a short time over the centre of the circle. These, and many other manifestations took place while Mr. B. was conversing or joining in the singing. Mean-time, Mr. Taylor who sat joining hands with the circle, described several spirits whom he said ware click as a several parameters. said were standing near several persons pre-sent. They were recognized, as described, as departed relatives and friends.

their names, and one of them—a boy who was drowned—upon the inquiry of the gentleman to Mr. Taylor, "how did he die?" instantly

Harris, box 2398, St. Louis, Mo.

Harper's Magazine, for May, is full of the most attractive reading matter, profusely illustrated. Of its sixteen articles there are but five that are not illustrated.

Among the attractive features promised by the publishers for subsequent numbers is a series of papers by Emilie Castelar, the Spanish statesman, on "The Republican Movement in Europe," to be commenced in the June number.

The Ladies' Own Magazine, now in its fourth year, and which has met with great favor from the people and the press, has been removed from Indianapolis to Chicago, from which place it will hereafter be issued. This change of base has been made with a view to better facilities for the production of a first-class magazine, and a wider patronage and influence.

Terms \$1.50 per year. Mrs. M. Cora Bland, Editor and Proprietor.

The Herald of Health, for May, contains an interesting article on the "New Watering place of the Far West"; one on "Warts and Corns, and How to Treat them;" one on "Hereditary Genius;" one on "Health Lessons for Children;" one on "How to Make Home Happy;" the "Editor's Studies in Hygiene," full of instruction, and more than fifty other articles. \$1.25 a year: 12 cents a number. Wood & Holbrook, 15 Laight street, New York.

-The Balance is the name of a neat, sprightly, and progressive eight-page monthly paper. Maria Hawley and Mary Tomlin Publishers and Proprietors. We quote the following from their Prospectus: "The name that we have chosen will admit of several interpretations, either of which we are willing to stand by. We mean to weigh measures and men (and women) in a fair and impartial manner, and try to do justice to all. We do not intend to run into any wild extremes, but preserve an 'even balance.' Or, we will act the part, to the best of our ability, of a balance-wheel in the social machinery." Parties interested can address The Balance, 142 North Oakley St., Chicago, Ill.

Fifth Annual Report to the St. Paul Chamber of Commerce for 1871, by the Secretary, Ossian E. Dodge.

Through the kindness of Mr. Dodge we are in receipt of an advanced copy of the above report, which gives more information about everything that can be desired to be known concerning the business and resources of that enterprising city than anything we have ever seen. Indeed, the report exhibits an amount of labor in its preparation truly surprising, and the results shown thereby must be of great benefit, not only to the Chamber of Commerce, but to the thousands who are in search of exactly the information contained in this very able report.

#### Spiritual Conventions.

The Eaton County Circle will hold their quarterly meeting at Eaton Rapids on the 18th and 19th of May next. The Board of Directors are requested to be present for the purpose of transacting business connected with the Circle. Good speakers are expected and a cordial invitation is extended to all.

By order of Directors. A. J. REED, Sccretary. Grand Ledge, April 26th, 1872.

A quarterly convention of mediums, speakers, and others will be held at Dansville, N. Y., on Saturday and Sunday, June 1st and 2d, commencing each day at half past ten o'clock A.M.

The friends in Dansville will, so far as they are able to do so, entertain all who come from a distance. Good speakers are expected. The friends of truth everywhere are invited.

Committee { J. W. SEAVER. G. W. TAYLOR. A. E. TILDEN.

### Special Aotices.

THE GOLDEN PORTAL -In the "SAFENA" the reader will find a system of mental science invested with the noblest charms of poetry.

R. BOLTON, Magnetic Healer, will visit Morris, Ill., May 8th, and will cure disease by electro-magnetism. Will answer calls to lecture.

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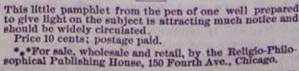
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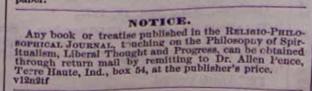
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THREE POEMS.

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