

MEDIA; OR THE CHARMED LIFE: Story of Fact Phenomena and Mystery BY GEORGE SOMMERVILLE.

CHAPTER XXIV. BANKRUPTCY—RANDOLPH'S RETURN—THE WEDDING BANQUET.

During the brief period, in which Randolph prospered and flourished like a tree planted on the life loved banks of an ever-flowing river...

assented to with a pathos of purity and charm of cordiality, blissful to see. And now the vivacious Amelia Stephens, blushing on the bosom of the gay 'count,' Charles Orsay, stepped out...

der magazine, fell on their ears with a terrific crash. "What in the world is that?" Dudley ejaculated. "Mercy," shrieked Media, trembling like a fawn...

around the room wildly, then look at me and ask me 'If my name was George?'—but my name is Thomas. And, sir, the very expression of the medium's eyes made me think of my wife...

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CHAPTER XXV. INCENDIARIAN—THE RESCUE—RETRIBUTION—COMPENSATION—CONCLUSION. Having continued our serial of spirit phenomena and life's strange vicissitudes...

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The Rostrum.

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By Mrs. Emma Hardinge, at Harmonical Hall, Philadelphia.

Delivered before the First Association of Spiritualists, Sunday, Oct. 24th, 1869.

HYPATIA AND THE PLATONIC PHILOSOPHY—CONTINUED.

INVOCATION.

Father of Spirits, hallowed be Thy name. The shades of night have fallen around us. This Western World is steeped in the deep gloom and mystery of night.

Lecture.

Again I review another page of the philosophy of Hypatia. Once more we recall the question which the fair Platonist of old put to humanity, and compelled the hand of wisdom and nature's revelations to answer.

The careful physiologist who studies my nature, searches back into the mystery of crime. I am something to him who comments on the dread law that "The sins of the fathers shall be visited on the children."

I am a spectacle of shame, a lesson of warning to some around me. I am a warning to some, a loathing to others, and an incentive to all to read the annals of criminal life.

I am one of the thews and sinews of the grand man. I am that portion of the mighty form of humanity that recreates God's works in the city, and opens the silent plain and the weary desert to the busy throng of the sons of the earth.

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There, on the very lowest round I stand. Who cares for me? What am I in the midst of the rich and beautiful of the city, whilst the forms of luxury and plenty pass me by unheeded, whilst I have no place, as powerless and a wanderer, like the Man of Sorrows, of whom they said, he "had no where to lay his head?"

Let me look upon one of them. I see him pass me by in a careless and reckless manner. His hands perform no labor, his brain invents nothing, his mind is not stored with various plans for the elevation or benefit of his kind.

My paintings shall be on the walls. My poems shall be read in loving lessons through the lips of admiring throngs. They have let me starve and die for the want of bread, but the works my hands created will remain.

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Those grand old pyramids, the silent rules that speak of the labors of two, three, four, five thousands of years ago, every one of which is written over with the genius of man's labor—all these have been teachers, instructing men how to improve upon the models; how to erect finer, fairer, and more useful buildings.

God grant us strength and light and wisdom to choose the better way,—to elevate humanity, whether it is through the hand of the beggar or the prince. For, as I sit hungry and wretched in my cage, I may read lessons of kindness and pity, may stimulate one to kindness, and the other to the recognition of some poor helpless being more miserable than myself, who may be saved from crime by my patience, and some hard and cruel one may be pierced by my mercy and thus be saved.

May the blessing of the Great Spirit be about us. He give us His holy strength. Oh may He give us the bright and holy, strong and noble waking to go forth day by day to labor. May we sleep beneath His sheltering wing, until we all meet on the bright shores of the land whose sun shall know no setting.

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SPIRITUALISM. A New Feature of the Political Press.

From the Baltimore Telegram.

For a number of years past, thoughtful men of both hemispheres have been startled and confounded by, or have contemptuously ridiculed what appeared to be either a most wonderful phenomenon or a bold imposture—'Spiritual manifestations.' That innate longing of the human soul to peer into the future or solve the mysteries of existence after death, not to mention the many other causes and impulses, have led the thoughtful, the scientific and the curious to investigate and pursue the subject in all its phases, and in many instances this research has resulted in making them converts to spiritualistic doctrines.

In Baltimore, as elsewhere, this sect, denominated 'Spiritualism'—whatever you may be pleased to term it—has grown to be a very respectable body of organization. The religious conservatism of our people for a long time refused to countenance what was looked upon as a dangerous innovation, and denounced it as either a humbug or 'the work of the devil.' Instead of properly meeting this new heresy and exposing its fallacy, implicitly and deceptively, the churches have contented themselves with forbidding their members to look at the subject at all, have denounced it as so farcical and ridiculous as to excite his curiosity, and strengthen his confidence in his power to investigate without becoming unsettled in his life-long convictions.

Believing that such dealing has resulted in harm rather than good; convinced that church prohibitions have only stimulated the perversity of man's nature to pry into what was forbidden him, and that this new doctrine, if it be not of God, should have been overthrown by exposure, and men prevented from following it by appeals rather to their reason and judgment than to their fear and weakness, we have consented to supply facilities for the more rational handling of the subject, believing that the cause of religion will be most effectually aided thereby; and if Spiritualism is an imposture or delusion, its inroads will be checked and its doctrines and professions controverted and dispelled.

For ourselves, we may say that we are emphatically what the exponents of Spiritualism would denominate as "skeptics." We have never investigated the claims, pretensions or the manifestations of this new dispensation, nor been favored with an exhibition of any of those unaccountable, mysterious, or miraculous interventions of which we have heard so much, and which have excited so much curiosity and ridicule. What we do is simply in behalf of religion and good morals, and while it will bring the most serious claims of Spiritualism to the eyes of the reader, it will bring also their refutation, and cause many who seldom or never take interest in religious subjects, to read and consider great truths which they have heretofore failed to find because they have neglected to seek. We therefore wish it distinctly understood, that we are responsible for nothing that appears in the column devoted to this important controversy, reserving to ourselves the right which we acknowledge to ourselves upon any and all criticisms of the arguments of either side, whenever we deem it advantageous to the cause of truth, or whenever we discover a flagrant error or vulnerable assertion. Convinced that much good can be attained, many errors corrected, and that this column will prove of deep interest to the thoughtful, the intelligent and the curious, we commend it to the attention of the public.

REMARKS.—This is as it should be, and is an example worthy of imitation by other journals which have as yet held aloof from any discussion of the subject of Spiritualism, but which have rather been prone to ridicule a subject which they had not sufficiently investigated to form an intelligent opinion of. We shall copy, from time to time, anything of peculiar interest that may appear in the columns of the Telegram.

Spiritual Photography.

From the Review.

MR FISHER DOCHERTY.—Dear Sir: In reply to your request that I should furnish you a statement of the result of my investigation of spirit photography in the rooms of Mr. Willis of Crawfordville, I have to say that having business in Montgomery county, Ind., and hearing while there that Mr. Willis was making spirit pictures, I visited his rooms for the purpose of investigating. Introducing myself to Mr. Willis as an artist, he invited me to examine his room, camera, plates, &c., which I did carefully, satisfying myself that there was nothing more than ordinarily used in the process of photography.

While in the room a man by the name of Peley, from Tippecanoe county, Ind., came in and asked to have a spirit picture. Willis seated him and asked me to focus the instrument, which I did. Mr. Willis then took a new ferret type plate from the box and showed it with a camera. We together entered the dark room and put the plate in the bath, from the bath to the box, and from there to the camera room. I again examined the camera and found it all right. I placed the cap on the tube. Mr. Willis removed the cap—my position was directly behind the instrument, so that I could observe the operator, the subject and instrument at the same moment, the operator's back was turned to the subject, one hand rested lightly on the instrument. Went with him to the dark room, saw the plate taken from the box, and never lost sight of it during the developing process. Then appeared on the plate a picture of the sitter, and in the distance that of a little girl, apparently about five years old, and well defined. Mr. Peley pronounced it to be that of a little daughter deceased about five years. A brother of Mr. Peley also pronounced it to be a daughter of the latter. There was no one beside or near Mr. Peley while sitting. Throughout there was nothing deficient in the main station from that usually practiced in photography. Nothing of fraud or deception that I could discern. Cannot account for the spirit picture.

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