

RELIGION PHILOSOPHICAL JOURNAL

THE ARTS AND SCIENCES, LITERATURE DEVOTED TO SPIRITUAL PHILOSOPHY ROMANCE AND GENERAL REFORM.

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

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S. S. JONES, PUBLISHER AND PROPRIETOR.

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From the Paducah K., Herald.

A VISION.

By a Well Known Citizen of Paducah, Ky.

[We published the first vision in a former number of the JOURNAL, and by request, give it to the public again in connection with two more.—ED. JOURNAL.]

I am a plain mechanic; have never had the time to learn the history of the ancients, and but little of the modern and present inhabitants of the world. I am unlearned in science and philosophy, and defective in my education; on that account but seldom write. But an experience through which I have passed in the last few days has so impressed me, I think proper to make it public that others may think of it as they please. I withhold my name, as I have no desire to be annoyed by inquiries, ridicule or criticism.

Three and a half miles from the ferry landing on the Illinois shore, opposite the city of Paducah, on the border of one of the lakes that extend parallel with the Ohio through the bottom lands, there is to be seen extensive ruins, or remains of a once populous place or city. One of the mounds is seventy-five yards in length, thirty feet in height, and ninety in width. The top presents a level surface, on which Mr. Kin-kad is now erecting a dwelling.

My business having detained me in that locality, on one Sunday in September, I wandered amidst these ruins, traced by their remaining elevations the outlines of the walls or fortifications of the interior, and found the entire area unbroken throughout its extent—what I supposed to have been the habitations of its people. Who they were—when they lived—what their religion, laws, manners and customs—their race extinct and history lost. These inquiries and reflections passed through my mind, awakened my anxieties and excited my imagination. In this state of mind, having become fatigued with my ramble, I returned to the bank of the lake and seated myself in the shade, still indulging in the same train of thought. Soon after I detected a singular change in my feelings. My anxiety became more intense to know. My thoughts more rapid than usual, and a tingling sensation experienced through the nervous system. My vision became indistinct. I felt the sensation of alarm. Suddenly it became as obscure and dark as twilight. I made the attempt to rise to my feet and walk to the house, but found all my strength gone. I tried to believe it was a dream, but realized it was wholly different from any I ever had. In my perplexity, I discovered a person approaching me, indistinct at first in the surrounding gloom. I thought it was some person from the house, but soon discovered it was a personage different from any I had ever seen. Instantly he appeared to become luminous. The light from his person reflected upon surrounding objects. Again I made an effort to rise and run, but failed. Soon he was near to me. The light giving me a clear view of his face and features. He was of copper color, neck and breast bare. His countenance was serene, pensive, and mild. He fixed his gaze upon me and apparently spoke several words, none of which I understood. He extended his hand and laid it on the crown of my head. I was alarmed. Whether I fainted or was paralyzed by the touch I know not. I became unconscious. How long I remained so I do not know. But suddenly my perceptions returned. It was very light, apparently mid-day. The strange personage stood near me. He addressed me in plain English, and said: "I impress you with the vision of the past, and have at the same time received from you the knowledge of your language; look and see." The first object that next attracted my notice, instead of the diminutive lake at my feet, was the broad Ohio flowing in all its grandeur. He then directed me to look towards the city. It extended far out upon the uplands, in a westerly direction. It was surrounded by a wall made of sun-dried brick. The houses made of the same material stood at regular distances from each other, but without streets. The surrounding forest in the low lands presented the appearance of cedar and cypress, dense and dark, with a foliage that made them droop like the weeping willow. The highlands were covered with pine of great height and smaller drooping foliage. The only growth cultivated by the inhabitants was a vegetable similar to our sunflower. The population seemed to be many thousands in the city, and as many in temporary shelters in the woods around. On the water, up and down the shore as far as I could see, craft of various descriptions were to be seen. After I had thus looked, I turned to the mysterious personage and he thus addressed me: "You have seen some of my people, the city and its surroundings; hear me, and I will give you their history and the catastrophe that swept them from the earth."

He then in a brief and clear manner stated their origin, the building of the city, and the hapless fate of the once numerous race. This I propose to give in some future number, unless I am too severely criticised for what I have already published.

VISION NUMBER TWO.

It may be remembered by the reader of the Herald, I gave in account of a strange interview with a mysterious personage on the bank of the lake, near to the mounds of Kin-kad's farm, in which he gave the history of the lost inhabitants of his country. He began by saying:

"I personate one of the chiefs of that race. My knowledge extends far beyond; tradition much further, even to the origin of that people. Their legend was that in the last period of earth's

duration, at a time exceedingly remote, the sun commanded the moon to come to the earth. In obedience thereto, she at her full, came and stood over the land and the river where the city of St. Louis now is. It was then the land of what you would call sun-ware. They were in their early bloom. They always bowed to the sun when he arose in the morning; following in his course during the day, and bowed again to him as he went down. Soon after the moon had come, the sun-ware changed their form and became full grown men and women. They resided in their new life, and were glad. The moon then left and went away, and continued her course. This was at midnight. The next day the sun, when he arose, was more beautiful than ever. He lighted up and smiled upon every thing around. The sky became brighter, and all nature seemed delighted, and said, sun is love. Near by and all over this vast continent grew the trees that the new-made people learned to call the Yolkas. They bore abundant fruit that remained upon them until the next year's crop matured. To these groves the new-made people instinctively resorted and did eat, and were satisfied. The new-made people were of a pale copper color, and clothed all over with a coating of hair, except the face and throat. The hair was long and wavy upon the head, and on the rest of the body was of the consistency and color of the other. They lived and multiplied, and in time spread all over the land as far as their mouldering mounds are to be found. They named themselves the Esaus and never had any other name as long as they existed. This is the tradition that they confided in, when I lived among them and was one of them. To you of a different race, with your education and acquaintance with more modern ideas and systems of belief, it appears strange and simple; but this account after all, may be as reasonable as many others believed in by nations having claims to a higher civilization.

"I propose now to give you some idea of their manner and customs, that you may comprehend them better, and reason for them. I regard it necessary to present you with the leading principles of their religion. With all people, either civilized or savage, their religion gives them their ideas of right and wrong,—shapes their laws and institutions, and tinges with its coloring their ideas on most other subjects. My people believed most firmly that the sun was the creator and controller of all things; that the moon was his wife, and the stars their children; that he was omniscient, and possessed all power; that he was all love and goodness, and loved all things he had made; and next to the moon and the stars, he loved the Esaus. They believed in the soul's immortality and a future state of conscious existence; that the highest state of future happiness could only be attained by obedience to his will; that it was their duty to be like him, all love and goodness, to love him most, the moon and stars next, and then to love and do all the good they could to each other wherever found. They had no doubt, but that when they died they went directly to the sun, to be nursed and instructed by her until fit to receive the brightness of the sun, and then to be sent out as stars to beautify the heavens, and look upon their kindred friends and nation yet upon the earth; that the moon went once a month to her husband when her light was exhausted, to get it renewed, and was for three days concealed by his brilliancy, and replenished with light; and at that time gave to him all the Esaus she had prepared to become stars. This belief had its controlling effect upon the social habits of all the people through the nation. Wars and angry contentions were not only unknown to them, but were never heard of. Strife and ill feelings amongst each other in their social intercourse never occurred. They loved each other, and to keep alive this state of feeling, they arose early every morning, assembled at the most convenient places, and all together bowed to the rising sun, repeating the same services in the evening, when he sunk out of sight. They also cultivated the sun-ware, that they might be ever reminded of this duty. They formed communities generally by family and kindred associations, and such others as might desire to live with them. They built their towns and cities at such places as suited best their convenience; making the patriarchal head their chief. They had no letters and no other means of perpetuating events in the memory than by their rehearsal and rude hieroglyphics. The chiefs were regarded as the best informed, as to past events, the will and doings of the Sun, and such instructions as was desired come through them. It was constantly impressed upon their minds by their venerated chiefs, who were looked upon as oracles of wisdom and truth. They never heard of the fall of man, an angry God, a tempting Devil, or a hell of fire. They lived in peace.

"In the course of time necessities changed their habits; they made and wore clothing. As they continued to do so, their hair coating disappeared, and their skin became smooth. They built the largest houses in their cities for their chiefs. They were made of sun-dried brick. When the chiefs died they were buried in them, one after another, and the communities erected the mounds over them as monuments to their greatness, and the love the people had for them. At favorable seasons, when the moon was full, the chiefs assembled all their people around, and upon the mounds in their gay attire. They believed that the moon, when full, was near enough to the earth for their friends and kindred there to see all that was doing here. On such occasions the circular dances, with music and song, were continued for three days and nights, on and around the chiefs' mounds. They had no doubt that the sun, moon, and stars, and their lunar friends, were participating with them in their joy."

VISION NUMBER THREE.

The first city built by the Esaus was where they were brought into life. The houses and mounds for their chiefs now stand mouldering at the upper border of the city of St. Louis. It was there where the greatest of our chiefs lived and died. It was the place to which the people looked and felt the tenderest interest in, however distant. All messages and directions emanating from the principal chiefs there, were strictly observed by the chiefs and people elsewhere. Our people increased to many millions, and were to be found all over the continent. We believed that we were the only human race in the world. For unnumbered centuries we continued our onward course under the influence of our religion and the control of the chiefs, until the great catastrophe came that ended the life of our nation, all its inhabitants, and all animal life. The first indication of its approach was the calmness of the atmosphere. The winds ceased to blow. The leaves of the forest were still, and the smoke from our fires went straight up. No clouds were to be seen; no dew descended, and the rays of the sun in the day were insupportable, and the nights not much less so. This continued for weeks and months. The sky became overcast with a dim and sickly hue. The forests turned pale; the waters became putrid, and the streams were drying up. The soil from fowl and beast was constantly heard in the forest. The Ohio had shrunk into a diminutive stream, and was filled with dead fish. The people everywhere were becoming frantic and gasping for breath, calling upon the sun, moon and stars for relief. No one came, and by thousands, they throughout the land, sank upon the ground and died. The air soon lost its vitalizing properties and the whole animal kingdom expired. The forest trees and all else of the vegetable kingdom withered and perished. The calm, heat and drought continued month after month. All the rivers ceased to flow, and their channels became dry and dusty. A thick and dismal gloom settled over the face of nature and all things became silent. No sound was heard. No motion was seen. The world was dead!

I passed through the death scene on Yander's mound, but did not lose my consciousness. I found myself in another state of existence, amidst a worthless part of my countrymen, and others of different races. I desired permission to remain on the earth and had leave to stay. I have been a witness of the changes that have taken place. The drought, heat, gloom and all else continued for years. I had no hope of a change. The seasons come and went, but still the sombre desolation was the same. Late in autumn I was startled by the sudden shutting out of the sunshine. I looked up and saw a cloud passing over my head. Instantly the distant sound of a tempest was heard. I looked to the West. There appeared to be rising up a cloud as dark as midnight. It came with the velocity of the hurricane. Fragments of the trees and leaves were seen circling over its folds. Soon it broke upon the surrounding hills and plains. The dried and dead forests were prostrated. Suddenly the scene was lighted up with a lurid glare. The earth seemed on fire. From my stand point above the storm, as far as sight could reach, from North to South, one sheet of flame, miles in width, streamed and stretched over hill and plain, with the swiftness of the passing wind. It was of short duration; all that would burn was consumed. The fire went out, its light extinguished, and darkness reigned. Soon rain commenced to fall and continued until the ground was saturated and all the streams filled to overflowing. When it ceased, the sun shone out with his wonted brightness. The skies were clear and bright with their deep blue, but the earth was bare, brown and desolate, and seemed but a skeleton of what it once was. When the Winter was past and Spring returned, a new vegetation sprang forth, and the whole earth was covered with waving and living green.

Here this mysterious personage paused, and fixing his eyes intently upon me said: "I have now told you something of my people—the last race, their origin, religion and habits—publish it—few will read it, or refer to it. I am Esau, named after my race; I was the chief that last lived here. I go to my people." He again laid his hand upon my head; it seemed to turn dark; I became insensible, but soon returned to consciousness. He had disappeared. I found myself still seated at the same place, but the sun was down. I returned to the house, went to the city the next day, wrote and published this strange vision and interview. What may be thought of it by others, I know not, but to me it was so impressive I shall ever remember it.

Kansas.

Letter From E. B. Whitehead.

BRO. JONES.—Here I am amidst the storm of snow unusual to this climate,—yet the weather is not severe. The snow is fast leaving us. The people complain some, but I think they would complain more if they were in Chicago. Spirituality here is quite well represented. I find warm friends and a welcome greeting at the lecture-room. The friends think soon of organizing and sustaining a speaker. A wet blanket is just now thrown over the earth, and every man feels in his pockets to see if he can stand the pressure till grass grows, which they expect will be soon. Speakers in the ministry of Spirituality traveling this way, must not fail to call; welcome hearts will be open to receive them, at Bro. J. L. Libby's, or Bro. J. W. Davidson's, Oswego, Kan.

The "Search After God."

Letter from Wm. F. Lyon.

DEAR JOURNAL.—The strictures of Mr. Geo. White, of Washington, D. C. in the last number of your paper, concerning the "Search after God," would seem to require more than a passing notice; not that he has found him, or offered a solitary argument that would tend to such a result, but that he has expressed the popular idea upon the matter. Mr. White says:

"We as certainly know that there is an intelligent God,—the framer of all things and the author of all law, as we know that intelligences enacted the U. S. Statutes, or set up the type, and perfected the volumes that contain them. Topsy was no more false in fact, when she said, 'I was not born, but I grew up,' than are the speculators who deny the reasonable, self-evident proofs of an Infinite God, which, can no more be called in question than infinite space."

Such is the gist of his case, and such are undoubtedly the teachings; which he, as well as the great majority, receive at their mother's knee, when the mind is sufficiently flexible to be deeply impressed with all that is given. The ideas so honestly entertained by Friend White, are evidently not the result of patient research; they seem rather to have come as if by inheritance, and are similar to those entertained by all races of men in all ages of the world, and which have seemed to all, quite as self-evident and sacred. They have all had a perfectly incomprehensible, personal, Infinite Being, and yet all have claimed partially to comprehend him. Our friend says his Infinite God can not exist outside of nature, because nature has no boundaries; yet he says he designed, and controls, and is the Infinite Lawgiver, who enacted all the laws for its government. Will he please to tell us when and how he existed previous to the time he designed all things existing in, and pertaining to, the natural universe; and by what law he framed all the eternal laws that govern this universe in all its various departments?

If the Infinite Intelligence is the law-giver, then he must have existed previous to the laws by which Nature is governed, and, of course, he must have existed outside of the boundaries of that part of Nature which embraces her laws. Again, if he exists within Nature's realms today, he must be subject to the laws now existing in those realms; then how could an Infinite immutable Being have existed first without law, and afterward subject to laws of his own enactment?

If laws were enacted by an infinite, positive mind, then, of course, laws are not eternal, and there was a period when there were no laws whatever, and yet the great positive mind existed. Will our friend tell us by what law this mind existed when there was no law by which any conceivable thing could exist? We discover a law to-day, absolute in its nature, which says that two and two make four. Can our friend tell us how much the united sums made before the mathematical laws were enacted by the infinite law-giver? We find in Nature such things as ponderable and impalpable substances continually undergoing changes in obedience to natural laws. How did those substances differ previous to the enactment of the laws for their government? What was caloric or vapor,—magnetism or electricity,—when there was no law?

My dear sir, when there was no universal law, Nature did not, nor could not, exist, because Nature can only exist in obedience to law, and subject to its control; then where was your infinite, law-making God,—which you say exists inside of Nature,—when there was no Nature?

You are compelled to concede, take what view of the subject you please, that Nature's universal laws are eternal,—that they had no commencement, and if so, it will be quite difficult to get back of them to put in an infinite personal law-maker. You say to Brother Francis that he may find the object of his "Search," in his closet, in earnest devotional prayer, that by retiring to his inmost being, he will behold him unveiled. We conclude you must have some experience of this nature or you would not speak so positively; in fact, you say this has been your experience; yet you do not say in what manner this great fact has been made known to you, or might be made known to Bro. Francis; you do not tell him how to discriminate between the infinite and the finite.

You do not claim, of course, that the infinite personality has been, at any time, made tangible to any of the physical senses; then we are to suppose that, while at your devotions, you have experienced an influence; very likely,—but by what authority do you say that this influence came directly from an infinite being?

Are there not finite causes by untold thousands, perfectly incomprehensible to you, that might have produced all the influences you ever felt while at your devotions.

How can you go into the realms which you say are incomprehensible, and discriminate, and tell which of the numerous causes existing there produced an influence upon you? I suppose that, being but a man, your circle of absolute knowledge is somewhat circumscribed and limited, and mostly confined to the material; and that, like most people, you have not yet comprehended many of the influences that may be found in the spiritual realms, even of a finite character—saying nothing of the infinite. So that your conclusions in relation to the true character of the influences you experience in your closet, are just as ill-formed as those of

Topsy in relation to her birth. You have both wandered beyond your spheres of knowledge, and jumped at conclusions, without any evidence of a substantial character.

You must certainly acknowledge that there are untold millions of finite beings amply able to produce all the influences you ever experienced in answer to all your most fervent petitions; and you must also admit that you have no tangible evidences by which you can ascertain the exact character of unseen and incomprehensible influences.

Again, if the infinite embraces all there is,—both spiritual and material, which it surely must,—how do you know but that part of him men call the Devil, might have unveiled himself to you in the closet, as he is said to appear in the form of an angel of light; and he is also said to have kept company with Jesus forty days in the wilderness? You are, probably, no better than Jesus, and if he staid with him so long, he might possibly visit you upon some occasions, and remain for the brief time you are in your closet.

To say the least, you have no means of knowing absolutely, for you can no more comprehend the so-called Devil than you can the so-called infinite God. You really know just as little of the one as you do of the other.

It cannot be supposed that you saw revealed before you, compressed into your closet, the entire of the Infinite Being who fills the immensity of space; which part of him, then, you have beheld; or would not one part of him be as good as another; and was not the part that Moses was permitted to see upon the Mount, as good as any other portion of the Infinite Personality.

You, certainly, cannot expect to get a clearer, more intelligent view of an incomprehensible being, by turning your mind inwardly, where you cannot see or comprehend, than by looking out upon the broad face of Nature's open volume, in which you say he has manifested himself to our perceptions. I think when you have searched as deeply as Bro. Francis, you will know much less of the Infinite Personality, but you may know very much more of finite personalities who may have progressed through cycles of sterility, and who have become far more incomprehensible in their powers and capabilities than any finite intelligence you or any one else has ever imagined. Intelligence you or any one else has to hope that the grand Search which has been inaugurated by our good brother, and which has been received with such deep interest, may never cease until humanity shall be released from the chains and bondage which they have endured for so many long ages in the past.

Keep up the "Search," it is one of unabating interest, and doubtless must be continued for ages to come.

Chicago, Feb. 25th, 1871.

Letter From Dr. J. W. Field.

BRO. JONES.—Dear Sir:—We had the pleasure of witnessing the manifestations of the truly wonderful medium, Frank L. Thayer, at Caledonia Hall, in this town, Feb. 13th and 14th. We have witnessed a great variety of spirit manifestations through as many mediums during the last twenty years, and consider Mr. Thayer second to none.

The seances were conducted with marked ease and refinement by Mr. Thayer and his truly estimable friend and agent, Mr. Prentice. All present seemed well satisfied that Thayer was no humbug. The different instruments were finely played upon by the invisibles. The drummer must have been an adept while in earth life. It was truly the finest we have ever heard from that source. We feel sure that Medium Thayer is on the road to a very exalted condition as a musical medium.

We passed a few hours of pleasant exchange of thought with Frank, and pleasant it was, too. We felt our souls in kindness go out to him, and it met a warm embrace in his. Truly, the angels have been wise in choosing Brother Thayer as one of their instruments to convince the world of the immortality of mankind.

No need fear of being imposed upon by Frank L. Thayer. His integrity as a man is of too high an order to stoop to trickery. Frank is a lover of truth. His soul is full of love toward the angels and the work before him, and we feel sure he will meet with success. We ask all those who love the cause in which he is engaged to be good and kind to him.

Galesburg, Ill., Feb. 16th, 1871.

Looking Beyond.

By J. O. Barrett.

To supply a great need in our spiritual literature, as well as afford the highest proof of our immortality, that shall bless the bereft in all families, I propose to edit a book entitled "Looking Beyond," containing the last testimony of the departed, and other demonstrations of spirit presence, still higher up the way to the world within the veil.

There are facts unwritten, that are diamonds of truth. Why should they be hidden? Why not let us share gleams of the spiritual shine along our human pilgrimage? I ask the Spiritualists in every part of the country to send me such evidences. If I am properly assisted in this manner, the work will be a great good. State such facts as you personally know; gull also from the papers, Bibles careful and give names of the departed and witnesses; also, the places and dates; and for these favors, you will oblige souls that are so earnestly seeking for proofs of angel ministry. Address me as soon as possible at Glen Park, Wis.

Price-List of Books.

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