





Original Poetry.

HOME OF MY CHILDHOOD.

After an Absence of Forty Years.

BY H. WINCHESTER.

I wandered by the brook side, I wandered by the hill, And sought to find the sun's light, That once my heart did thrill...

WHY WE VISITED A SPIRIT MEDIUM.

Spiritualism at Salt Lake City.

From the Salt Lake Tribune.

Opportunities are not always afforded, nor are the times always favorable for the discussion of certain subjects...

The present article is a fair illustration of this idea, and could not have been well written without some act on the part of President Young...

President Young on his recent trip South, while preaching at Provo, entertained the audience with a fact, not, however, told correctly...

Bro. John Lindsay and myself started on our trip to England in a thoroughly disinterested frame of mind...

It is not our present purpose to give a lengthy description of the nature and quality of the manifestations and evidence that the dead do return and communicate with the living...

When it was announced that certain of our immediate relatives, and others well acquainted with us, in the early part of the interview...

There are no numbers of our prominent orthodox brethren, whose whole faith, as to the divinity of Mormonism in its entirety...

What, then, can be expected of men who allowed the theological portion of their minds to mature and come to fixed conclusions years ago...

Let us here repeat a truth, and a great one will protect the latter-day Saint, who will allow his mind freedom of action and out his self loose from priestly dictation...

Here, then, we have a solution of the difficulty why all persons do not see visions and converse with departed friends, simply because their physical organizations and mental characteristics do not permit their "falling into the trance" that Peter, Paul and Balaam experienced.

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Frontier Department.

BY..... E. V. WILSON
DISCUSSION, AT FOND DU LAC, WIS.
Between
E. V. Wilson, Spirituualist,
Geo. C. Haddock, Methodist.

LAST DAY'S DISCUSSION.
GEO. C. HADDOCK. Mr. Chairman, ladies and gentlemen:

In the beginning, Mr. Wilson presented eight or nine propositions to show that modern Spiritualism was superior to Christianity. In these he denied a Personal God—claimed that Spiritualism healed the sick—reformed the drunkards and the sinner—demonstrated the immortality of the soul by photography, painting and other wonderful manifestations, and all these he endeavored to prove, but unsuccessfully. All these I have shown were not true, and that the wonderful manifestations were fully accounted for by trickery, mesmerism, psychology, amnambulism, bi-logy and ciseased nerves—that hot baths could successfully cure in such cases, and although Mr. Wilson has been in hot water for eight nights, it would be well for him to try them, to cure him of seeing spirits. He has endeavored to show you what Spiritualists believe, but no man or set of men, has authorized E. V. Wilson to tell what Spiritualists believe. To learn what they believe, you read their literature, which I have done very extensively, and have shown you my authority for my knowledge of their teachings and beliefs, and different opinions. Mr. Wilson has only told you what he believes. I have showed you what all the prominent Spiritualists believe and preach. I devoted the first four evenings to showing you that modern Spiritualism was mesmerism, and could be fully explained by science; and I read what the opinion of all the prominent teachers of Spiritualism was, and that A. J. Davis, the great seer of Spiritualism, said that seven-tenths of the manifestations were of no other spirits than those in the circles, the embodied minds either present or absent; that the Committee at the Cleveland Convention decided that the majority of the manifestations were caused by diseased minds and disordered nerves. Judge Edmonds said he never heard a word that he could not imitate, and that he received a communication from one that he afterwards learned, was not dead. Mr. Wilson has failed to explain this point. I have given you the testimony of well known and prominent Spiritualists, that there is no reliance to be placed on any communications received, and that there is such a difference and conflict of opinions among the spirits themselves, that nothing but doubt and conflict is derived from their teachings. Is this worthy of your support and confidence? There is not ten in one hundred communications that are what they purport to be, and nothing reliable in any of them, according to the testimony of all Spiritualist teachers.

Mr. Randolph said that when he was a Spiritualist, he was mistaken, but was at last converted, and made to see his error. That was when he was not under the influence of mesmeric. When he again became a mesmeric, he again became a Spiritualist.

Home's fire-test was done through chemicals and trickery, and through no other agency, and I have plainly shown you that the Davon ports were exposed in their slight of hand tricks, and this has not been successfully refuted by Mr. Wilson.

I have shown that spirits cannot approach our earth—cannot live in our atmosphere, therefore, cannot communicate with us at a great distance from the earth, if they approach the earth, they must carry the Springfield air bag, which our reason tells us is not so. And since tells us that the law of vision is the same for all, no matter what one can see, all can see, and when Mr. Wilson in an audience of 300 tells us that he sees what no one else sees, we may believe the 300 before the testimony of the one only; and nothing can be photographed that does not reflect the light, and Mumler was proven to be a humbug by the convention of photographers at Philadelphia, and when exposed closed his career as spirit photographer, by this expression, "I don't care a d—"

So much for the success of spirit photography. In this hall, Mr. W. says he was converted to Spiritualism by a detached scene, but when reminded of the speech he made in New York, wherein he said that being knocked down was another knock-down argument, and, therefore, I have no reason to believe that he was knocked down; and when Mr. Wilson tells us he sees a spirit in this hall, that no one else can see, we can conclude that Mr. Wilson is hallucinated or an impostor.

I have here brought forward overwhelming testimony, to show that hallucinations have existed in all ages, as great, and greater, than that of Spiritualism.

In their dark circles there is trickery and deception practiced. To show you this, I have brought forward the testimony of Spiritualist teachers and preachers innumerable, and t is evident that they "love darkness better than light, because their deeds are evil."

There is a looseness in the marriage relation among Spiritualists, that is demoralizing to society, and to show you their teachings in this relation, I have read you the doctrines of A. J. Davis, H. C. Wright, John M. Spear and others, and by their teaching it is plain to be seen that they consider it right to live together as long as they love each other, then separate and take another on the same conditions.

As for the rapid growth of modern Spiritualism, it is well known that sin and wrong grows faster and makes more rapid progress than good, and it has come in an age of telegraphs, steam-propelling power and rapid progress of ideas, therefore spreads more rapidly than any other theory. The next theory or delusion that comes up will make still more rapid growth.

I have shown that Spiritualism robs God of all power, all authority, and to prove this, I have brought forward the RELIGIO-PHILOSOPHICAL JOURNAL, the BANNER OF LIGHT, the UNIVERSAL and Spiritual Telegraph. These are the mouth-pieces of Spiritualism. The RELIGIO-PHILOSOPHICAL JOURNAL says that spirits control the elements, and that man is God,—God is the whole, of which man is a part,—and more such expressions, and of that paper Mr. Wilson is one of the editors, and takes subscribers for it.

The other papers contain the same expressions, and Mr. Wilson himself has here reviled the God of Moses, robbed him of his personality,—made him an impersonal nothing. Can we accept this, and believe him to be a God of wisdom—A God of love?

modern Spiritualism, and Mr. W. by endeavoring to prove the contrary, impeached his own witness. The seeming manifestation through the Witch of Endor was but the just designs of God for a wise purpose, and through this was Saul's fall, and this woman was not considered a worthy woman, and the man that she saw was an immortal, and the garment that he wore was immortal. The manifestations of this day are mostly the reflection of surrounding minds through the medium,—perhaps this was the way of that manifestation.

Communications through the mediums are the reflexion of surrounding minds—this is the testimony of the teachers and lights of Spiritualism. I have shown that Spiritualism is a failure that has done no good—that it is a system of darkness, trickery and hallucination. Mr. Wilson has failed to substantiate the eight or nine type circles laid down by him in the beginning of this discussion, while I have fully proved that:

- 1. Spirits do not communicate with mortals.
2. That all manifestations are trickery, mesmerism, psychology, bi-logy and hallucination.
3. Modern Spiritualism robs God of all power and personality.

4. That Modern Spiritualism teaches that man is not responsible to any but himself for his deeds; is not responsible to any higher power; that God did not create the universe, but that spirits did instead; that Jesus was only a man and not our savior, except through his teachings; that the Bible is not the word of God.
5. I have shown that Modern Spiritualism has accomplished nothing, and cynically has not come to stay.
6. That men and angels were not the same.
7. That the Bible does not support or prove Modern Spiritualism.

(The speech of Mr. Wilson will conclude the debate in our next. We regret that it was handed in too late for this issue.—ED. JOURNAL.)

E. V. Wilson's Appointments for November, 1870.

- Sunday and Monday, November 6th, 7th, 12th, 13th, 18th, 20th, 21st, 27th and 28th, in Cleveland, Ohio.
Tuesday, Wednesday, Thursday and Friday, the 8th, 9th, 10th, and 11th, at Farmington, Trumbull County, Ohio. There will be a matinee on Wednesday and Friday afternoon, the 9th and 11th, at three o'clock. Lectures each evening at early candle light.
At Ravenna, Ohio, on the evenings of Tuesday, Wednesday, Thursday, and Friday, the 15th, 16th, 17th, and 18th. Matinees on Wednesday and Friday evenings.
Will be in Youngstown, Ohio, on the evenings of Tuesday and Thursday afternoon, at three o'clock.
At Alliance, Ohio, on the evenings of Tuesday and Wednesday, November 29th and 30th, Taura day and Friday, December 1st, and 2nd.
Will speak in Cincinnati, Ohio, the Sundays of December, 1870.
In Washington, January, 1871.
Our post office address during November, will be Cleveland, Ohio.
Subscribers received for the RELIGIO-PHILOSOPHICAL JOURNAL.

Our Position.

Facts in Relation to Spirit and Matter—A New Field Explored.

LETTER FROM J. FINNEY.

BROTHER JONES:—Is there any wrong in insisting that the advocates of the doctrine, that spirit is independent of matter—that matter is lifeless and inactive, and can only act as acted upon by spirit,—should give some evidence to sustain their position? But in this plane of existence, early in the present century, during the administration of J. Mason, and having the deepest veneration for the principles enunciated by him in the declaration of independence, that the just powers of government are derived from the consent of the governed; and believing that the rule is universal in its application; that it applies with equal force to all things, whether visible or invisible, spiritual or material, it is but natural that we should regard with distrust and anxious solicitude, any move that tends to weaken the public faith in the principles therein set forth. If the just powers of government are derived from the consent of the governed in any case, will some one be kind enough to tell where the rule ceases to operate? More evidence and less argument is what the world needs most to day. We might argue till Monday, with the whole of Spirit World, and to back us, that twice twice make five, with the same evidence in our favor, as there is a cause that is independent of effects, and who would believe us? Not one; while in the other case the world swallows it whole, producing unbalanced conditions and quarrels, and contentions are the natural result. As the doctrine of immortality seems to be the base on which Spiritualism is founded, will you permit us to ask the meaning of the term, as used by Spiritualists, and also what evidence there is to sustain it? Does it mean that the part that survives the dissolution of the body, is unchangeable? that it ever has, and ever will retain its identity of man, monkey, mouse, or whatever condition it is in, after passing the change called death? Does it mean that the male and female have ever sustained the same relative conditions without change of sex? Does it mean that the spirit man or woman is the ultimate of organic law, and that there is no higher condition than he represents? Does it mean that the invisible or Spirit World is universal in extent, and that the spirit man of our planet is capable of passing at once to any part he may wish to visit, or has each material world a corresponding Spirit World, which can only be left for higher ones as the occupants advance in knowledge and refinement? Does it mean that the spirit man of this planet can pass directly to the Spirit World of some more refined planet, without first passing to the material side of that planet, and that when we have our present material form, we never occupy a higher and more refined one? Does it mean that belief in a supreme power is necessary to belief in a continued existence, or that immortality and eternal life are synonymous terms? We ask an answer to these questions, in order to a correct understanding of the term, immortality, and hope some of the expounders of Spiritualism will volunteer to give it. We readily admit that Spiritualism has discovered means of communication with our Spirit World or plane, but has mistaken the relations existing between them, which is not singular after being so long chained to the car of slavery. We claim to have discovered principles in nature that are as sure to revolutionize the opinions of this world, as time is to continue. It will be admitted on all hands, that whatever is in harmony with organic law, must be correct, and what is not, can not be, come from what source it may. We claim that the organic laws of existence are founded on principles, that the religious world, Spiritualism included, have entirely ignored, and that till

these laws are recognized and obeyed, discord and contentions will continue to increase as a natural consequence. When we affirm that a supreme power, are the chief cause of evil, we only assert what the accumulated evidence of centuries and the every day experience of the world proves true. Still the religious world is trundling along in the same old rut—rearing their different edifices on the same foundation, only to see them fall for want of sufficient support,—the different lights making dry faces at each other, and calling all manner of hard names, intent only in making converts to their particular form of building, without regard to the base or the warnings that experience of the past furnishes. Ask them if they could solve a problem in mathematics, by setting apart a supreme unchangeable number, and if they did not call you a fool, they would store it in their books; and yet they are intent on solving the problem of existence, by setting up a supreme unchangeable power, forgetting that life consists in change, and that the same rule that solves the one, must solve the other. We care not from what source theories are derived, whether from the material or spiritual; if their tendency is to produce discord, they are sure to be wrong. No matter how much we disagree on religious subjects, we all agree on mathematical ones. What stronger proof can we have of the wrong of the one and the right of the other? We ask for the evidence that spirit is independent of matter, or matter of spirit,—and silence reigns supreme. We deny that either can exist independent of the other, or that there ever was a material form that was not produced by the union of a male and female spirit, and that union effected by the united action of the male and female on the next material plane above them; or, in other words, a male and female spirit were united by the action of our parents, and brought in the spirit plane next below them to the material plane they occupy, and we are the result of that action, and a simple demonstration of organic law, and although embodied in one form two distinct beings compose it,—the male and female,—and becoming alternately visible on each succeeding material plane.

We claim that every visible material form has its invisible or spirit counterpart,—whether worlds or their outgrowths,—and that from one to the other, or from spirit to matter, by the union of spiritual beings, and from matter to spirit by the disintegration of the outer covering,—the body—is as natural and real as from night to day, and from day to night; and that instead of being descendants from some old Adam, we are direct ascendants through every form to the one we now occupy; that we are constantly throwing off the old and taking on the new, and that which was old is being now to those on lower planes, who are following us, and that nothing which constitutes our being escapes that ordeal.

If immortality means unchanging conditions, of any part of our being, we ask for the evidence of it. We again assert that there never was, and never can be, a material form that was not produced by the union of a male and female spirit, and that union effected by the united action of a male and female on the plane above, and to which this union brings, the positive and negative in the mineral, or corresponding to the male and female of the vegetable and animal, including man.

Finally, we claim the discovery, as above stated, of a unitary law, that resolves the phenomena of the universe into a single science, and that places the problem of existence beyond the reach of contending factions, and development by interchange, where no creative fiat can disturb it.

We are well aware of the obloquy that ever attends the introduction of new ideas, when presented by the most distinguished of men; but for an obscure individual, like our humble self, to claim the solution of a problem that has ever baffled the efforts of the mightiest intellects of the world, seems egotistical in the extreme, and presumptuous to the last degree. But there it is; the question stands on its own merits,—not on our assumption. The rule is its own vindicator, and to it we appeal to sustain our position. If our position is correct, the relations between material and spirit worlds have been misunderstood, and that such is the case seems to be abundantly evident.

ILLINOIS STATE SPIRITUAL CONVENTION.

On Saturday, Sept. 17th, 1870, agreeably to a call previously made, a Convention was held in Crosby's Music Hall, in the City of Chicago, organizing a State Association of Spiritualists, and for other purposes. The meeting was well attended from Chicago, and a few places in the interior were represented, but in view of the brief notice given, and the small attendance in consequence, it was thought best to adjourn to a future time to perfect the work of organization. A Committee was appointed to draft a Constitution, and to report at the time of adjournment meeting, which was appointed to be held at Crosby's Music Hall, in the City of Chicago, on Saturday and Sunday, Nov. 12th and 13th. Therefore, in view of the action of the meeting, it becomes our duty, as officers of said Convention, to announce to the Spiritualists of Illinois the adjournment, commencing at ten o'clock of the day first mentioned. We do earnestly invite the Spiritualists of every locality in the State to be as fully represented as possible on that occasion. Several of our best speakers are expected to be present. Friends from abroad will be accommodated as far as possible, free of expense. Mrs. J. A. Robinson, Secretary. J. E. Atius, President.

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POSITIVE AND NEGATIVE POWDERS OF AGENTS, OR DRUGGISTS, SEND THE PRICE AND YOUR SYMPTOMS TO PROF. SPENCER, AS DIRECTED BELOW.

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