
*3, 00 Per year in advance]

OHICAGO, SEPTEMBER $10,18 \% 0$.
VOL. VIII-NO. \% \%


ghenomantl.
Salem Witcheraft.
THE Lase cF Parras,
THE views of modern investigatons.


 the same facts would thave created if dischsed
 through he lunatic agylums of ever, country
pointing out as ordinary or extraordinary inct pointigg out as ordinary or extraoratinary inct
dents he ame ett
dions Other morbid persons which we have read of;
one ffter anothor, it the satem story. It is a
matter ot course with such practitioners and
 they have detected the morbid conditions whea
generate them. Mr. Upham himbelf is evidentgenerate them. .ir. Cpam himeeris evident-
ly very far inded for underganding or sus.
pecting how much light is thrown on the durk-
 searches carried on to the tour when he ley
down hily pen. His view is conflphd almost ex
clusively to the theory of fraud and falsehood,
 that anybody disputes or dont ons the exidtence
of guilt and fonly in many or all of the agents
concerned. There is an antecedent probbbility coneerraed. There is an antecedent probbbility
of both in regard to Mr. Parim
Buch of the young child to
 spread, H1 Herever, experience shows us that
the especial excitement of that nervorus condition
induces moral vagarics at least as powerfulty as induces moral va
menial ce u ions.














 cee the most sympathatie, and, therciore, ex-
cedingly ensitive and piitutal, and are the
grand connecting links between eur:h aud the

 This, tutile as temptat on the prit of the writer
of the article, to wipe out with lis pen, the justY earned reputation of reliable mediamp, is an
audacious and presumptious, as it is unkind an
 mast have an organism $p$ calliarly adapted fo
sirit contru, for receivng and bestowing thi
divine power. My greaiest cures heve bee made when I was under spirit control I an
mever unconscious, nor my patient, in manipl laterg I have aphysiay inilieace when oper-
ating, that fully cuntrois and directs my manipuIathos mechancicily. To be better understcol,
Ido not of myself, will the mition of ny arms
and hands, but am limpelted so to do, by spiri's
 and many oher magnetizizs were not sis con. With sclentific passes; and manipulatione, did

 hdy, are sick and disessel, and need true what should consilitute a true plyysician. En" A treatment, as follows:
thacho The DJectors nonpluset? Mrs human
 When DR DAKEE took her case Three days
thereafter, Mrs, S . passed from her stomet
subtance as hard as a stone, and as large as a substance as hard as a stone, and as large as a
hents ege since hen she has had po pain or
sickness. The: tone is now on exhibtion at the Mickness. Intititete, Chicago",
I am meeting with good success.

Heetings in Baltimore
The Maryland State Association of Spiritual sth, commences its regular course of lectures on at Hall, Cor. Bullimore St, and Post OAlce ave, Ballimore, Ma, continuing every Sunday hereatter, until the end of May, 1874. A first lass speaker will be engaged for each month President, Levi Weaver; 1st, Vice President,
Jacob Weaver; 2ad. Vice President, Mrs. cobb Weaver; zad: Vice President, Mrs
Rachael Walcott; Sseretary, Geo. Brom, Tres arer, Wm. Laonard.
The Cnitdren's Progresive Lycenm, Mo. 1 , meets every Sunday morning at nine oclock, gel Walcott; Librarish, John J. Heary; Musch director, Miss Anna Me Chelen.

RELIGIO－PHLLOSOPIHCAL JOURNAL

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Mrethedist


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葠寝官 물̈ㅁ





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faly <br>
$\substack{\text { and }}$ <br>
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\end{tabular}













VF A case of feminine daring is related of
Virginia belle，who sode to the edge of 8 precipice，and defied any man with whom she hallenge ；but a tantalizing youth stood on bis hest in his sadde，and dared the lady to do
tha：

Toictr frow the ${ }^{2}$ taple．








































Septempan 10, 1870
RELIGIO-PHILOSOPHICAL JOURNAL.
 From tho Natoras staxatuic

## r











































In speaking of the demise of Mr Wrigat,
the Providence Journal remarks:
























 The mand funt terextury



SEXJAL PHYSIOLOGY.






 $\underset{\substack{\text { siliget } \\ \text { This mot } \\ \text { not }}}{ }$ $\qquad$


## 

 A PEEP INTO SACRED TRADITION.by hev. orbin abzoty


HOW AND WHY
$I$ BECADIE
A SPIRITLILIST,
Wash. A. Danskin.
solid iron RING Maniesstation. Prico 750 ts, Postage 12ets,

## IS THERE A DEVIL

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Socl-readine. $\longrightarrow$
asbernes.

 THE PHILOSOFHY OF CREATION


## LOVE AND ITS HIDDEN HISTORY.

its adyice to wohes,
This is is the Most Remarkable Book on Price staj
Priec $\$ 1.2 \overline{2}$, Postage, 1ects.

SEOENTH EDITIO:
THETNNER LIFE,

Sth rice 31,25, Postare 20 ct -
 strect, Chicese, ill
Meyorayds of persons, places




## Florence

Sewing Machines.
$\mathbf{W}^{\mathrm{n}} \mathrm{H}$ marp sco





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attre,

 tit, the decaratitins of Josess and other distin

 they alare, than a Cons? Negro doos of the higher mathenaties. The Bibi, then, omtinins, chacches wwisliti, for in the sientiment express


 made in six dyys (he
hibited power, hence, straightway the church es sasigned on him all power. In the various
works around us, in the order, regulariy and works around us, in the order, regulariy and
mathematical price sion manifsted in the revo. Jution of the planets, and in the beauty of na-
ture, a manifestation of wisdom was seen, hence, to his all power, was added orniscience!
In ffet, the God of the orthodoxy is only a erys tallzed being,-orystallzza from the sayings of those who lived in the miety past. The bible
deciares that "he is an angry $G$ dd," that he and forrti generation; that be sent forth a lying spirit tiat King Ahai, might be destryed; that,
he is a "man of war;" inat he is "furioxs;' he is a "man of war;" that he is "furions;"
that his "sword is fllt d with blod." In Ex. man his sword to litiside, and go in and eut,
from gate to gate, tirroughout the camps, and slay every man his brother, and every man his companisn, and every man, his neighbri."
In eccordance with that fisndish, blo In acsordance with that fizudish, blond
thirsty, vengeful, and uncalled-for order of God, over three thousand hum 3n beings wore muranger burss to the "lowest hell."
The orthotox Grd, in his mako-1p, rescm. bees a dreess composed of diffrent echors, each
representing a peculiar trait of character, only in the formation herex, that whith represent together. The different divines will tell you that he is ommipotent, omaiscient, infinitely merciful, slow to anger, and loveth all human-
ityl They form their conceptions of Deity from the Disle, ytt omit in their orystallization pro cees, all his low, mean, dirty, contemptible, cruel, foolish, mischievous and malicious traito of charneter. Forming their God in this manner, he
should truthfuly represent that in which his true rature is daguerreotyped, But does he telized-enly balt finishet. When fully enm
mains of those he ordeted murdered, while his
counteance will gisten with that anger and re counteanace will gitten wilh that anger and re
venge, that distigguished the dying gladiater, who, when defated by his antagonit, cused
every wdy, and di:d The G at of the Bibe, every bady, azd didat The Gad of the Bible,
then, only half completed, is even niteous now, and when finished, when thoroughly crystalizid,
he will luok worse than the tathsome reptile, which lives in its, own tilt, and eats itt own
young. Ycu can not picture to yourself a worse bing than the orihodos God wifl be, when fully c mpleted, and in workiug. crier. A will only, exist as man pictures him ! Lather bsidy said: bant sleet, on which nothing can
be found, tsave what man has writtea." be the orthodox wad, then, accoruning to hie
theory, is foreshadowed in the 13 ble, and his true character must be learned therefrom.
One half of the porld to cay are worshipis orystalized coods, bowing before amages that have no existerej, only in the imagination. We
woud rather ba \& Hindoo, bending the kaee in reverentialswe before a brazin image that rop.
tis.nted Br:hm, inan prostrate ourself befure the
 critings of those fuually inteligent, and the at-
ributes he poseseses are tar in advalice of thise and the orthodose Ged. He is ry gradd as the
author of all humanity, nid that when haviug priormet their allothd cyele, their spinits are The wership of the Hindoo is sincere. He does not fare the objct before whom le howe,
but lowes hima, for he regardshin as a kind beat efactor aud preesiver:
The character of any clas of penple can be


 mine the pcoullir trais of iet adherits. when efal one profris bis alloted eycie on
 lence. Trday in India the peope are true to
the chargeler th y have given their cod; and aceordingly you wil fivd more true eharity
manifested there than in aft the world besiuss.
 ure, ad that one of the of jects of his own cre
ation has succeeded in b . lling him, and cye tur)wing them.
Stecess indicates streata, a falure, what
ness, 1 victory indicates bravery; a deftat, is wardice; heaeg, $G$ ul is nut only peak, but cration of man, and was he victorious when contending with Sitan in the Garden of Elen?
Being weak,he should not be crystalized as be $\log$ All powerful; being a coward, he shculd be so repressnted in that grand making-
of the various Orthodox Churches.
Huving sent forth a lying spirit, ne should been unsuccessful in his first ettarpistr, he should have a placird tied to his neck, on which
should bs priated, walkness. naving been de. feated by the devil, he shound be represented as runcing, with a flag in his hand, with covard
engraved thereon. We could, by carefully wording the scriptures, crystalize a $G$ ad that would fruthfully represent the Orthodox Churches The
fict of it is, the errhodox God is not gotten up The Bisdons have three Guds: Brahm th Creator, Vishnu the Preserver,and Siva the De stroyer. The orthodox have Gua the Creator, cobusing savior, and swan the Gobbler,We have no inclination to ridicule the orthodes God. He is a myth, it is true; yet in the delineation of his attributes as given, we learn a great
deal of thcse who originated him. As we would of thay the character of the ancient Aboriginees pots, ard kettles, buwe and arrows, and hieroglyphics that can bs found, so we etudy the character of those in
they have crystallized
The ileas of the Hadons are more in consonance with the principles of the Warmonial
Philosophy, than those of the vaious Orthcd teachers. They extettin the ida that within the physical form is spiritual body, from which The mind emanates, ard in their conception of above, its casting off its body to be born again, While the essence thereof is reabsorbed by grand cyeles through which matter is ever pass

The ben bing is atterded by two spirits, one good axd the other evll, bolh of whom take cognizance of all bis acts, From time imme-
morial, they have belited that the world is morial, they have believed that the world is
surrouaded by spiris, and that they influence motrals in raricus ways,-some the passions, others the besevolence,-some one way and
some another. They alsobulieve that there are fortten spieres or grades of epj yment in heaBen.
Betw
Bnd Go nd ano crystulized Beings, Brihm we ever utter a prayer to nny erystalized God, find nearly the whole world worshiping crystaliza Deities. Indeed, many churches have went
go tar as to eftahlish the God thys so tar as to cstahlish the God thus made in a
beautiful place somewhere among the stare, setting ham on a throne, to hear the praise of those
custering around him. They are worehiping
a myth, n im ge of their own creat
one ever has schen, rever will see.
We pity the idolsere, tie pagan We pity the idolsters, the pagans of cur hind hips of welking the strects of $s$ h a aven par. ${ }^{\text {a }}$ wilh geld. Taey are indecd pitisble oby ete,
keeding down before a myth, not more thain kueling down before a myth, not mere than
half erystaliz d anybow, not more than half in. i hed, and ut ering long prayers, when he is ined, and ut ering long praye
made that he is unchangatle.
peted Gador, and suppling buting his assistence, might as well worthip a brezen image, for the result would be the same. He does not appre-
cate the fact that his $G$ G d is only baticery ciate the fact that his Gad is only halferystal
iz $\ell$, coly ball-finisked, end even if fully orga niztd, would represent the most hontible, digatsting, losthisome ond contemptible creature the human mind could inagine.
With his hande saturated
his children, his seas kindled with anger, his his chillaren, his syes kindled with anger, his
countenamce rinifesting cool revenge and hat tred, his lips wreathed ni h curss, and the marks cf failure and cowtarice on his person, he would
orily be fic to be torich ped by those whose mind is flled with like conceptions, forn which they have crys'alizd a being like him.
The $B$ ble, then, mikes a hideous monstar
 ner acts of mor hity.
In our searel after Gci, we can't fad one
 trathfully there, no doubl, and we tase plessure
inignoring him; a miju to of the my thical, my th. ologieal mystiesm of the east, meit only a "num
of straw, which por foulish humatity has been worshphig, and who never had añ txilf.
cree, and never will. Appled at the darkies surcuading this
subiect, as connectid with the tigitions and subiect, as counected with tke ughtions and the Divine Architect of tie univers, bat ss we
glanceat the pranciag tieds of air, thioss words


 and yhen we would falter smidat the interminAble darkuess, twase whipers beckn us on,
thing us of grander felds beyond, that our eye
has not seon. Thus evcurazed, we will contino has not esen. Thus eficuyraged, wo will contin-
ne ur "Sareh After G C," loping, ere ling, to Huctithm, ts push back the hate, lust, murder, teas genisi presence of that: being who tas es.
isted thoughout all eernity, and whose sailes sem to permetate all cinititions of ilic. In the extrani sesges do not recogize,-she ear hear, the cye see, of the brain hel,-they strike
upon the nitior mind like stret chimes from a morning bul. The air is full of soands;
of angelt whip prs; of sweat masic from celesof angelts whi pres, of sweet masic from celes-
tial harps, that touct only the inucr man, and that responds thereto, and fr.hwith there
bubbles up therefrom a new though: that leads bubbes us therefrom a new though: taat leais tion cons'antly, we ever feel that we are in diviae preseace, that we are an instrument, an
automatno, that only moves by baing sced upon. We laugh, cry,-feel sad or deiggted,that fall upon us, and our mannscript is many times b.dewed witi tears, mas we inseribe on pay per the misery th
like a dark cloud.
There are strange inflaences all around us, and connected with all objects. If a sheet of paper
on which a key has been laid be exposed for some minu es in the sunshine, and then instaneously viewed in the dark, the key removed, a
faded spectre of the key will be visible Tht this paper be laid aside for many months, where nothing can disturb it, and then ia darkness be laid on a plate of hot matal, the spectre of the key will reappear.
This is also true
This is also true of the miad. Not an impres.
sion is made upon it bat leaves its indelibl in press there. It may have been forgotten ; misy have vanished like a plessant dream, faded
away like the light of day ; sill it is there, withaway like the light of day ; still it is there, with-
in the mina, slumbering sweetly, and under the in the miad, slumbering sweety, and under the
influence of cerebral illumination it rissb up,-there is a resurrecion
coming a living reality
How grand the world around ust Yet, is the language of sin divine, and discord, harmony,
and is it true thit:
"Al are but parts or ore sinpenduous whol
Whose boyd Natrur is and Got the eonle"
Or is this statement earrect, that

Astengthens aud sumpeorts the rest?
If $s$, that intiot is $a$ partsther of $G d d$, and strength ens and suphorts every patt of his oreavic strue-
ture-does he?


## Possible! Or shall we exclim with Lizzie Doten-

 Man, in his insignifisanee, ean only look upto that superior inelligence, which manifests

 And betore that mij. stic question whel all the
ages have bivght in vain to angwer, betore that been understeot, mana might as well reman
dumb.
"Man might as well be du
This ipoint, quant to kiow,

That certainly is a pertinent inquiry of God. Viresa represents Nature as a thought


Perthaps the hand hat made us is divine. The
$19 . h$ Psalm, as paraphraed iuto English verge


 Soon as the erening thades preval,
The moon takee ap the wondrous tile,
 And all the phancte, in thoir tuin

 What thoogh no reat roice nor scont,
Amidest their rainant orbe be founic,

 "Cunst thou br searchiag find out God? Reader, be patient. Our Starch After God will not ba concluded fir several wee
hapin not bfore the ist of Jaunary
All humanity are Al humanity hare yearing to underatand
something of the nature of G Aa Porr A Pue, whose heaturtsiagg wete Pured to hear




## 

In the etreet or bislum rree",





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## Braturan Joxes:-1 endose another dolla









Our brother lesires of have this quastion solv
ed, 'Doee Gut keep a cat' We did not
dsk the question ourselves.-it was kuggeted by a lithe gint, who was interrogating her
mother, and who desired to understand why this antagonism in the animal kingdom? The question, "D ies $G$ id keep a cit," is only a
probiem that refers to the scening ant problem that refers to the sceming antago-
nism that exits in all nature, and in our "Search for $G$ d," we shant probably meur
with this ob tacle, "antarnimim" and "evil" nith this ob tacle, "antagnim," and "evil,
and the question will arise, cin we discern through them, ar all powerful, omnipresent
being If a God, is he not connected with all being If a God, is he not cannected with all
conditions of life? Is he rot the cause of what is called evil, goodness, harmony, discord, or do These are cuestions that wind pent of him selves in cur artic'es entitted "A Sarch affer
God" We shall bs glat to hear from our brother, if at any time, any quetions arise in
his mivitin reffence ty this subjec the his mind in refference ty this subject that ha
dssits S answered.

## Our Yriends

Are at libett, now as heretofore, to ask fayors for themselves and their friends, at our hande
We never hesitate to do our part socialy and We never hesitate to do our part socially, and
through the Jounsal, to cutitiate that true fra terval relation so necessary for happiness.
We are more than half inclined to believe We are more than half inclined to believe,
from indications as apparent to the readers of the Jounsat as to us, that our bold snd inde pendent course has won, and that those even
who have hereofore worked against our paper are now willing to rective the benefts of its wide
citculation, and to woik in tarmony It is: well. Our right hand of feloovstion is with it. ooll true workers in Syirituglism through the ever open, Call
welcome amaits al
tatistical Departmen
Our friends will oblige by forwarding to this
onice, reports for the Btatistical Departiment. This ls s sn important Depariment to all ing iticers,
snd especially to tecturers and mediums, who are and especialy to tecturers and mediums, who ar
particularly interested in knowing the names of Splititualists in different locatities. Contributors should take especial patins to secure
the correct names of spititibitite, sand write heme
ptainy - otherwiee the report will be of no valie.
zetamal aud 耳ocal.

| -The Jounsist of this week contains many valu. able antieles. On the irst page, Che repart of the meeting at Mancheter Free Charch, Wisconsin? howe that spiritualifm is alive in that state Faets in stunambu'lisa," "Hea'ing," "The Sa dem Witcher :fi," will be found worthy of a catetal perusal. <br> On the six:h page, the "Remintsenges" from Mrs Wheorson, shows the status of Spiritalism in the South. "There wil be no Cripples in Hearen;" by Dr . Kayner, unfolds some strange inc:dence. The report of the annuai meefing in Maryland, ghows that our eastern fiende are in earnest in the authorship of "The Children," shows a exilous aetion of diffrent minds. On the third page, the gemarks in relation to Henry C. Wrigat, reed with interest. The debite of Wilson and Hatatock, on second page, ls well worthy ot careful perweal. Dr. Chllds Department contails thany ater God," shows how the God of the orthouros häs been ersgealized, and dem znstrates that he fa a myth. <br> "The Bible in the Baluse," is the tatle of a boois by J. G. Fibh, of Pailadipuib, Whicile soon to be pubilished. Erotacr Fish is an able wan, and we low for the fritheoming worls with con. -Ed <br> -Ed. s. Whecle, of the Amenian Spritultal is |
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 heir hom - My ses Hent, D W. Hull, Mrss S. A. Horton, Mts.
 -W. Barh. of Chicago, has entered the lecturing
 Friday, Beptember 9 h . Subject, Spirituanikem
demonstrated from rature, faci and philosonimy. Thomas Gales Forcter pepats in Pultimore in during O Otober, January and February; New
Yurk in Noveabyr (not O nnounced); in Music Hant, Baston, duing De. -Dr. Perroons, the healer, will open an ofice in then riturn to Honston, Texas Anna Cora Mowatt Ritchie, pssed to the Sau-
mer Land, the 2135 of July, at Twickenham. The Wedium and Daybreak, (Eng), alluding to her, says her life was one of active benevolence. "A
perception of other's needs, and a quiet flow of sympathetic help, made a beautifal body and a
well-balanced mind, a blessing to those within
the sphere of her inituence. Tae natural body was buried out of sight at Kansal Green Cemete. ry, in the presence of several well known spiritu-
alists. Amonnto others, there were Messrs, Home, Harition, Jencken, Jones, Pedicarus, and Varley.
Several latite were present. Ony some two or three of the ininds wore moarcirg. The comin
wastin white coloth. The boos eith aroud the
head of the grave was studed with ulite, teru leaves, etc, and vers any of the friends strewed
iowers on he cclin. Several private carriges
followed the body from the rallway to the ceme. Howers
followed
tery".

- Broth
 -Mrs. Adile L. Ballou, having reeovered from a gaii. She attended the Hobart mecting made me
wo addreeses there, and on Saturday and Sundy last. spose at Belvidere, iti.
-E . W. Wilson will lecture in Nerada, Iowa. On


 in Jefferson will be
tember, $2 a d i$ ist.
On Sunday evening last, Rer. J. M. Peebles gave
an account of his travelo in Europa to a 1 lure and nthusisatit audienee, , Ct Cross's's Music Hall. It Mrrs, M. J. Wiicosoon will start Went again about her services on the lineto Cuticaga, will please ad-
 She is one of our most able sad oloquent
and pever falls to interest an audlence.

TEEETGIO-PHILOSOPHICAL JOURNAL

 Mistory of Spiritualism and the Progr
of Spiritual Iteas. Number 1. .


н hitonical perion. We hava sponea of the eariier hierogliphs. sentui nns of moral piaciples, Taus, among thete erriest hierogliphs is a rude sketch of a perpendicular shaft, az emblem of upizigtness and itegrity. Howerer rerde thees people may



















 The spaatons nighor nand better onduine and ass were all more or ress mediumisitic, sad toan

 inee any one of this buna walke the earith in





 iattu as the race becomes unfilled into higher The onservations of humanity with regard to
cil clasese of mank itd to day will con firm these

 2nd anguago or individuale to measure theieir, hey are in reilitit oft the mot essential impor-





 epecel, thin wind devo
uriciet tothis subject.

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 of Ciarle aickens wid hive a prominence
which ali might aspire of er.
Wid







 Many homs which were eses stal-as has Charle


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Hov trua il Te that Therthers Magaine. stion of those in sprit life, often gives expres sioy to a trath rec gnized by Spitilualists. The
delicate shell can impart its history, an tel cf seenes that surround it in the past, although
Mr. Bunting was not a ware of that toct when Mr. Bunting wae not aware of that fact, when
heallowed the ab wo to pass througa his miad





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Outuruy.





SOUL KEAOXNG.


PROF. HOWE'S

GRAMMAR.


NEW BOOKS.
tie psalms of life,

$\operatorname{mang}_{\text {amatima }}$











Revelamion

HEXAREEDSruxTES :







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## THE CAREER

 CHRIST-DEEA IN HISTORY "THE CABEEL OF THE GOD-IDEA,"by hunson turtle.







## THE LIFE

AND MORAL APHORISMS
CONFUCTUS

 J. WILLIAM VAN NAMEE


> 420 yourth avenane, Now Foric
> Buaminations, Mutd by Lock of Hain.

## TO BEE-KEEPERS  

- Smintitalisir nn tha socmit




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ofriclal rafont
 at Correnpondent Hall, Batimore, Ma.,
August H14, 1870 ,





To tie Marylund Sore, August, 172h, 1870.






 Wen have had presented through the instru-


 ing tovecompisis this we have emplosed the
services of teflurers and media, as follows:














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The forthcoming volume will far excel any previous volume-such is the promise of our
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Dentistry.
It is with pleasure that we call the attentio dentistry, executed by Dr. J. H. Smith, Fo. an9 south Clark Street, Chicag
Allfcugh Dr. Smith is most proficient an
 askin as many mohuralizel citizans, yet unti, the right of citizenship was denied him. Dr. Smith iss gentleman of cultare snd high
moral standing. Those from the country deiring even a frill set of teeth, will fond him so can oblain the sarae "to a perfect ft" on the ame day that they eallin teve morning, and in come within the reach of the moth humb abore? We epesk thus emphatically in favo
of Dr Smith from pereonal knowedge of fis ability,
See

## Interesting Particalar

Syiritualut Grove Jetethg at Hobart, India
In compliance with the notice given, a Grov Meeting of Spiritualists convened at Hobart
Indiana, (the home of the Hull Brothers) Fri ay, August 26 th ult, continuing over Satur day and Sundey.
and enthusisstic Hull Brothers tio inimit Horton, Mrs. Talmadge, snd Addie L. Ballou. Sister Talmadge was, however, debarred from
taking part in the meeting, on account of il haking part in the meeting, on sccount of il
health. Friday afternoon and evening were spent he singers present.
Ssturday mornin
Situdiay morning session, was called to order nce, Wm. Lyne was chosen Presidetit of the meeting, and Addie L. Bullou, Seeretary, -after
Fhich, Sister S. A . Horton gave us an addres hey senk deep into the hearts of all presen bj their fervor of devotion, gave food also ho
he reasoning mind of the invetigato She
was followed by D. W. Hull, who ig his arga Salas thelogy; axd the sympathizars of creed
ism. Stsiong closed with singing.
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Conference, music, and a lecture by Mosea
Hull, who continues to battle with tectarian er cors-tbrowing shot and shell at the past an prest forms of worshi
Closed with musich
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partain linvecation Sister Horton, fiter which ddie L. Billou liccured upon "Mediumshio.
ts Lights and Shadows,-its Reformatory Mis
Cinged with music, and a benediction by Sis-
Horton. Confererees of an hour and a häf. Music and
llecture full of fervid eloquence by Mra, S. A
Horton. Music. Mr, Skinner, a young trance medium, took soir sang a hymn from the, "Parlms of life,
Irs. Ballou read a poem, and made a fēt touch. g remarks on the late transition of our nouch Wright. Dr. W. Hualt tenen pooke upon the iritualism ond orthodoxy and their it itentrast with carnest, And effective diienursee, which he
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## NEW BOOK!

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    ST A New England olid maid, who rcently went to Nevada, writes home that hhe already
    has ta hubband and a pait of twing, and hasn't teally got acegainted here yet."

