#  


Egrith wears no mash, bolos at no buman sbrine, seeths neitber place not applanse: sbe onin ashs a bearing.
Isingle comen everit Cants.

[^0]CHICAGO, SEPTEMBER 10; 1870 .
VOL. VIII.-NO. 2.5


I corsider it providentisl in mseting with
Judge P , with whom I became Judge P., with whom I be came acquainted while
in your city. In his visit to Docatur where I revide, he immeditely namol a b rok he had
cbsained at yoar cllie, that would intereat med to wit: "Dr. W. B. Fshnestock on Ariticial 5 mnambulitim.
ny earliest opportusity io seest, and embracod my earliest opportuilty to see its statement of
factas verided.
Having to bs a very courtoous geatlemsob, deeply absorbed in the high purpase of benefiling ha-
manity, with your permiasson, I will briefly manity, with your permiasoon, I will briefly
detail what ppesed under my review. detail what pased under my reviem.
Jaly $30: \mathrm{h}$ I sccompanoled the Dxetor to mee Minas a young lady of 18 yeark. Tae
mpotber and davghter bave given me-the follow.
ing etatement ot her case. ing atatement ot her case.
 olent and frequens, from one to to nevemina times a day, -eccutional laternimions for a time and
 ble to keep angtitigg on ber atomacti,
up her mealo impididetily after tiking them, and sometimes having to leave he hablo brest, with
 phlegini fone of fleah and tone of pilnd.
The Doctor had visited her but twice in iome




ghatromeut.
Salem Witcheraft.
InE LAET OF PARRIS,


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## imp.atance cy tile scmager.




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 Iy saze; and so it will be with the was perket
physiol, the

 impartias and dirppaisionste quin temper, and fear:
less in the pursuit of their simp. Tue late Prince Cooport it vividly remembered for the
chasacteristlc saving whe the couantry that he ccuald not underatity vod the
conduct of be medical protetuion in Eogland in leaving the phenomene of Mcsmerison to the
observilfo of ur qualifed pers me, inyead of







 are to diaplay the enure barmon
ceediog from a siogle cause.

Yates city.



Efronticy © 刀cpariment．

## 

 DISCESIION，AT FOXD DULLE，HIS． E．Y．Witson，Geo．C．Haddoek，．．．
 N garbled extructs of writors sad speakert
Who every ${ }^{2}$ one，claimed Splr．tualism to ba
fact















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 No Noulce in fried prove bitman hir；lot mit rom ny wuteet：that io wiy he exaoti




















##       
















 Sir Walur scott wos hallucinated with the
ides that he asw a glass child，but by proper
mefical treaticent was cured．


 sallucination，Which $q$ quotations the reporter
did not The D sivenports in Milwaukee，whea perform－




 8









## 教






 Spiritualiing the marriage relation！＂There in things we
teachinge．
Mrs．Le
 no love in ber beart for that man．
＂Binds her to one mana＂Ste don＇t like that，
ou sce．









 Wherein is the world to be improved
Home，the great physical medium，who
startuling all Earope with his woderiul I festit．
sod Are teats，is another of their trickoters．H．









 14, Mr．H．Hid not sen th，－knows nothing
abnut it，－has sinply heard s rumpr，

 were mysuined，the commintee were more s？＂
Senstor Wade，who aitenesed these feats
says：＂Splitit，or no apirits，the boya were not



 old teachinge，and cerything buc ine
phenomen．
It fas big hallucination．All who withess it



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喑要





## Woices frou the ${ }^{2}$ eopple．









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 turs of the dilecese most perteethy, mid proecribe the prop.
er remdy. Yet, ative moat evedy caro the the essea thal objeet in view, roither lban to gratify lalo earlostly,
the betiter practice io to eend alogg with a loek of tation










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## A WONDERFUL BOOK!








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Worm Amith, Xitasoatho, Yasibioo Co, Tod


## -



## SEXUAL PHYSIOLOGY

 BY R. T. TRALL, N. D.

 cos oot Lo bort buthmetere.



 : PEEP INTO

SACRED TRADITION.

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HOW AND WHY
I BECAME ASPIRITLALIST,

Whsh. A. Dinnskin

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## 



wrwereata deotions

 Nutan






 who，when defa＇ed by his antagovict，cursed every body，ard disdt The $G$ od of the Bible，
then，ooly hall completed，ts even hilleous now and when fal hhed，when thorougbly crystalizas， be will luok worse than the hathocme reptile，
which liscs ia fts own fitt，and eata its own soung．Ycu can not pilture to yourself
woree bilug than the orihodox Gxd will be， When fally c ．mpleted，and in workiug crier．A myth now，s myth then，s myth all the time，he
will only esist as man pictures blam Lather boldily fald：

## be found，－tave what $m$ in has written． The orthodex $G d d$ ，then，socordige

The orthodax $G$ d，then，socording to bis
theory，fo forethadowed in the $B$ ble，avd bis Ore half of the world to cay are worshiping
Orarater must le crystalized Gods，bowing before umages that
have no existeces，only to the imagination，We have no existecte，ntly to the imagination，We
wou＇d rather bi a Hindoo，banding the knee in weucrential awo before s brazin image that r $p$ ．
res ras．nted Brshm，than protraic oun arise tbe of the Bble．Bratm is crystaizz．d from the rrilutigs of those cqualy intelligent；and the at－ of the orthodox Gid．He is rigarded as the
suthor of all bumanity，and that when having author of all bumanity，and that when hisving
pcrformed thetr allotid cycle，tieir sphite are bis creation，thicre is a cenelcess ctb and Blow．
The worship of the Hindoo is siocere．He The worship of the Hindoo is siocere．Ha
does not fear the object betore whom bow，
but loves him，lor he regar 1 a him as a kind ben cfactor and preserver．
The claractor of any class of plople can be
 detire to lasve true，and the same is matidested
In virl us ways．As you cun ato jy the peceiliar
charactaristice，of an author fron the bjok he has
 miae the piculiar traits of its sdhernats．
In Mrehm，we fiod a represenistion of
is When each one p．rforms bis allothed eye＇e on
carth，be is ie sbeorbed by him，dwelts in him， pirtakes of bis emotions，snd b．erm＞s，as $1 t$
were，a pirt of him．＂This indicitse．bunero． lence．T－day in Indis the people are crue to
the character，the $y$ havo given their God；and scourdingly you．wlid find more true charity In the crystalized God of the orthodoxy，we
Gnd that his－works bave pyoved a per＇ect fill－ Bnd that hls works bave pyoved a períect fill－
ure，and that one of the of jects of his own cre ation hes succeeded in b．flitiog him，ard over－ throwing them．
ness．A viciory indicates bravery；a defeat， c）wardice；hecce， G d is not ouly week，but
is sloo \＆coward；for did be bave success in the orsation of mas，and，was be victorious when
chntiondlyg Fritit Sitan in the Garden of Elen？ $\log$ All powertol．being cotard， so reprisinted io that grand making－uip procese of the various Orthodox Cburchea．
Hsvigg＂rent forth a lying spirit，be sbould
havestamped on his forehead，lirr．Having been unsuccessiul ja his firt ettorptise，be
should bave s placird tied to his neck，on which should bs printed，u．akness．Asving been de runniug，with A fig in his baod，with coward engraved thereon．We cuald，by carefully word． ing the acriptures，crystalize a $G$ nd that would
truthfully repretent the Orthodox Churches The fict of it ts，the orthodox God is not gotten up The Bing to directions．
The Blados have three Gxds：Brabum the atroyer．Toe orthodox have God the Creator， Jesus the Savior，and Sitan the Gobbler，－he gobbiligg uF ninetentha of all that $G$ od createa． We have no inclination t）ridicule the orthodox God．He lo a myth，it is crue；yet in the delin． cation of bis auribates an given，we learn a great atudy the character of the anclient．Aboriginees of this country，by the mounds，fortifications， pots，ard kettles，b）ws and arrowe，and hlero－ slyphics that can bz found，so we atudy the
charicter of thone io ancient times by the Gods charicter of thowe in
they have crystallizod
The iJess of the II ndons are more in enn－ sonance with the princlp＇ea of the Ilarmonial teachers．They extertain the idia that within the physical form lsai splritual body，from which the mind emanatus，ard in their conception of the progress of the spirtt in the infoite reatms above，its cating off its body to be born again， While the essencen they personify beantiful trath tn Brabm，they personify a besutiful truth in thowe
grand egcles through which matter is ever phese iog in ita reflaing process．
The Hindoo entertsilis the idea，ton，that each human belog is attended by two fpirits，one
good and the other evil，both of whom take cognizspec of all bis acta．From time Imme－ morial，they bave believed that the world is
surroupded by apiniti，and that they influesce mortale In rarious wass，－some the pamions， comenanother．They itso believe that there are Iourteen apheres or gradea of evj yyment in bee－
Between the two cryatalized Belogs，Brahm we evier－wilter a praper to nuy cryataltised God， find pearly the whole world woribiplog crye．

myth，an luy ge of their own creation，that no
We pity be dol ters，the pogana of cur 1 hod
thice whe Hicte who workhip cryalalizsd $G$ ds，and live in with gild．Taey are irdeed pitiable cbly kineeling down before a myth，not more than
balf crgetalliz d anyhow，not more than hall Ag－ ined，and ut ering long prasers，when he is so Tre that he is unchavgable．
 peted Gcd srd tupplicatiog bis aselitupce，
m＇ght as well worelip s brizun image，for the $\mathrm{m}^{\prime} g$ gh as well worelip a brizza image，for the
reanlt would be the same．He does not appre ciste the fact that his $\mathrm{G} \cdot \mathrm{d}$ is only ball－crystal． iz $\delta$ ，nnly bell．finithed，srd even If fully orgs－
nizid，would repretent the mott horrible，diagus－ tiog，losithome and contimatible creature the human mind could ias agine．
With bis bande saturated
With bis bande saturated with the bood of
bis children，h／s iges kindled with anger，his countevance In suifestivg cool riverge and ba tred，his lips wreathed wi h corss，and the marke cf failure ard ecwardice on his pictacn，be would orly be fit to be workh ped by thote whose mipd
is filled with like conceptinns，flom which they have crys＇sliz：d a belog like him．
The B ble，then，mokes a hideous monster of the mort mlierable debsuchee become tues，snd the crimes of the mot bardened sin neef acts of mer．lity．
In our feerch afier
that suite us in the G Gcd，we can＇t fod one truthfully there，no doubh，and we toke plessure
in levoring bim： ological mysticismof the rast，be is only，＂min been woisbpleg，acd who pever humat an（xiet ence，and never will
Appsled at the darknes surnuading this
subject，ss connectid with the tuditions ard myythleal say ings of the phat，recordid in th
B．ble，we fatier tor s momeet in pur seat for the Divive Arehitect of the universe ；bat as we and syme the pranciog sheds of sir，thoss words whit aut mastic regular：ty，our vision catcies a glimpse of a divine presence，and our ears hesr
the whis sers of thosecuascen forces which speed througbout ths fras eeat，crailng thse spar－ kling gems tha：dot tha fasir surfses of the kky，
avd when we would falter smidtt the intermin－ ulling us of grander fields beyond，that our eye has not seen．Thus encouraged，we will contin－
ue our＂Sarch After $\mathrm{G} . \mathrm{d}$＂ h ping，ere loog，to
 niectuticusposs，discond and wild onnfution that
mens to previll，
the gend disclose in the buickground the genisl preseace of that；；belng who bas ex
isted throughout all e＇ernit；and whose smilts icem to permiste all cinditions of life．
Iu our scarcl，there are niknt infuences that the ex＇crnal genses do not recognize，－－the ear bear，the eye se，or be brain hel，－they strike from a morniag bell．The air is fall of sounde of angel＇s whi pirs：of swet masic from celes－ kial harps，that tonch oaly the fnner man， and thast responds thereto，a nd f， r ．h with there
butbles up therectroa a new th ough：that leads us on，ever on；and tuus calcblog new inspira－ tion cons＇andy，we cver feel that we are in di－
viae preseace，that we are an iostrument，an up 7 D ．We laugh，cry，feel sad or deilgited，－ as our mind receives these dillarent iollaences that fall upno us，and，our manuucript is many tiwes b．dewed with tears，as we inseribe on pa＊
per the risery that fints forth in the world， like a dark cloud．
There are atrange intluences all around us，and on which a key has been luid be exposed for some minu＇et in the sunghine，and then linysune－ oualy viewed la the dark，the key removed，a faded spectre of the key will be viaible．Let
this paper be laid aside for many months，where this paper be laid aside for many montha，where
nothing can distarb it，and then la darkaisi be lad on a plate of hot motal，the apectre of the This is aliso true of
eion ls made upon it bit leaves the indelible in－ prese there．It mas have been forgotten；may bave vaniabed like a plesesant dream，faded
away inke the light of day；still ti th there，with－ In the miad，slumbering a weetly，and uader the influence of cerebral illumiosition it rissin up，－
there is a resurrecion of the dead，truly，－be． c）m「0g a liviog reality，
How grand tbe world wround us！Yet，is the language of sia divise，and diecord，harmony， and is lifrse the：

＂Eacch iatag ta the place fo bent，
Avd tat which seemsis but dile diow
If s3，that fliot is a part of GJd，aod atrength ens and support
ture－does he？
＂As mach of God is present here
As ever wes or ever will come ocars．＂：
Pouible！Or shall we exclaim with L＇zzie
Man，in hls insignif saoce，can only look up
to that saperior Inetigeoce，Which manifeata
iteif througho




## ${ }^{\text {＂Man might }} \mathrm{a}$ well be dumb

Ab，this is thé question


TIz Vorcise reprotenta Natuque asy．is thought



##  <br> And，papgied bic arene， <br>  <br> Apd pal lubes to every liad， The mork of an Almjaty hand． <br>  <br>   <br>  <br> Ad tpigh the trath frum toik to pol WWhat though to to temi pilleace all <br>     Tus raxd fant mapif cs io perise Job alked the queation which we art now en  Resder，be patient．Oar Sarch After Gö will not bo concluded fyr several weeks yet，－per haps not biflore the 1 se of Javuary． All humanity are yearning to underataind naithing of the nature of G s，：Poor Eigar Phly，whelodiel，sad withia whore＇soul wer  <br>  <br> 

Thousands are askivg that very queetion．The We cill unvel him，but Aot as many anticipate． with the followl－g，thongt b：autitully expreses ae resl I sukce fee
But here it is

## 

Eoch lear that trembles in the bre



Oar br ther deaires to have this quation eolv ed，＇Drea GJd keep a cas＇？We did not
uk the qreation ourselves，－it was tuggested by a licte giri，who was iaterrogatiog ber motber，and who desired to underatand why
this antagoniem in the animal kiogdem Then
 quastion，Dies GN keep a c．t，＂is only a
problem that refers to the sceming antogo
nism that exi，ts to all nature，and in our ＂Search for G di，＂we sball probsbly mee
with thle ob tecle，＂antasiol im，＂and＂evil，＂ and the queation will arise，cin we disce：n brough them，an all powerfal，ompipreven belog＇If a Gov，is he not connected with all
conditions of life？Is he tot the caune of what In called quil，goodoess，harmony，discord，or do Taese are questions that will present them－
selvee in cur artic＇es entilied，＂ $\boldsymbol{\Delta}$ Satreh after God．We shall bs glad to heararch anter our
brotber，if at any tiace，any quettions arise in his midd in reference ts this subject that
dstins answered．

Our Friends
Are at liberty，now at heretofore，to auk favor
for themedves and their friende at our bands． We neyer healtate to do our part socially，and thronga the Jocrsal，to cu＇tivate that true fra
ternal relation so necessary for happineas． Terral relation so necesaary for happliness．
We are more than balf inclined to believe the Jovisas as to us，that our bold and inde pendent course has woon，and that those even，
Who have heretofore worked against our paper， are now willing to recaite the binefits of tis wide
 to all true workera in Spiritaalism thrugh the
worl．The doors of our reception rooms are
ever open．Call when agreeab＇e．A hearty
welcome a walta all． welcome swalto pll．

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Yersonal and Zocal．

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## －Ed．8．Whetler，

## Eow $\mathbf{Z}$ ut lectontg．

## Do we lodeed det re the dead slould etill be near we at our slie ？ Io there po batences we would bide <br> Io there no batencus we woild bide forer viletes that we dread＂＂



 －Mri B．II Ciambethio，trance and tes：medlum，
will answer calls tojesture，boid circles，e．c．Her
 trolled by a puwistat b ud of Jodise spirtse．
－Brother Serfert，of Mosbazicsbugzi， $\mathrm{P}_{s}$ ，is be－ ink devcioped as a foe paschometicat and writlog
The Amerken Spirilturitue wass that Brother



 ention lo sep ember 9
－Mas．8．A．Tbompron apeaks at Allance，OHlo，
 the Nurth Mt oari R trond，d－alres any metinm
＊ho stope at tha；elty，to make $\mathrm{B} \times \mathrm{r}$ residence
$-$




## Guilatelphia gepartutat.

 History of Spiritualisma and the Progre
of Spirltual Ideas. Number 12. Chapter Trwo: Section Sle-(Continue mistoracal remiod. We hase spokea of the earliter bierogliphs. sentati)ns of mioral pil coples. Thus, among these earllest hierogliphs is a rude aketch of a seale beam, the aymbol of Juatice, placed upon a
perpendicular shafh, an exbblem of uprightnesa and Integrity. However crude these people may hase been thess types had their meanioga to
$t$ It is a law in regard to the spiritual tignifi
cance of all things that they are of neceusiy in.
 and We are awaro that these prine propesented that
were thas aymber

 than they comprehond, oftea ttering deeper and
more profound truths than they can poeaifly
grapple with undertandingly.
 preciated.
Wile Waile on the other hand, miny of us are
audened to hod that Whiter has been Horged
nit) galling chaits that bind huniantly, and nut, galling chairs that bind humanty, and
hence we are much $r$ Jifel 10 relarn in this
way, and act as our own interproters, and do all
 Which we bave leff. this eariy period was much
The luguage of
more depeodent upan tigus and motions, and

 soul.
Every observer knoxs, by their asscciation,
somethiog of the value of tus as as means of
stimating the c'uacter and untoldment of in cstimasting the charracter and untoldment of ia
dividuals, sid we woult jmpress, this thought
upan maskind as a mitter olimportance.



 men.
The grace and plwer of elofquence, by which
we express the liviog, whodgute that breathe
nid word that burn,




 Although thonsands of years have rolled away
ince any one of this bund walked the earth in
mortil tirn,


 good and the true, bJth with y.us and with us, Wre eeking, would im
in the most crmpress upon the minds of all, that
deeceriptions of the simpleat eventife, and the

 The observations of humanity with regard to
sll clasese of mankind to day
sill con m 保
statemesene





 interior and lastiog impressions of these are of
un very different from tat whica kide add
loving Iriende would comaunicats were they consclous of the fact.
We wil therefore pase a moment in uur his.
tory, While we endevor to impress up)a sil
who
 pecch, sod will devote
ir.icte tothis anabj?

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 artuctyato with ue.
Como ood nos our
poak oor milad freels.
By order of the Committes
ALomz, roo

## heventh sationil convention. <br> The American <br> Asssocintion of .Spiritualists,






The Sational Convention at Richmond. En Jocksal:-Piesese tate fer the informa:





GRAMMAR.

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 ON, JOIEN WELEL, BYROX, GEO, FOX





THE CARTMR CERIST-IDEA IN HISTOBY THE CAMEEE OF THE GOD-1DEA,

BY HUDSON TUTTLE.


THE LIFE
AND MORAL APIORISMS

## COATEXCIUS.


To thase veto Lort Juatice, Adthion Goodnens:
 I. WILLIAM VAN NAMEE,

-spiritvalisuin tue soctul.

- SPIRITVALISM IN TIIE SOL'TII.
 Dras Joraxal -aner many delas s, $/$ am reads
to report concentig my






 THFt












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 Matoniber











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## $5^{9}{ }^{2}$














 tue trusteces be emg besen.
The Prespent dien diveted ${ }^{2}$ sbort aldrew
showing the coodition and prosperity of the





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 Toe proceedilige of the called.

 Teac, as Truthews
the

Baltumore, Auguat, $12 \cdot \mathrm{~h}, 1870$.
ylade State
Asociation of $B$ pirth.


 we congratuluate ourreives on the succem which




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Whereas, splittuallum clalime to bo an im.


 adpment under no circumstances, biss jur


















 recommendationg of thet trat
the mert quarreny metiog.




Gxono: Buooth Bercany.


## 

August 20th, 1870.
We republist the poem refirred is by the
writer of the above.

## THE CHILDEEM. <br>  <br> 

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