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

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## CHICAGO, SEPTEMBER 24 1870.

# The **Bostrum**.

## Pecture

## BY EMMA HARDINGE. NO. 21.

Delivered at Harmonial, Hall, Before the First Association of Spiritualists of Philadelphia, on Sunday morning, November 14th, 1869.

THE NEW MINISTRY. . CURIST THE SPIRIT.

Reported expressly for the Journal, and secured by Law, by Henry T. Child, M. D.

#### INVOCATION.

Great and wonderful Spiri', thyself unknown Thou who dwellest alone, whom we know not, only that thou art the God, the Creator, the All Sustainer, the Wise and Wonderful, the Counsel-lor! We invoke Thy presence and inspiration this hour. Surely Thou hast opened the eyes of the seer of o'd, and revealed to him glances of of the coming of the Kingdom. Sure'y, Thou of the coming of the Kingdom. Sure'y, Thou hast put a tongue of fire on the heads of Thy prophets in ancient days, and given them to speak of the glory of the coming Kingdom. Man has long been a pilgrim, looking up to the light, that bright and glorious light, which floats light, that bright and glorious light, which holds before the eye of every living creature, from time to time, and shows us glimpses of the com-ing kingdom. We are pilgrims to day, pressing on to the bright shores, where we deem we shall enter upon that kingdom; but we love our earlh; we love the beings who are toiling with us up the pethe of maximum and day by day us up the paths of n arlyrdom, and day by day, we pray, "Lord let thy kingdom come." Give us light to discover the dark, even this hour.

On. Thou great Spirit, Who filleth space, Thou Whose presence doth conscorate this place and make it a temple dedicated to the Uakuown, Whom we call God, be with us this hour ! L?

has spoken to the human heart in unmistakable tones, and it is to a re-awakening of these tones that is to roll away the tombstone from christianity, and lead to a revival of Spiritualism that I invite your attention. Let us first consider if we can discover from

any application of the theological teachings in the present day, what might have been the meaning of the mission of Christ the Spirit? Who was he! What was he? Was it given to man, either to receive him or to fall into the blind idolatry of worship to him? What is the relation which he bears to us to-day?

Of the historical personages I have nothing to say. We who have dared to thick, have learn-ed within the last few years that the robular idea of God incarnate, cannot be reconciled with the ideas of total depravity, of eternal runishment, and all the various dogmis enunciated by theo-logical mystics. All these proceed from man's attempt to systematize the worship of the purest attempt to sys ematize the worship of the pures nature, into old heathen theology. It is needless for us to roll back the curtain of the ages, and point to the time when man, in " Search of God," questioned of this power, whose he was; whence he came; and whither he was glong? He could obtain no answer to the craving demand for knowledge,-now asking the fair scriptures of the skies; now the flural loveliness of the earth, -anon listening to the strange, mysterious and unknown, seeking to interpret the voice of the sighing wirds, the anthem of the waves, to comprehend the record of the grand stone book, even written with His own mejestic footst ps, everywhere inscribed with the gospel of mind. Now, in the attempt to reduce the various forms of creation to a system, and then enter into an in'erpretation of the law of this great All Pervading Spirit, man invented a system of theo-logy, and handed it down from age to age, labeled it inspiration, and assumed it to be a revelation from God; a revelation taught by spirits who have returned from age to age.

Man, unable to look through the shadows of other ages, has endorsed the views that were handed down to him, and perverted them from their true meaning, and thus has come to us the dectrines of a vicarious atonement. A divine sacrifice was not confined to one people, but among all historical personages this allegory was woven. It matters not now for us to inquire of that power in every nation that came to supply a great demand which man sent up in all pericds of calamity, of suff-ring, of national disruption. Wheresoever inspired men, divinely appointed teachers appeared amongst men, the sime perpetual system of mythology was woven around them, until the man became divine, and became at least the image of God, and whom all the nations of antiquity worshipped. If we have outgrown this idea, it is obvious that we have not all been ready to leave it; but few of us have advanced beyond it.

in extreme poverty; amongst these whose needs are greatest, whose supplications are the most pititul for help. He came to show us where the great needs and demands of humanity are-with Gua's poor, Gua's ignorant, the luw-est rounds of the ladder; here the footnrints of Carist the Spirit are most manifest. So te came. He came traching us wisdom as a little child, in which the pure inspirations flowed out. He contended with the doctors, and at the same time he showed his ob-dience to law and conformity to the Institutions of the times,-not with the disorganizing spirit of the reformer which refuses its accord or assent to that which all mankind have pronounced good. The peo-ple with a Universal voice formed the Institurej ice with him. tions of the age, and against these Institutions, we cannot rebel. We may lead them onward and upward to higher conditions, but we must not destroy them; so he came and he bowed his head to the Buptism of John, to the same external firms and cermonials and rites, which constitued him one of the people, one of the nation and for once takes his place in dutiful ours; that we may not even pray to change the purposes of influite wislom, not even to bedience to the institu i ms of the tiges. He avoid a calvary. It prayed not to H s Father to send those let ins of Angels, although he knew they were there with their power and might to save; then becomes Carist the Spirit; he then begins to explain to us the mystery of our being with our external forms ted and sustained by the orour external forms led and sustained by the or-dinary laws which build up the matrial body with our spiritual natures. We love each other. We seek each others society, and so he become surrounded by those of his own kind,—poor fisher men, pour and humble men and women. Gall leans, Neurens, Publicing and Sinners, Mardelans women of shame, men who ware mightier than we can conceive of. We dire not pray that the cup of our own discipting shall be removed by these. What is the meaning of this mysterious sen-tence? What is this? Why is it not, that ev ry death by martyrd in is for the instruction of all Magdalens, women of shame, men who were outcasts from soci ty, and Christ the Spirit loved them all, bid them come unto him These mankind, in the great principles for which they lived and died. are his compa i us they are his friends these We know that not a single terr cun fall, and that the very hairs of our needs are numberel; speak of the great needs of humanity ; these represpeak of the great needs of num tirty; incorrence-sent i's mighty throbbing heart, these who waited on the unseen for their daily bread—in the midst of all these he proclaimed the first gospel not a single li'y of the field can perish; not a sing'e sparrow can fall but what the whole chain quivers, and every death and every martyrdom is good for all, and when one is of true religion to be to do good; to feed the hun-gre, cicthe the naked, visit the sick and all cted. He taught another less m of the true religion; he showed us how impossible it is fir us to avoid sig in this rude mental school house of earth; how i nprssible it was to avoid the snares of crime, and he also showed how to pity these Publicans, how to forgive these Mugdale: , ho y to pray even for our murderers because they know not what they do; because igior nee and failure abounded from the incapacity to comprehend or obey the highest law of our being. He taught us another sublime d ctrine, that the commandments of old should not be ignored nor destroyed; that the law must re main in all its integrity; that we are beings bound in the immutable chains of law. He enumerated all the commandments . as . good, and then said if ye love one another, there is no more need of the law, for you have fulfilled it your hearts/are so full of love to the all bountiful and benificent one, that every moment of your lives, is a Subbath and you go forth reicing and worshipping, because he has so loved us that we have received the faculity of enjoyment. He has made love the great joy ; he has never even given us brain or solrow. He has shown us the noblest of all gospels-love in the human heart and not in any book. We do so mary i when we see the hag : tomes of the colleges and libraries of the christian world. It is full of books, and where did they all come from. How did they grow in the name of Christ the Spirit. Who has dared to write so much upon his book-his book of the one word Love, that he inscribed on the human hearts. We follow out other points of his religion. He gave us a doctrine concerning the mystery whom we worship as Gid. He showed us the impossibility of our comprehending them by narrowing down our conceptions of him to those few simple word,"I and my Father are one, and ye are one with me." Here is ex plained all the mystery of incarnation, that God, who is a Spirit, is in us. He showed us by the birth attributed to Christ the Spirit, that we are born pure, through the mysterious allegory of the pure virgin, the purest of the forms of life that could be accepted. When we are born with the angel overshadowing us, the highest and holiest conception of the mystery of life, with the most perfect real'zation of the infinite responsibility we incur when we become a living soul, an angel is present with us, and we know the purity and the power, and are sons of God, children fit to become endowed with Christ the Spirit. This is born into a man. Christ came to the world Eighteen hundred' years before his time. Hence he gave lessons which serve us to day. You see from every s'and-point this birth represents all the possibilities of humanity, and so it brings us directly in the presence of our paternity. It is the Fatherhood of God which ishere represented,the true patermity is from G id, age, even so it is God who is our Father. Min and woman are but the agents. Then when we are sons of God the purity of the virgin, the purest conception, that of love, is our mother-then the spirit is poured out up. on us without measure. He showed us, too, another feature of our destiny, and that is the power which we all poss-ess of using Spiritual forces in far greater abundance than the world has displayed. He showed us how to understand the true nature of the power and force and application of spirit, and having that knowledge with faith, it can remove mountains. There is nothing impossible to faith, for true faith is only a knowledge of our spiritual powers. What boundary; what obstacle; or hindrance is there; Can you restrain, can you chain, can you prevent my spirit at this moment from soaring away to the faithest regions of space, and winging its way into the mysteries of the future. which you and I have never read with external pp:arel amongst the humb'est ranks of life. eyes, but my spirit can pierce it. Let me but He was born in a manger amongst the people comprehend the possibilities of my spirit, and

thus lifted up by firmness to principle, all are l fted up.

of the churches. He is not there, for they would not admit him. Were he to stand now at the door of any chuech and beg for admission, with his twe've wandering disciples, humble fishermen of my knowledge shall become faith, and my faith shall re-create and clange the face of this earth of mine, for all things are possible to the spirit, and he showed us, too, the wisdom and the necessity of that beau'iful law by which we Judes, cled in their coarse garments, with their toil worn faces, were the eat the partials of any of the magnificent temples which bear his name, should bear each others transgressions, each others sorrows; how we should suffer for one would they not be cast our and se it away as vag-abonds; still more so if they gave them the signs; if they worked that which these churches trumpet another. In tais he taught us the fact that we do suffer for one another, and that wherever if they worked that which these churches trumpet forth as miracles, and showed that it was the pow-er of the Spirit wo king in every one of them; still more so, if they came in the form which our spirits have come, healing the sick and perform-ing the many works which are to us to dence that they are divine. Still more so if he came working the very signs upon which they built up their ce-clesistical structure, and called it Christianity. He could not come unless he bowed before their altars. He has no sole no mass to say, with light-ed can iles and vestments and genufic group. He there is sorrow in the world, our hearts throb in response to it; that we cannot escape these things which are imposed upon all humanity; that whether our brother sorrows or rijkes, we bear each others trespasses, must sorrow or There is another feature in the univer al law of humanity, which he taught, that there is an invisible world around us; that in our great sorarars. He has no sole in mass to say, with light-ed can lies and ves ments and genuficzions. He could not understand their creds and degmes. He could not go in there with his humble nature. He would be now as he was formerly, sent among publicans and sharers. He would still be a man of rows and in the day of our Gethsemine, we shall all kneel there some day; there are legious of angels, who could remove the cup of disci pline from us, were it right that it should be so done. He taught us that His will is better than Provis.

screws. I ask you to form this new m'nis'ry a con Caris' the Spirit. I can not esk you to rebuild any sys-tem that has thus been abuild, but. I know that deep down in every human soul, there is an ac-knowledge ment that we mult lean ou something

Intowledge ment that we multiplie to something stronger than ourselves. We look at the mighty works of cleation; we see in it everywhere wishen, such indeite priver, such goodness, such cars for than, and yet we can not afford to lean there and call it our Pather, and yet in every human soull there is a fielding of naccessity for some hing to trust and could be in an active in, an active in an event we leave it. It is an intuition-al revelation that man has a celved from the cour-mencement of time till now. The existence and presence of this being is mough for us. To colve or explain his purposes, is to enter in a special ion. presence of this being is enough for us. To coive or explain his purposes, is to enter in to speculation beyond what we can discover in the firsts of his dealings with us-our finite without cannot go any farther.

I do not ask you, then, to f r a any system which shall renginize a God mapped out and de-fined and limited by any powers of man. Hence, forth, it is encugh for us to know that in the Fighest forms of revelation, he is our Father. He is youchsading to us the powers of inspiration, that which shall build us up in his image; that is all we are able now to comprehend. We wait, we bray. We labor for more, and is day by day more light is given to us. It only deepens our concep. tions of his goodness, his wishen, and his power, and compels from us more aband only a child like trast. This is all that he ever trucht us of God. These we can affort to learn. But we have not yet found the high priest and the new ministry. I do not bid you bow down before any individual. In our blindness we have stumpled, we have often misteken our way, but I thank the A'l Father that his wisiom still remains, and that when man shall dare to think ; when he shall turn from priests, from superstitious rites, and an ignorant interpretation of the book, to his own reason, and dare to qu stion for himself all these things, he shill abandon his worship, shall put away his images, shall break up his alturs, and shall how in humble reverence b fore the king of kings, and acknowledge that Christ the Spirit, was only a revelation of the clvine purpose, explaining the destiny of all munkind : explaining the true reizion demanded for all mankind, the true religion of God the Split. We still wait, then, to discover the elements by which we can form the new ministry. In the mean-time, let us employ the knowledge we have, and cherish in the dep'hs of our hearts the wisdom he has giv n us. Thus it is for our consolution that the Jews of old, preserved for us much of his real history, far more than our Christlan brethren, who have so mistaken his mission, so blindly worshiped the personality inside d of the painciple. In his name; in the name of the good and the true and the mercitul ; in the name of his spiritual existence ; is the name of him who has shown me how I may walk, he is the star of my pith, shaing in the darkness of the way. When the world bids me go into their temples, and how down before their pitars, and listen to their ministry, I will I sten to his voice, and hear his spirit say un'o me : "What is that to thee? follow thou me." When the harsh voice of creeds and dogmas demand the k-eping of my soul; when they warn me of the terrors of an er diess hell, and invite me to the incomprehensible joys of a mystic heaven; when they preach to me of the darkness of the sleep in the tomb, and tell me of the mystery of a judgment day, growing out of the mystic writings of the ancients; when they would impose upon me such mysteries in the place of the light of the gr-at burning sun of reason, in which G d has called me to stand, I will turn from them all, and listen to the voice of the Spirit as he cries : "What is that to the? follow thos ize " When they brand me as infidel for accepting the light into which Thou, oh, Father, hast called me; when they would drive back our spirit friends, whose dear hands are stretched out to help us; when they bid us look noto man instead of the dear shining ones that come from the bright shores of the better land to beckon me onward; when they are endeavoring to drive back that mighty host who have come to us in this day of the eclips : of faith ; when there is no hing left in the churches but darkness and misery ; when they would drive back these blessed shining hosts, because they are fallible; because I, myself, mistake them; because in my darkness and blindness and ignorance of the knowledge which my teachers have left me, that i know not how to deal with them, -when they would do this, I may hear the voice of the Spirit of God, as it spoke in olden times, so clearly and with such wisdom, such love, such kindness, that I cannot mistake my way-1 will listen only to His voice, as he cries : "What is that to thee ? follow thou me." When the God Spirit, no more through Christ the man, no more through any individual form, but through the priesthood of the divine humanity, I shall see the day dawn when this new ministry shall call men and women from the highways and byways of life, and baptize them all with the Spirit into the order of Melchisedez. I may not see the promised land while here, but I shall stand upon the hill tops of the spiritual world, and behold the day coming. BUNEDICTION.

the light of Thine inspiration fall upon us, and bring us one step nearer to Thy blessed Kingdom.

#### LECTURE.

Once more we propose to turn a page in search of The new Ministry : once more we will recall the systems of the past, and trace out the foot-prints of wislom in the age's, that we may seek to discover how to guide our barks, how to apply the revelations that have been vouchsafed to us. Happily we may be permitted to aid in upbuilding the new ministry.

Last Sabbath, we attempted to show you by a review of Ecclesiastical systems, and, in those revealments which have come to us in the shape of philosophy and the various forms of teaching, which have presented to us the highest views of morality in all these different forms of religious instruction. We attempted to show you where the deficiency lay, where the lack of practical application might be, and thereby dis cover the means by which we might upbuild that new ministry, whose divinity we felt to be wanting, whose great need all the world is languishing for, and whose near approach we feel to be surely at hand. We shall open yet another page to day, and consider the peculiar dispensation which has been given to man, through Christ the Spirit. We know there are reformers, perhaps some present who may claim that we are attempting to put the new wine of fresh spiritual life into the old bottles of the past, to repair the threadbare and worn garments of antiquity with the fresh and living woof that is vouchsafed to us in the glowing inspirations of the present.

But the true Spiritualist can recognize that the reformer, realizing the instructions of the past, does not proceed with; conoclastic hammer in the belief that he alone has received all the light and wisdom necessary for humanity. The true Spiritualist,-he who has been taught to explore the foot-prints of the Spirit in all ages of the past, and to recognize that a germ of true wisdom is hidden from sight, but is planted far down in the foundation of things, and that the blossoms which we gather to day, are the results of the germinal princ'p'e set in the eternity from whence we have come,-Such a one realizes that there has been no mistake; no failure in the past, however blind we may be; however impatient we may be to pluck the fruit ere it be ready, and press on to realize all those bright visions which have been vouchsafed to us. From a philosophical review of all the past, we know that He has done well, and that in the midst of all our darkness, all our imperfections, His will is done, who is in heaven.

It is not to destroy the wisdom of the past, but rather to gather lessons for our instruction, that we should consider them, review them, and cherish all that the human heart has held sacred as revelations, which in their t'me, were suffi cient for the age in which they were conceived, and these still remain as the foot-prints of wisdom for us to build upon. There is another view of the question of the hour, which I think renders it necessary that we should consider this subject with more care, far more earnest efforts to discover truth than we have done, when we assail systems called christianity. There must have been a divine purpose in the inauguration of that ministry, called by the name of Christ the Spirit. There must have been something eminently divine and heavenly-far beyond the wisdom and power of man to inaugurate a revelation which has fed humanity for 1800 years. In the midst of our blindness and mistakes; in the midst of the myths and cobwebs of antiquity, which we have woven around the beautiful figure of the Nazarene, we can only behold a grim and hideous ideal instead of Christ the Spirit. In the midst of their dark. ness and mistake, there is a divine germ which

Let us, therefore, treat with tender reverence the minds who are still groping in what we call the darkness of the past, in destroying the beautiful image before which they have prostrated themselves.

But in offering them a true solution of the secret that once animated and was Christ the Spirit, it matters not now to inquire how it was We do know that as in every age of antiquity, it was the divine plun to reveal to man one certain idea, one particular record of the wisd m of God. His word made incornate through inspiration in the flesh, and dwelling amongst men,so it is that words of God; it is the will of God; it is blind, incarnate, whenever we find truth and wisdom displayed amongst men. One of the highest, noblest and purest forms which this wisdom or Logos ever assumed,-whether written by inspiration of the Holy Spirit, or given forth through individualized minds, I do not stand here to declare; it is enough for me to find it and read in it a truth which every eye has illustrated,-beyond which we can never soar away, and back to which we must some day return, when our wandering footsteps have searched the earth around, and at every point found failure, until at last we return to the grand central idea manifested in Christ the Spiritnot the man. It is for this purpose I ask you to follow me in the attempt to explain Carist the Spirit, as if he were a man; as if his history were in truth a human biography; as if he were what the teachers, who knew about him before any of the vain idolatry which now exists beneath the tall steeples where his name serves for the idea of his life; as if all this were the truth, a saving reality. We must in connection wich this idea, first remember the purity in which it was presented to man.

What was the culture and civilization of those ages? All that we know of these is presented by the natura'i.t, the geologist, the astromoner; the sages of any given period reveal to us the mystery of those changes which have passed over our earth-all that we know of the vestiges of human civilization are to be found cradled in the East, but in the East were dying out. The vast and magnificient dynasties that had risen in various parts of the Orient, were passing away. The sublime metaphysical con-ceptions that for thousands of years had streamed forth from that point like a fire that illumnated the heavens into a blaze, were fading; therefore, the allegorical theologies of these were crystallized into the last orevelation that man has received. At this period, when the (bbing tides had beat their throbs upon the shores of the Orient and the ory had come," Westward, ho! the cry that humanity has bowed to for ages,-when this cry was first heard, then it was that men amongst all nations who had been clustering feebly and faintly around the dying altar fires of the East, then it failed to respond; then it was that one rose who was to gather the wisdom of all ages, and put it into form, and to map out the destiny of man. He appeared amongst the humb'est ranks of life.

He taught us comething of the new ministry that we are seeking after. He taught us where to worship. He taught us rither that there was no spot where the foot of man could tread, that was not a dt place for worship. He illustrated his teachings by corn fields and simple things around them, and showed that every place was a fit tem-ple for worship. He taught us of a pristhood unconsecrated by man; that of the outcast and the vagebond, those who were neglected and despised of men, who had not where to lay their heads. He stood up in the temple and opened the solemn book of wisd m, --the inspirations of the past, labeled "sacred," and written "holy." He took the book in his unconsecrated hands, and by means of the wisdom of the Spirit that was upon him, he interpreted this book, and dared to stand forth and declare that he spoke as the Son of God, as he was, most truly. He explained to us how God becomes incarnate. He is God made manifest in the flesh, wherever he appears as tru h and good and right. He who exhibits these through the spirit, is the son of God.

He taught that one should die for all mea.

He taught us that the form of religion which we need, will give us a true exposition of our own being. For ages, this mystery had perplexed the wise men of old. They knew that there was some unknown power; some mysterious, internal essence; some unknown being that probably sur-vived the shock of death ; that, perhaps lived forever; that perhaps from time to time revealed himself to us. This mystery was revealed in Carist the Spirit, when he showed that the Great and Infinite Spirit, whom we worship as God, does descend to earth, or rather, becomes precipitated into matter as spa ks, which become su ceptible to growth in the structure of man,-so there arose an image of God, a child of God, a creature mide up of the external form and the divine spirit. of the external form and the divine spirit. This was a mystery that Christ the Spirit, revealed.

He showed us another important truth. It was the immediate and inevitable relation which the spirit of man bears to the form of the body in which it lives. He came back after the garments of clay were cast off. It is not necessary for us to search into those metaphysical disquisiions by which the church for many years attempted to explain and discover what had become of the body of Jesus. We know that more than two millions of the fairest and most admirable men, the chivilry of earth, were destroyed, slain in the wars of the Crusades, mainly for the purpose of finding out what had become of the body of Jesus. It is enough for us to know that Chri-t the Spirit came sgain; that he appeared in the m dst of those who mourned for him. It is onough for us to know that when they went to the grave to discover the Master, that his body was not there, and as they walked to Emmaus in their great sorrow, their hearts bowed down wi h grief and disappointment because their nopes had not been real zed, because their king had come without a kingdom. Walking thus, in sorrow and sadness, their eyes were opened, and they saw Carist the Spirit, and he talked with them.

So when we have been bowed under deep sorrow and our eyes are holden, we have felt that there were angels; that Christ the Spirit, the Comforter, has come to us in so many forms and cheered us in our loneliness and our sorrow, with the words of affection from those who have passed from our sight.

The world is full of scenes like these. We are passing on our walk to Emmaus with our eyes holden.

He came to teach us that he was but a man, and was not to be worshiped. He was not to be set up as an image. He was not to stand in the place of the Great Unknown. As a man, in the midst of his great agony he cried out, "My God, my God, why hast thou forsaken me?" This was the wail of humanity ; the voice that humanity ever utters when in the depths of suffering and agony. Again, It was a beautiful triumph when he said, "Not my will, but thine," and "Father, I commend my spirit to thee."

Christ the Spirit never laid down a doctrine, nor enunciated a dogma. He never formed a creed, nor gave us a system. He never laid down a single stone on which we can build. His whole teaching

may be summed up in one word, Love. It is not for me to remind you what has been done in the name of his religion. We need not refer to the mistakes of ecclesiasticism. We do not love to review the subject. It is enough for us to know that Ubrist the snirit is -------187 & 189 S. Clark St. Chinan

May the blessings of the Great Spirit be upon ns; may the guide and ministry of this angels he around us, lighting us in darkness, and lead as all nearer nearer to Thee, until . we shall all .

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# RELIGIO-PHILOSOPHICAL JOURNAL

# Frontier Department.

## BT..... R. V. WILSON

Entered according to the ast of Cong ess by S.S. Jones, in the Clerk's Office of the District Court of Ill

## DISCUSSION, AT FOND DULAC, WIS.

Between

E. V. Wilson, ......Spiritualist, Geo. C. Haddock, ..... Methodist,

Phonographically reported for the RELIGIO-PHILO-SOPHICAL JOURNAL by MISS JOSEPHINE F. SMITH

FRIDAY EVENING JULY 29TH.

E. V. WILSON. Mr. Chairman, ladies and gentlemen :

I will begin with the important point of Spirit Photography, which my opponent calls a humbug, and shall give you the evidence of another witness; and read a letter from one that was not a Spiritualist, but told the facts.

DEAR COUVIN RAYMOND :- Your welcome letter of inquiry concerning Spirit Photogra. phy is at hand. You and Louise seem interested in the subject of Spiritualism. I do not wonder at it. It is something worth being in-terested in. It is a step farther in advance, and shows the solicitude of our departed friends, to make evident to us that they do live, and can come to us to comfort and cheer us in our hours of despondency. Yes, cousin, the pictures taken by Mr. Mumler and another medium, a Mr. Nolan, near Udea, are truly spirit pictures, or rather pictures of our spirit friends.

Our dear loved ones come bac's to us-the evidence is too strong to doubt it, and if I had no other proof than the one I got of my dear mother with me, who has been in the Spirit-world many years, it would be to me proof sufficient. The likeness of my dear mother on the card nicture, is unmistakable, and recognized by every one. I have shown it to those who knew her in life, and in every case where I have exhibited it, I invariably covered my own picture so that there should be no clue to the identity ; and what makes it more convincing, is the fact that none was ever taken of her during her life, so that it cou'd not possibly have been reproduced from any other, as is the case with all the imitations.

I sat as I would for any other picture, not be lieving in the truth of their being spirit forms, hut rather suspecting they were produced by trickery. I wished if it was true that I might above all get a picture of my mother or son. I said nothing to the operator, but quietly watched the operation. I could feel the presence of some influence near me, and when I saw the picture developed, I no longer doubted. I recognized it on the negative plate. That plate the medium in the excitement of the moment, let fall and broke it in pieces. I telt provoked, but kept quiet. I sat again with no result. The third time, mother came again on the plate with me, and that is the picture I now have. I afterward got one of my con, tho' not as correct a picture or likeness as mothel's.

There is nothing strange to me in the process now that I better understand the matter of spirit presence. They undoubtedly have material forms, spiritualized materialism-not gross bodies like ours—and as the rays of light that act on the censitive plate are the invisb'e rays of the sp-ctrum, what is there to prevent a spirit from standing within those rays, invisible to ns, but so to speak, visible to the camera, or within the focus of the rays that print the picture on the sensitive plate. They (the spirit-forms) probably collect around them enough of earth magnetism or electricity, with which they fashion themselves as near their appearance while on earth as possible, so as to assure us of their identity, and their effort is principally directed to the head, for it is rarely that any distinct form or outline of their figure is given. In that respect, they are totally unlike pictures taken in life, and it was that peculiarity that first drew my attention to them.

the earth was he carried by invisible power, or aids, and witnesses testified to the same, and Mr. Haddock says it is not so, and he did not witness it. 5. It was not only a death-bad scene, or baing

knecked down by spirits that converted me from Atheism to Spiritualism, but other facts.

In October, 1846, three years before Spiritualism had b come a fact in the country, I frequently new and felt invisible powers, things that I could not explain, and I set my Atheism against it. About that time, an agent or part ner suddenly left with eight hundred dollars of mine in his possession. I learned that he was bound to New York, and thence to California. This was in the month of October. While sitting alone one evening, a spirit rapped on the table, and answering my questions, said that Geo. Russell and N. N. Gould were in Cincin-nati; on Friday would be in New York at such a place. I telegraphed to one of the "staff " of the New York Tribune, to learn the truth of the matter, and received an answer that " N. N. Gould and G. Russsell were at Number 8, Western Roads, last night; are bound to San Francisco." That was just the place that I was told they were at. I returned from the telegraph effice, and Mr. Piper, with whom I was in busi-ness, said, "Well, what are you going to do." I told him I was going to New York. He took up my telegran and wrote on it, "Wilson, spirits, humbug." I followed them, and just as the spirits told me, traced them out, got my money and my expenses, brought the thieves to justice, and brck : up the biggest gang of rogues in Boston, to which they belonged.

Those are facts, and no Mesmerism, Psychology, Biology, Ol-force, Clairvoyance, or Son-nambulism. There are criminals brought to justice by spirit intelligence.

The marriage contract.

Mr. Haddock asserts that modern Spiritualism abolishes the marriage contract, and is the cause of the many divirces that loosen the bonds that hold many. So does the Bible just as much, and as Mr. Haddock quotes the BAN. NER OF LIGHT, RELIGIO PHIL'S PHICAL JOUR-NAL, UNIVERSE, A. J. Davis, John M. Spear, and others, so I must quote from God, Abraham, Jesus, and the lives of ministers and others, and in the language of my opponent, ask

you to take the argument home. 7. "Mr. W. says he heard, fe't and touched spirits, beings immortal, spiritual beings. I say he never did any such thing."

There is argument for you ! I offer to swear to these things, and have several witnesses here in this hall who are willing to swear to these things.

I have put in the testimony of Todd, Vas-ley, Silver, Fenshaw, Elmonds, and others, who were believed in Justice Dawling's court. and then I have produced a letter in the hand-writing of Mr. Fenshaw stating that he was not a Spiritualist before the taking of the picture, but is now.

Mr. Haddock says, "I dont believe them." Justice Dowling did, and that, too, when it was his interest to side with Marshal Toker and Mayor Hall. In opposition to this array ot facts, he offers only, "I, Geo. Haddock, don't be ieve it; " and " Mumler don't care a -n."

"A death scene converted Mr. Wilson. 8. In New York he was knocked down by a spirit.

That is a fact, and one of the many in addition to those others I have witnessed, felt, and heard.

9. "The law of light is the same for all.

That seen by one, can be seen by another.' This position Haddock overthrows by his own argument in a quotation proving Somnambulism, Mesmerium, Psychology, and Clairvoyance, and his admission of the facts of Cairvoyance; in the blind-felled party who a clairvoyant state saw the contents of a globe or bex of which he nor any one present knew anything; the story of the Queen Mary ring; the lights seen by Clairvoyants, and by no one else. All these but overthrow his last argument; disproves,-firs', his statements of ha lucination; second, of collusion; third, that what one can see in the light, all can see; fourth, that these things are his unbilief, to the contrary notwithstanding; fifth, that the foundation of Spiritualism is Somnambulism, Mesmerism, Magnetism, Electricity, Psychology, Biology, Clairvoyance, and powers not understood in man, and no spirit about it. All of these we accept, and affirm that in every case of we'l defined mesmerism, or animal magnet ism, or clairvovance, or return of the spirit

C. 1451. A. D. 32, 1483 years after the death of Moses, he appears to Jeeus and John. - Met. 17: 3 Then I read in Tobit, chapter V, that an angel came who said his earth name was Asariah, the son of Auanias Again I real in the 12 h chapter of Tobit, that this same Asariah declares himself to be Raphael, one of the holy angels, and that his mission for years had been to work over the family of Tobit

In Rev. 22: 8, I read that a fellow servant of John and his bretheren appeared to him and told him these things.

In 1st Corinthians, 12: 7-11, we find the proof that all the phenomena of Spiritualism is ordered.

In Gregory and other authors quoted by Haddock, I find the scientific and moral basis of Spiritualism. In Spiritualism I find the law demonstrated. In the Mumler case I find photography and the discussion of a court of justice determined by it.

Mr. Haddock must admit these facts or deny them. If he admits them, the case is mine; if he denies them, the Bible is a work of fiction, and of no value to man, and Jesus an impostor, God a delusion, and religion a myth.

Haddock continues to read his extracts, and says he is under no obligations to bring here the authority of the thus and thus that he reads. but reads that which he says he has copied from the thus and so. In no instance have I real or brought forward evidence without giving dates, names and authority, and here is the evilence: these facts found right here in this Bible for all to read for themselves.

Hald ick quoted (he says) from many different authors, to prove the looseness of the marriage relation among Spiritualists, and that the many divorces of the day are brought about by Spiritualism. Jesus did not censure the woman found in sin, but said : "Neither do I condemn thee: go thy way and sin no more."

In the present system of marriage and law of divorce, there is much to condemn, but better these divorces than such ill-assorted unions should continue, and curse the the world with sin, sorrow, crime and disease. We also say, "Neither do I condemn thee; go thou and sin no more.

We will again turn to the Bible for the divorce law.

"When a man hath taken a wife and married her, and it come to pass that she find no favor in his sight, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it into her hand, and send her out of his house. And when she is departed out of the house, she may go and be another man's wife." Deut. 1: 1, 2.

. There is the law of divorce, and yet my friend says that the many divorces of the day are the result of the Spiritual literature extant. Is it that when woman finds that she is a responsible immortal being, that she ceases to sin, and breaks the chains that bind her to a man that she has been made to loathe by his own vileness, and like an imprisoned bird flies forth to freedom, and a life of selfhood? Then welcome Spiri uslism! Purify mankind and the world.

HADDOCK -Mr. Chairman, ladies and gentlemen : When I say that Mr. Wilson never saw spirits, never felt spirits, I do not mean to say that Mr. Wilson lies, but that he is laboring under a delusion; that the nervous system is effectel, and that by medical aid he can be cured, of his seeing spirits. My statement is as good as his, until he can produce here the truth of his assertion, that he can see that which none of us can see in the same rcom.

About this Mumler case again. Mr. Wilson has tried hard to prove him a successful spiritphotographer. I will read from the RELIGIO-PHILOSOPHICAL JOURNAL, of which Mr. Wilson is one of the editors, which says:

"Mumler has been discovered to be a humbug and a cheat, and the discovery is what we ht have expected for we know that the light must refl et an object to produce a picture of it through the camera." I will now read from different authors. to show you that individuals in a magnetic state are in precisely the same condition which Spir-itualists call "spirit control." (The speaker here read many extracts, giving the authority of but a lew. The reporter took but brief notes of them ) Of visions seen while in the magnetic state; which proved a true prophecy. The Revolution in France, and the Reign of Terror was predicted by a person in a mesmerized condition. Lost goods seen and described by a magnetized subject, which were lying 40 fathoms deep in water. (He also read many quotations to prove the power of Od Force, somnambulism and psy-chology. Q toted from Emma Hardinge, Lazie Doten, and read an invication from the BAN-NER OF LIGHT, offered to both good and bad spirits.) A man lost a drag-tooth, and went to bed at night thinking about it. In the night he arose in his sleep, went out to the field, over the newplowed ground, picked up the tooth, returned to the house, raised the door stone, and threw it under, saving, "You lie there" In the morning it took the united strength of two men to raise the stone. There was no spirits about it,-som nambulism only,-and it shows the powers of the human mind. When I was a boy, I always made the fires in the morning, and got my kindlings all ready at night, and in the stove, ready to light with the match. One night I was out later than usual, and retired without getting my kindlinge, but I thought how unpleasant it would be to have to get them in the cold morning. The next morning I arose, expecting to go out and get my kindlings, of course, but on opening the stove, I found the wood all ready for the match, and said to mother, "Mother, you need not have got the kindlinge, I cou'd have done it this morning." She replied, "My son, you did it yourself; you got up in your sleep and did it." I was not controlled by any spirit, but was in a somnambulic state, and my mind in an active condition, while my body was asleep, which caused me to do what I was thinking about when I went into that condition. A woman living near Fort Weshington imagined she was poisoned by the water she drank, and had every symptom of being poisoned. The physicians saw her condition, and by making her believe that she took strong antidotes, when she did not take anything of the kind, she re overed wholly. This shows the action of our minds over our physical bodies. There are records of persons laboring under mental sickness, imagining they have various diseases; have swallowed some animal-a toad. a snake, or a something, and are going to die at such a time. And they would die at such a time, if some efforts to arouse them from this c indition were not made, or to deceive them as to the time; also to arouse the minds of these hyp chondriacs, by some excitement, and so cure their various diseases. Modern Solritualism is a system of mesmerism, psychol gy and trickery, and its adherents teach that man is accountable to himself alone for all his misdeeds, and they should be bound by no bands mentally or physically, and that the marriage bond should be worn loosely, and thrown off at pleasure, and I repeat that the unsettled state of society, the twenty thousand di-vorces within the last five years, are the results of the spiritual literature extant, much of which I have read to you extracts from, and which is scatt red among the people, only to break up families, separate husbands and wives, create in-

troubles to-day, that are at last determined by the laws, and a divorce obtained. For twenty years this literature has been sown broadcast among the people, and a fearful harvest is reaped by the world.

I deny that Jeeus does not censure the wom-an found in sin. He cansures her through his law of divorce. I feel this. This Spiritualism is a monstrous wrong, and unworthy the support and confidence of any candid mind.

They (the Spiritualist-) are responsible to no power outside of themselves, and that feature of their doctrine is injurious to any government, as they recognize no higher law; and I have been creditably informed that there is a secret society among Spiritualists, which tends to overthrow all government, and build up a theocracy. I have no doubts of this being so, for it comes from good authority; and this secret so-clety, recognizing no God, no higher power, portends danger to all government and all harmony.

E. V. WILSON .- Mr. Chairman, ladies and gentleman : There is argument for you. What do you think of it? It is all mesmerism and psychology ! Well, we don't deny any of these sciences, but claim that Spiritualism is the key to them all, and teaches us that the occult powers of the human mind are susceptible, and unlimited in their expansion and cultivation. The churches denounced the sciences, and cried, "Away with them-it is humbug!" and now they cry, "Away with Spiritualism—it is the cause of all evil!" Haddock says it is all mag-netism, this seeing spirits. Well I have never been magnetized in my life. No professor yet could mesmer ze me or control me. Spiritual-ism breaks up families, -- does it? Not one in ninety nine of the divorces that are obtained in Chicago, are obtained by Spiritualists; but when one does apply to the law to release them trom hated bonds, then the hue an cry is raised against Spiritualism 1 and it is heralded forth to the world, that another Spirilualist has separated from his wife; another family is broken up by Spiritualism! We will turn right to the Bible, and see what that says about separating families. Mr. Haddock never heard of separations in families till the days of Spiritualism, so that is the cause of it all. We read in St. Luke 12:51,52,53:

"Suppose ye that I am come to give peace on earth? I tell you, nay! but rather division.

"For from henceforth, there shall be five in one house divided, three against two, and two against three.

"The father shall be divided against the son, and the son against the father; the mother sgainst the daughter, and the daughter against the mother; the mother in-law against her daughter in law, and the daughter-in-law against her mother in law,'

That is separating families with a vengeance.

Matt. 19: 29.-" And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherit everlasting life !"

That does not separate the husband and wife on'y, but the mother and child, the brother and sister, and the great inducement of eternal life

is the reward of separation. Jesus says, "I do not come to create peace, but division;" and now forsooth, Mr. Haddock, the church, the minis'ry must say that Spiritualism is the cause of the separations in families. O, consistency, thou art a jswel! And now they will rise and say, love your wives; live together; d m't separate, but here is their Bible-what

teachings in regard to domestic relations. Our claims are open to the world. How is the state of the marriage relation to-day? Over twenty thousand divorces in five years, and not one in ninety niae are Spiritualists. It is not confined to any one sect or religious denomination, but there is quite as much in the Methodist Church, as in Spiritualism. We can give the names of some prominent names in the Methodist Church, that are divorced,-such as L. Stewart, minister of the Methodist Church at Warsa; and Bishop Omderdank, also divorced. Dij Spiritualism do that? Hundreds of ministers of the Gospel are divorced, and they are ministers of the Gispel yet, and not Spiritualists, and some of them hill their wives. I think a divorce is much better. Haddock has quoted Carry Lewis, in Cieveland, that a woman should be free to choose maternity, and the father of her child. We also say that a woman should own herself, and never have maternity thrust upon her, and when all love for her husband is torn from her heart, and s'te still is his wife, she lives a life of adultery. Better for her had she never been married, but since she is married, she had better leave and sin no more. Is not this the Christ, "Go thy way and sin no more?" The extracts does not represent the ifea of the great body of Spiritualists. With the masses, the true marriage is a blending of the soul, yet each an individualized being, owning themselves, and holding the happiness of each other, the supreme law. A marriage formed upon fashion and money, the only basis of interests, is no marriage, but a sin, and the offspring of such marriages are a polution to the world. Shall such marriages continue? Spiritualism teaches woman to be true to herself, and declare she will not sell herself to any man, and then, when the marriage is formed upon the right basis, that of true unselfish love, there will be no divorces needed. They will never be called for. The Bible sanctions marriage, yet Paul says a man that does not marry, does better. These quotations that you have listened to, misrepresents Spiritualism, as much as this text misrepresents the Bible. Look at the Oneida community; they are not Spiritualists. They are an orthodox sect, and there is no marriage among them ! They have no need of divorce, for there is no marriage. If they were Spiritualists, you would hear the cry of "free love," but now they are a religious sect, with their peculiar beliefs. The Mormons are not Spiritualists : no Spiritualist has ever become a Mormon, and where is the divine institution of marriage there ? Miss A. is rich, fashionable and unmarried. Mr B. loves her money, marries it, and takes her with it as a necessity. He soon runs through all Mra. B's. property, gets a divorce, takes the children and leaves her to buttle with the rough world. He is a gentleman, can go in the same society, and is no worse for all this; but she goes out in the world a damaged article, to meet scorn and contempt. What shal we do with this condition of things? Is such a marriage a holy union? Is it divine? And yet the ministers of the Gospel, sanction such marriages, and pro-nounce them husband and wife. We welcome the law that declares them unmarried, but let the man bear equally with the woman, the censure of the world if there must be censure.

take them in their homes and welcome them to their family circle, and sell, yes, sell their daughters to them, well knowing their guilt, while they spura from their very preserce, his viclim, and she goes down lower, and lower, borne down with the weight of scorp and contempt of her sister woman, until there is a coroner's inquest, and another grave in Potter's field, buried there without a friend to mourn her loss.

A REAL PROPERTY AND A REAL

We want this changed. Let him suffer too, if the punishment is just, but like Jesus we say : "Go thou and sin no more."

Haddock has quoted from the Universe, once the Chicagoian, as a Spiritualis's paper. It It never was a spiritual paper. It was started in Chicago, open to free thought,-never was more than semi spiritual.

Chicago divines have asked, "What shall we o !" We answer, do right! If it takes only 20 do ?" or 30 minutes to get married,-let it take nolonger to get unmarried. It costs only 3, 4 or 5 dollars to get married,-let it cost no more to get unmarried. Let all that want to be unmarried, be so.

Deut. 24: 1, 2 - "When a man has taken a wife and married her, and it comes to pass that she find no favor in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand and send her out of his house.

And when she is departed out of his house, she may go and be another man's wife."

There is the Mosaic law of divorce. It is not Spiritualism, but it has the symptoms badly and yet our friend says that Spiritualism is the curse of divorces.

About secret societies among Spiri'ualists, for the purpose of overthrowing our government and establishing a theceracy, I know nothing about it. I know of no secret society of Spiritualists. I belong to no secret society. I know of one trial to organize a secret organization, and it was voted down, and voted out, and that is the only one I ever had any knowledge of.

GEORGE C. HADOCK -Mr. Chairman, ladies and gentlemen . What I have read has not misrep-resented Spiritualism, for it is the writings and speakings of their most prominent and leading men and women. I have mire to read now, and I give the name of the author and book every time.

A. J. Davis, in his "Hurmonia," says the mar-

risgs of the soul is the only true marriage. (The reporter did not get the extracts, and only took brief notes.

Here followed a quotation from H.C. Wright, on the marriage relation')

There is where our present looseness in our so-cial relations, had their birth ; in such teachings did grow our many separations,—not in the B ble, nor in the church, but in the teachings of Spiritualism.

He says that no Mormons are Spiritualists. I have never been there. I don't know, but I have been told by those that have been there, that Brigham Young is a Spiritualist. When Christ said to the woman, "Go thy way

and sin no more," he conlemned her for what she had done, and told her not to repeat it. The Mosaic law of divorce is unlike our system of divorce, and when she was sent out of her husband's house, she was not told to marry another and still another, keep finding affinities, as the Spiritualists do. The Spiritualists after being married for years and a growing family, will find an affia-ity, and leave their wife and children for this younger affinity. How many hundreds of such cases we have read of. Oh, it is a lovely institution !

Here, I have been married ten, twelve, sixteen years; my wife has borne me a number of children; she has lost her blooming color, and sparkling eye, and rounded form that I once loved and admired, does that say? And Spiritualism, only twenty two years old, is the cause of all the trouble in the domestic relations. D es the B ble misrepresent Spiritualism? No; that belongs to the church, and there is its teaching in a sin for us to live together in this relation, in a rounced form that I once loved and admired, and her step has lost its elasticity. I see a young and blooming beauty; full of life and vigor, and eay, there is my affinity. I made a mistake; I am not truly married to this one now called my wife-it is a sin for us to live together in this relation, and her step has lost its elasticity. I see a young and her step has lost its elasticity. I see a young and her step has lost its elasticity. I see a young and blooming beauty; full of life and vigor, and is a sin for us to live together in this relation, and 1 must go to my true affinity. So I leave my faded and broken down wife, and take my bloom-ing affinity, and when her che k fades and her step becomes slow, I will fiad another blooming affinity. Wils in himself does not consider the muriage relation as sacred He looks upon it as an ordinary contract, but Christ taught us that it is a sacred institution. The Mosaic law divorces a woman for uncleanness, and does not tell her to marry again. There is a big difference between that law and the loose divorce laws of this day. Mr. Wilson says he never was magnetized or mesmerized. Does he know that the first stage of mesmerism is somnambalism, and the individual can throw himself into the state at will? Well, such is the fact. (Speaker here quotes the resolution of the Chicago National Convention on marriage.) Mr. Wilson said a few nights since, that the animal below repeated himself in the kingdom above, and why should not man have the same power? Does he mean that man repeats himself in God? I know they rob God of his personality, and of his Gcd-like powers, too, but I did not know that they controlled God, repeated themselves in the Godhead.

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It is yet in its infarcy, and I bilieve the time will come, when to take the picture of our departed friends will be as common, and as readily accomplished, by mediums developed for the purpose, as p'c'ures teken during lifetime.

S. FENSHAW.

### May 30, 1870.

This letter was written to Romant Talmage. Esq., by Mr. Fanshaw, who is an artist of many years standing, and one of the principal witnesses in the Mumler trial, and he was not a Spiritual-ist. If that don't kill all collusion, I don't know what does. I would be willing to risk my case before any court of justice, and have no fear but the verdict would be that Spirit Photography is worthy of the support and confidence of the people. The dropping the plate of the first negative, and making it necessary to use a second plate, and even s third plate before the picture was secured, and then there was not another picture in existence of that individual, and it was a perfect pic'ure.

Was he (Mumler) a humbug because he could not take a picture on their terms? Then was Jesus a humbug. And as I said before, Haddock could not get up a revival meeting on my terms, any more than he could among a nest of hornets.

The nervo electric elements must be right to produce the desired eff ct. Justice Dowling's court of photograbers and painters, none of them Spiritualists, testified to perfect pictures of persons passed into spirit-life, of whom no pictures existed.

2. In regard to the "assertion of E V. Wil son" about the number of Spiritualists who were once Atheists, it is not a mere assertion. I am personally acquainted with hundreds, and can name many whose names are familiar to all. There is Dr. Gardner, Col. Prince, Judge Edmonds, Prof. Hare, Dr. Dex'er, and hundreds of others as well known, were Atheists.

3. "There is such a variety of opinions in the Spirit world, and among Spiritualists."

Orthodoxy has but two ideas, one eternal Hell or misery, the other, eternal Heaven or happiness, with no chance of progress beyond the grave, while Spiritualism eventually brings all who desire it, to happiness and light, but each deed must be repeated of, and each wrong deed done must be undone as far as possible.

"Home's Fire Test, a result of chemistry, and a trick, "quoting largely from the " Fire King,'

The facts of the case are these:

Mr. Home, without any preparation, bared his body to the waist, and then went to a hot anthracite coal fire, hot enough to melt lead instantly, laid first his right, and then his left cheek, then his bosom, and then his heart, on a fire that would melt lead as it would snow, and lay there for the space of several minutes, and then took a handfull of the live coals and brought it to the men. They were not Spirituplists, and testified that there was no deception. He then rose into the air, passed out of a four-story window, out from the house, turned and passed into another window, without any sceming volition on his part. This was done on a public street, in daylight, and while hundreds of persons in the streets gazed on the phenome-na in wonder and amazement, and testified to her witnessed. Four hundred feet above

in revival meetings, or in contcious death scenes, the witness testifies to seeing spirits that no one el-e present can see.

N. L. Towner, Prof. Stone, Burroughs, Stearns, Payne, Dr. Gardner, and Didge are all Spiritualists, and all made so by their sub jects, under these occult laws. In the face of these facts, Haddock offers only his opinion, and his argument, "I don't believe it;" and that, too, under the declared fact of "I don't profess to understand these things."

-10. "The Spiritualists claim that these things are not explained by science, when the facts are that these things are explained, but the works are not popular."

Who made them unpopular? You, the Evangelical churches. When psychology, mesmerism, biology, geology. animal magnetism, Comb's Constitution of Man, Riechenbaugh's Dynamics of the Mind, Od-Force, The Cosmos of Creation, and Darwin's Theory appeared, you, the Evangelical Churches, the ministers of Jesus Christ, cried out with a loud voice against it ; 'Atheism !" "Infidelity !' "Diabolism !" "It is opposed to Christ!"

Now, when the keystone to this grand arch over the river of death appears, this young child of immortality, Spiritualism, you ery out, "Diabolism !" and seek to disprove the last new phase of Spirituslism to day, by that which you denied and denounced yesterday.

Haddock says there is no spirit about it, but mind, and only mind, and trickery. We Spirit-ualists claim that it is mind, that it is disembodled mind : that the continuous animal magnetic battery of man is the earth-end of this divine attribute; that the electro spiritual power is the infinite or immortal end; the operators are the spirit or immortal man, after the dust has returned to earth, as it was, and the spirit to the God that gave it. [Ecles. 12; 7.]

The mortal man is the house in which the spirit dwells before it returns to God; there educated, instructed and prepared to meet its God. Isaiah, 8:19-20, says:

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead?"

Now, I propose to make a test case right here, 1st Samuel, 9: 9:

"And it was so, that, when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

Before times in Israel, when a man went to inquire of God, thus he spoke :

"Come and let us go to the seer." for he that is now called a prophet, was beforetime called a seer.

We read the same in chapter 25 h, 1s' verse, In chapter 28 h, 12 h verse, we find that Samuel was in Eador, some miles from Ramab, five full vears after his death.

We say go thy way and sin no more. In the Chicago Court, Illinois, among large numbers of divorces granted, there has been but a few, a very tew that were given to Spiritu dists; but all sects were represented, and of the S. virit. ualists, they were the least in number, and that court was flooded with applicants.

We want woman to be true to herself, and when she "loves not wisely, but too well," and

(Q 10fes A. J. Davis)

The RELIGIO-PHILOSOPHICAL JOURNAL, of which Mr. Wilson is one of the editors, says in an editorial the following:

"Man here controls, in the manner specified, a few of the elements of the universe. But how in-conceivably grand his mission—it is to be able to control all of them. And scout the idea as you may, deem it absurd as you will, there are wise eages in the Spirit World that superintend the formation of nebulous matter; that launch, through a process known to them, a comet into the infinite realms of space to dance among the stars, and frolic with the planets ; to circle its way with mechanical precision, to gaze upon the earth and to give us morta's an insight into the ways and doings above. Well, this is grand We know it to be a truth. We do to some extent control the elements here, and there,—yes there, that cherubim within the temple of whose mind are thoughts inconceivably grand, is mapping out on piper a new system of worlds to move along in harmony with the key note to the ponderous wheels of creation By his side, the mathematician stands who can mith uncounter prediction scholars. stands who can with unerring precision calculate the power of the forces employed in the creation of that new system, who assigns each body its

respective place, who determines its various mo-tions, and gives to each its allotted satellites. How little we are in comparison with the wise sage who stands by our side. Ah, the tear comes. but shame on a weak nature, he whispers, "You will yet be equal to me, yea, in the course of sges, you, too, in connection with a Congress of Spirits, can have a volce in controlling the forces of nature, and in establishing in the regions of space, worlds and systems of worlds." Look at that comet,--the mathematician made a slight mistake in his calculations. The elements within it are in great commotion. But there is an angel band there. There is activity manifested such as we never witnessed before. Ah ! breakers ahead. No, but danger is at hand, but through active exertions, the comet was again placed in its appropriate orbit.

Thus, dear reader, you will ever find the con-dition of aflairs. You will never see God. You see him now as much as you will ever see him. Even when first on the other side, those wise sages that govern the destinies of nations, will be invisible to yon, and the new manifestations that may be wakened into life in the material or spiritual worlds, you will foolishly altribute to God, when in fact, they are only the action of those unseen intelli-gences in the peerless heights above." Why need they have a God ? Spirits mike worlds, send the communication of the second second second

send the comets whiring through space, and gov-ern the universe. No God, no need of a God, and man repeats himself in God. Do you understand this? Is this worthy your confidence and support ?

Wilson says the Universe is not a spiritual pa. per,-only semi spiritual. Well, it is semi all over. (Laughter.) It is Spiritualism from one end to the

It is well for all to investigate this thing, and see what there is of it. Go in their dark c reles, Again I read in *Deut*, 24: 5th: "So Moses died there in the land of Moab, B. Is the cause of all, or most of the domestic received in society, and welcomed, and mothers is a darkness was] the condition of tricksters.

# **RELIGIO-PHILOSOPHICAL JOURNAL**.

SEPTEMBER 24, 1870

Proclude the idea of a personal Gid, of any being to whom you are accountable, and what will be the condition of society? The enders of the JOURNAL, of which Mr. Wilson is one of the edd itors, have ro need of a God! Spirits make worlds, suns and moons for him, and govern the whole

universe, and all space. (He closed with quotations from the BANNER or LIGHT at d the Educator.)

## NEW YORK.

Proceedings of the 15th Annual Meeting of the Friends of Human Progress of North Collins, Held at Hemlock Hall, Brant, Erle Co., New York, August 26th, 27ih, and 28th, 1870,

A goodly number of trierds having assem-bled, the meeting was called to order by Nathan-iel Tucker, when Geo. W. Taylor was chosen President; Lovi Brown, Vice President; Miss Sarah S. Towsey, and W.m. H. Candee, Scoreta-ries. The President opened the meeting with a few words of we're m to those present, and in a manner pecu'iar only to himself, genial and pleasing, announced once more that cur platform was broad, and free as broad, giving op-portunity for any one to speak, and cordially inviting all to take part in our meeting. Mr. Henry read one of J. G. Whittier's po-

ents, communcing, "Oh, sometimes dawns upon our sight."

Song by Mr. Eli Clark and choir.

Dr. Kayner's name being mentioned by the President, he came forward and read an original prem, entitled "The aspirations of the medi-Mms.

Lyman C. Howe arose and said : "I am not here to talk, but to listen. [His health is very poor.] He wished once more to look into the kindly faces of those friends with whom in other days he had assiciated, and in the faces of those dear friends who in the hour of suffering had stood by his side when he was enduring the severest anguish his life had ever known, yet that suffering, when his soul had been thrilled by the power of human divinity, was sweet to remember, and never should he forget the cherished ones he had met in old Hemlock Hall."

Song by choir. Adjourned for an hour.

### AFTERNOON SESSION

opened by singing, "This world is not a flucting show.'

Dr. Kayner remarked, "that there is a purpose in everything, even in suffering. If we would be selfish, let it be in building up others rather than ourselves. Do not be fanatical, but ever ready to receive truth from any source." He spoke about thirty minutes, and was listened to with attention.

Mrs. Clark being called for, said an old gentleman had been standing by her side wishing to speak. His name was Fenton. Then controlling the medium, he said he would like to go back over the field of his life, from the time he followed the directions of Wesley to Theodore Parker and Miller. He requested the aud-ience to sing a verse of that good old hymn, commencing, "Come Holy Spirit, Heavenly Dove." R quest granted.

"The Miller dream had been no reality when his good old Christian neighbors on a Sabbath morning had found him driving nails into his barn. He had thrown the shackles of his bondage off, and cast the links of the chain under his feet. He had held intercourse with infidels, but he was drawing nearer unto his God. He had now got into the spiritual realms, and could come back and testify to men. He had dared to dream of this, even in the form; now he knew it to be eternal truth?

Sing by Ed Clark,-"Our Pilgrim Fathers." Af cr a few femarks by Dr. Kayner, the Pres-ident and Mr. Stebbins, "The evergreen moun-tains of life" was sung by the choir, closing the morning session.

AFTERNOON SESSION.

Song by the choir. Mr. A. A. Wheelock delivered the opening address; subject: "Work and the Workers." · He said Caristianity was put on the outside, as with a white brush, and required repeating every spring. There was no religion except in scientific development. Modern science was the highest form; his God was within himself. There could be no God outside the conscious-ness of the individual. He had seen, heard and talked with the departed spirit of his mother. If the mother lived, so must her child. Sever the ties of love between mother and child, and the balance-wheel of the universe would be unstrupg. Break these ties never to be re united. and God himself is dethroned. He knew that his mother yet lived, and he must live also. He spoke of the tender ties that bind heart to heart and soul to soul; of the terrible shock that must come when the magic cord is broken and the mother is separated from her darling child. S> touching, so tender were his words, that we beheld the glistening tear drops in many an eye, and from the depths of our heart we thanked God and the angels anew for the beautiful faith which teaches us.

He spoke of dark circles. They have their use. God himself held one every twenty-four hours. We shall be men and women hereafter, and our usefulness there will depend upon our development here.

Song by Mr. Beals,-" A motto for every man.

J. W. Sevier being called for, responded with a few earnest words of cheer and hopefulness. A short conference was then held; time occup'ed by Mr. Gayland and Mrs. Clark, the latter controlled again by Fenton, said he used to pray the last thing every night before he went to bed. but he used to cover up his head if it lightened in the night; he had tried three churches; was immersed in a little muddy creek, Closed by invocation by Miss Tousey.

## SUNDAY MORNING.

Conterence opened by Mr Henry, followed by Mr. Jackson, of Arcade, A. A. Wheelock, Mrs. Clark, and several others, every moment of the time being well employed, and we are sure that every earnest listener must have felt his soul beautified anew with the dews of angelic love and peace.

Closed with a song by the choir,-"Angel Mother,"

Invocation by Brother Sevier. Giles B. Stebbins ably entertained a large and appreciative audience for an hour or more. He touched upon the leading features of the day, and closed by reading a poem. Song by Bishop Beals.

Mr. Litchfield made a few remarks while the Lyceum children were preparing for recitations, which they performed with credit to themselves,

their teachers, and our meeting. A few words by Geo. W. Taylor, and A. A. Wheelcck, closed the session with earnest remarks in behalf of lyceums everywhere.

## LAST SESSION.

Opened by Mr. Stebbins. Song by Mr. Beals.

Lyman C. Howe then took the stand and. though suffering from bodily infirmity, chained the attention of the audience for an hour, which filled every seat, and thousand were unable to enter the hall, there being on the grounds not less than four to five thousand people. Mrs. Hazen, clairwoyant. saw children clothed in white, with bundles of flowers in their hands for the children here; also gave a brief communication from Mrs. Scott (mother of Cora), thanking Mr. Taylor for the kind word he spoke when her body was consigned to the tomb. She also saw other symbols which she

## LETTER FROM DR. DAKE.

## His Views in Regard to Mediamship.

BROTHER JONES :- The spirit moves me to speak through the dolumns of your valuable JOURNAL, which is gaining many warm friends and attentive readers.

God speed all fearless, out-spoken advocates of our glorious cause. It needs them all. It is to be hoped that Spiritualists will have done with petty jealousies, aiming to d'sarm our noble standard of truth and reform. Inharmonious within ourof truth and reform. Innaturations within our-selves, we never can expect to gather the strength we so much need from the Spirit World. Whence came this divine guest, but through the instru-mentalities of mediumship? Therefore it behooves us to uphold, protect, and support these exponents of our faith. Mediumship has its trials. We never should grow weary and discouraged in well doing. 'It's better to weare in the web of life A bright and golden filling, And do Heaven's will with a ready heart

And hands that are swift and willing, Than to snap the delicate thread

Than to snap the delicate thread Of this curious life asunder, And then blame Heaven for the tangled ends, And sit and grieve and wonder. Self culture, development and progression, should ever be the order of the day. Bands of united spirits are ready waiting to help on the true reformer and seeker after truth. Outward and universed our worth forevent. apward our motto forever!

Physical suffering, too can only mir the mate-rial temple, making it a more faithful exchequer to the indwelling spirit, the immortal mind, "the kingdom of heaven within you." Then let us pray that our spiritual forces may speedily overcome our animal propensities.

We should not seek to draw our inspiration from alcohol, tobacco, tea and coffee. We should also eschew excessive meat diet, pepper, mustard, spice, etc. Retire early, take a sponge bath every morn-ing, daily exercise in the open air, avoiding all theological discourses; but should not fail to read the JOURNAL, as well as other spiritual papers

the Jobrial, as well as other spiritum papers and books, etc. A few words on the much mooted question of healing Although Nature, ever honored be her skill, is the great physician still faithful auxiliaries are essentially necessary. The true and successful physician should have a knowledge of the human organism, anatomy, etc.; should acquaint himself or hers elf with the different schools of practice; the merits and demerits of allopathy, homepathy, thomsonianism, chrono-thermalism, hy 'ropathy, etc.; should also be intuitional, and use all sensi-he mens to an end in healing the afficient ever ble means to an end in healing the afflicted, ever teaching them that the ounce of prevention is better than the pound of cure. The good heating medium necessarily must have a physical and spiritual constitution pre eminently qualifying them to exert a powerful influence on the body and mind of others,—even to the working of miracles and curing the lame and palsied, adding another link to the unbroken chain of the good that Spiritual-ism is doing. No higher calling than the true physician ministering to the mind as well as the

body. Let all a pire to this glorious state of spiritual exaltation. But, changing the subject, there can not be found

along the banks of the Rock River a facer country, with better water privileges and more beautiful with towns than Beloit an'I Rockford. There are many Spiritualists here, but owing to lack of zeal, and want of harmony, their once flourishing societies are comparatively dead. This complaint, I find, is becoming chronic in many places I have visited in the last two years, with one or two exceptions,-Richmond, Ind., being one of them. Can it be true that for several years, say five or six, the dark waves of doubt and discord, with a with trawai of spiritual influx, is upon us? The lesson may be needed. Many spirits say that the tine is such any be come when the wheat must be divided from the chaff, after which, a power will be voteheafed to humanity that shall build up Z an throathout the length and breadth of our land, the true and loysI hearted, ever standing firm, to win and wear the

erown, Next Satu day and Sunday, there will be a gathering of the faithful, at the Eliis Set lement. E. V. Wilson, Pecoles, and other speakers, are This afternoon, we are having street preaching. Their zeal is worthy of a better cluss. Their spokesman is an orthodox minister. His cry is : "Come, ye sinners, and have all your sins washed away by the blood of Jesus." Good heavens! can it be that such blasph emy can be tolerated by live Americans in this, the noon of the nineteenth century? Spiritualists, come to the rescue of your poor, benighted, psychologized brethren, who are starving for the bread of life, all over the land. Such teaching is demoralizing to any soul, a Rip Van Winkle sleep to the spirit, and on its awakening on the other side, what astonishment, what anguish and regret, for a life on earth so misspent!

# Speaker's Register.

## Spker's Register and Notice of Meetings

We are sick of trying to keep a standing Register of Meetings and list of speakers without a hearty co-operation on the part of those most interested.

BELIERRAFTER we shall register such meetings and speakers as are furnished to us "BY THE PARTIES INTERESTED with a pledge on their part that they will keep us Postan in regard to changes; and in addition to that. EXPERSEV indicate a willingness to aid in the circulation o the Jour-NAL, both by word AND DEED.

Letus hear promptly from all who accept this proposition and we will do our par well.

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J. Madison Allen, Ancora, N. J.

C. Fannie Allyn, Stoneham, Mass.

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Harrison Augir, Charles City, Iowa. Addio L. Ballou. Address Chicago, care of RELIGIC-PHILO SOPHICAL JOURNAL,

Dr. J. K. Bailey, box C94 Laporto Ind.

Rev. J.O. Barrett, Glen Boulah, Wisconsin.

Ettle Brown, Trance and Test Medium, will answer collist to Lecture. Address: 128 West Washington street, Chicaga.

Henry A. Beach, Spring Valley, N. Y. J. S. Rouse, Casey, Ill.

Mrs. Bell A. Chemberbain, tra net speaker eit teit me di um. Medierd, Minnepeta.

H. T. Child, M. D., 634 Race St., Philadelphia, Pa.

Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co., In Dr. II. P. Fairfield will answer calls to Lecture. Adress Ancora, N. J.

A. J. Fishback, victoria, Missouri.

Rev. J. Francis, Ogdensburg, N. Y. I. H. Garretson, Eichland, lowa.

K. Graves, author of "Biography of Satan." Address

Miss Helen Grover, Bloomington, Ill. Richmond, Ind.

Joseph F. Hamilton, Bellaire, Iowa,

Thomas Harding, box 201. Sturges. Mich.

Samuel S. Hariman, Goshen, Ind. L. D. Hay, late of Huntsville, Texas, will answer calls

to lecture. Motes Hull, Hobart, Indiana,

Mrs. Hoyse, Trance, and Test medium Waterloo, Wis. Daniel W. Hull, inspirational speaker, Hobart, Ind.

Dr. Wm. R. Joscelyn, Lecturer Address him in care of this Office, 189, South Clark Sreet

D. P. Kayner, M. D., Clairvoyant, Eric, Pa. R. P Lawrence, Inspirational Speaker, Ottimwa, Iowa.

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Washington, D. C. J. S. Maulaby Esq., Vancouver, Washington Territory.

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Job Smyth, Hallsport, N. Y., will answer calls to lecture

Mrs. J. H. Stillman Severance, M.D., lecturer, on Spirita-1ism, Medical" Reform, I hys/cal Culture, etc., Milwankee, Wis

Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn Benjamin Todd, Portland, Oregon.

Mrs. Benjamin Todd, Inspirational Speaker, Portland,

# HELEN HARLOW'S VOW

3

## BY LOIS WAISBROOKER.

AUTHOR OF ALICE VALE-SUPPRIGE FOR WOMEN. MTC.

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"As I gazed, and as I listened, there came a pale blue-

"As I gazed, and as I listened, there came a pale blue-footed maiden, Byes filled with lurid light: Her body bent with sicknes, her lone heart heavy ladens Her home had been the roofless street, Her day had been the night: First wept the angel sadiy—then smiled the angel gladig And caught the maiden madly rushing through open door: And I heard a chorus swelling, Grand beyond a mortal's telling, Enter, sister, thou art pure, thou art sinless evercome."

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avings.

Chicago.

The great interest now being telt in all subject relating

Song by the choir.

After an invitation by the President for further communications from spirit friends, Mrs. Clark (entranced) asked that invitations he sent to Walter Wood, who passed from this life, July 1st. 1860.

At this time Mr. Beals appeared upon the stand, and after a beautiful invocation, addressed the audience about ten minutes in a very acceptable manner, with words of cheer, and earnest exhortation to works of kindness to humanity. Text by Mr. Henry, "Do good whenever you can."

Mr. Gaylard (entranced) occupied a few miautes.

The audience, by request, again sang the hymn

"Come, Holy Spirit, Heavenly Dove." Then Bro. S. C. Howe, by the earnest request of many, came forward, and for nearly an hour his hearers were silent and attentive listeners to his noble words so elequently expressed, closing

with an improvised poem. As Mr. Howe ceased speaking, Miss Sarah J. Tousey (entranced) immediately arose and spoke a few words easily heard in every part of the hall, closing with a beautiful poem.

The meeting then adjourned for the day, with a song by Mr. Beals, entitled, " The Unseen City?

#### SECOND DAY.

This was a very pleasant morning,-not quite as cold as yesterday. A recent shower of rain had laid the dust, and all nature seemed to smile on our gathering, which was largely increased, many strangers appearing among the audieuce. A general good feeling prevailed, and every face indicated the pleasant anticipations of the dav.

The meeting was called to order at 10: 30. a. m., by Mr. L. Brown, Vice President, who in-troduced Mr. A. A. Wheelock, of the American Spiritualist.

Mr. Wheelock said he was friendly to the Progressive Friends, but he was a Spiritualist. Progression meant the hope of realizing something in the future. Spiritualism meant realization-demonstrated facts.

After an explanation by the Vice President, respecting the name of this meeting, Mr. G.les B. Stebbins spoke of the beautiful landscape scenery surrounding the place of meeting. He said thousands of dollars were paid for imitations, but here these pictures were free and original. We come here because we want knowledge. All may not be Spiritualists, but in free-dom of thought, in liberal ideas, in catholic liberty, they are with us to-day.

He spoke feelingly of the death of Henry C. Wright, of whom he had heard in his boyhood as an Abolitionist and reformer. When he first saw him, he expected to see horns growing out of his head, and hoofs upon his feet, but found him to be a man. He had heard the same thing of Wm. Lloyd Garrison, but found him to be one of the most gentle and charifable of speakers.

He had always found this meeting to be prac-ticable—the platform free to all. The Indian had spoken here. The black man had been here; and it was open to the Chinaman as well. The principles which had been advocated here amid scorn and sneers, had become accomplish-ed facts. We had only to wait a little longer to see other reforms equally important become ac-complished facts also. This meeting had more moral power in moulding public opinion than all the Dr. Lords in their velvet pulpits, or their surrounding satellites. He was in favor of freedom in the broadest sense. He would place the ballot in the hands of women. He who was in favor of the enthrallment of the soul, should go home to the Catholic Church, but he who was in favor of the truth, should come out and show his bravery of soul.

Speaking in this strain for more than an hour, he was listened to with marked attention by an appreciative audience.

mentioned. Mr. Brown then introduced Geo. W. Taylor, as a speaker to close the meeting. After a brief address, he closed by saying :

"It is with higher hopes, broader views and deeper emotions, that we part; but there is no success in the thought that we must part, for we know there is no death ; that we shall meet on the golden shore.

Song by the choir, beautifully adapted to the occasion.

The meeting then closed, the congregation singing, "We are going home."

Phenomenni.

THE SHERMAN BROTHERS.

Startling Manifestations-Spirits talk in

Audible voices.

LETTER FROM J. R. SCOTT.

this point might be acceptable to some of your

readers, I proceed to give some items that may

interest them.

BR JHER JONES :- Thinking a few lines from

Yesterday, in company with a friend, we vis-

ited the celebrated Sherman Brothers at there

home in Chatham, a small hamlet, north west

of this city. After a pleasant drive, we reached there, and found the brothers hale and hearty.

The father and one of the brothers had just re-

The father and one of the brothers has just furned from a short trip in the country. We had a brief talk with one of the leading spirits of their band through the older brother soon after our arrival. It may be proper to state that

we were received and treated with the kindest

hospitality, by the families of Father and Broth-

er Sherman. In the evening, we, in company with the medium, went to Mr. Warners, where

we had a seance, with the most startling and

wonderful success. Father Warner opened the

seance with prayer. Soon as the light was turn-

ed down, trumpets and musical instrumen-

were put in motion. Then the mediums werts

controlled by Indian spirits (male and female):

and talked with wonderful rapidity for a few,

minutes, when they left. After some further

manifestations, the chief of the band took pos-

session of the older brother, and gave a grand

lecture on false friendship. His arguments were incontrovertible, and produced a profound im-

Another spirit took the trumpet, and talked

through it to nearly all present,—passing over our heads around the circle, and hitting the

ceiling above. They repeatedly touched us with their hands,—one letting me feel of his. This spirit was a sailor when on earth, and now

does the wonderful tying feats which are per-

It is truely a great pleasure to witness these wonderful manifestations from the Spirit-World,

and is worth going miles to see, to any one who has not had the pleasure to witness them.

The brothers think of traveling some this fall.

The JOURNAL is still very interesting, and I

await its coming with much pleasure, and am certain that I can not dispense with it, so long

as I can raise the funds for its continuance.

I am sure that those who may patronize them,

formed on the Sherman Brothera.

pression on all present.

will be well pleased.

Newark, Ohio.

MISS SARAH S. TOUSEY, WM. H. CANDEE, Secretaries.

But I must have done. I have already taken up too much space in your columns, and will there-fore say adieu for the present. Beloit, Aug. 14th, 1970.

Written for the Religio-Philosophical Journal.

NAKED TRUTHS IN ROUGH-SHOD RHYME.

EY D H HAMILTON.

Progression,

If progression be the law Of human nature here, It is a law forever.

So do not doubt or fear.

Hence, if some parents have a child That does not seem to promise, Let them not mourn despondingly; Pat Henry was a rovice,

In his younger days, 'tis said,-A very gawky lad; But by and by his tongue was loosed, And made a nation glad.

'Tis hard to tell whose chince is best, By what we see to-day;

The clown or dunce may have the germ Of royalty and eway,

And needs but time and circumstance To bring him into note: Then you who scorn and hiss to-day May cast for him your vote.

Some learn by intuition What others get from books. Let none despise another For gumption or for looks.

Some grow up like the pigweed, In body and in mind, Whilst others, growing slowly, Are toughened by the wind.

So'don't despise, nor langh, nor scorn, For you can't tell who's who; And if you could, to scorn 's not wise. Why differs he from you !

You never made yourself, 'tis plain; Then why should you be proud? And if you've only what's been given, What right have you to crowd?

THE BIOGRAPHY OF SATAN; OR, A L Historical Expesition of

THE DEVIL AND HIS FIERY DOMINIONS; fischesing the oriental origin of the belief in a Devil and Future Endless Punishment. All about the

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Elijah Woodworth, Leslie, Mich. John Corwin, Five Corners, N. Y. Miss S. C. McC:endon, Moline, Ill.

to lecture. Mrs. E. R. T. Trego, Trance and Test Medium, will ans. wer calls to lecture. Oil City, Pa-

E. B. Wheelock, Blairstown, Iowa Mrs. Fanny Wheelock, Clairvoyant, Blairstown, Iows.

W. Bush, 99 Madison street, Chicago.

## THE

## WOMAN WHO DARED. BY EPES SARGENT.

AUTHOR OF

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#### CHICAGO, SEPIEMBER 24, 1870.

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## A Search After God.

#### NUMBER SEVEN.

Humanity want a God-Views of prominent men-Is design any Evidence of the existence of a God?

Continued from last week.

In our search for Gol, our mind falters not ly the way; no obstruction invinidates us; no difficulty appalls us; no problem so complex that we dare not grapple with it. As we advance, we ca'ch a faint glimpse of the grandeur beyond, hear the music of the spheres and the murniuring of celestial breezes, while a "still small voice " cheers us on in our arduous undertaking. We advance with a firm step and cautious mind, resolving to find that Being, who, throughout all eternity, has evaded the keenest observations of mortals, and to-day is as little known, as when the ' morning stars sarg together.' Still enshrouded in a pall of darkness, never-having shown the maj esty of his person or the genial light of his countenance, our efforts to unveil him may prove fruitless. Franklin in his search among the murky clouds for electricity, and Fulton's endeavors to apply steam to navigation, and Morse's researches to develop a system whereby he could send news with the speed of thought, only brought down upon them the cry of crazy, fanatical, laboring under an hallucipation, etc. : but they persevered, and to day the world has been blessed by their efforts. We are not, however, striving for that which will prove of value to humanity in the direction indicated by prominent inventors of the past. Nearly the whole world to-day is bowed down in worship. On bended knees or with uplifted hands, or prostrate in the dust, nearly all humanity worship and pay adoration to what they know pot. Hymrs, songs, and solemn prayers are chanted, and exercises adopted which recognize the existence of a Supreme Intelligence I There is some grandeur in true worship, even before a myth, a fabrication of the brain alone. Certain days are regarded sacred on account of the direct connection of a Deity with them, whether real or imaginary. Fasting and prayer, and various devotional exercises are adopted with reference to a Superior Intelligence, in regard to whom the world knows but little. The keenest vision never saw him ; the most powerful microscope never revealed his presence ; the wonderful magnifying power of the telescope never unfolded to the mind of man the existence of a being who is all powerful; the wisest sages in the spirit-world appear to know nothing in reference to such a character. Under such circumstances, shall we continue our search? There seems to be an insatiable thirst on the part of humanity to learn something in reference to Deity, and whatever may be the result of the researches of the ablest minds, still the same saxiely will be manifested as at the pres-ent time. It might be well to ask while standing amidst the chaos of ideas and the appalling (darkness of the present conflict of opinion, what evidence have we that there exists any intelligences that unfolded these worlds and systems of worlds that deck the fair surface of the sky. Shall we exclaim with Emerson, "It is order that did all this !" or that there is intelligence without sense, or sense without the organs of sense, or if the Doity possesses organs of sense, abell we sak who organized them? But Davis

Abner Kneeland, though not asking the question, intimates as much. The Chinese philosophers have their Li or First Great Cause, and their views in reference there o are preulisr. "It has neither life, nor

ure, and though it is not spiritual, it can only be comprehended by the intellect." Bishop Synesius entertains excedingly strange notions in relation to God, couched in this language,-" Theu art a Father and a Mether, a ma'e and a female; Thou art voice

intelligence, nor authority, nor body, nor fig-

and silence. Thou art the Father of all fathers, and being without a father, thou art thine own father and son." Ozolbe says "that an absolute nothing is not cogitable." The Vedas declares ' that as the

web proceeds from the spider, and is again absorbed by her ; as vegetables proceed from the earth, and hairs and nails grow on animate beings, so is the Universe evolved from the eternal Supreme Soul." Thomas Gales Forster says "that matter is another form of God, that by its means his thoughts are given forth," while Swedenborg declares " that man is the center of all the influx's of the spiritual and materisi." The Orthodox says that there are three Gods in one. The Hindoo has a Creator, a P.eserver, and a Destroyer. Paley entertains the idea that a Personal Intelligent Designer made all things. Spincza has his alsolute substance, but rejects the doctrine of final causes. Fichte claims with earnestness that God can only be hnown as the "Moral order of the world." Aristotle holds that God is a "mind immutable and impassable, an eternal and most perfect animal, perpetually employed in imparting mo tion to the universe."

What strange notions all these! These ideas are only flashes that reveal the grandeur of Deity for a moment, to be followed by still greater darkness.

The being these ideas unfold, is as evane: cent as the thought, and do not answer the demards of the human mind.

Now, if order, as declared by Emerson, was instrumental in fabricating all things, and that there is no design connected therewith ; then, of course, the necessity of an intel igent omnipresent influence, can be dispensed with. Yet the very idea he entertains against the existence of a Supreme Intelligence, is the very best that could be advanced in sustaining the theory that one does ac'ually exist.

For a moment, glance around you. The eye never becomes weary in witnes-ing the endless variety that characterize the workings of the unseen forces around us. There is beauty every where; untold grandeur in all things. The moving cloud speaks a language; the flushing lightning has a meaning found only in the lex con of nature; the roaring thunder expresses a sublime idea; the murmuring of the breezes tell no idle tsle, and even the terrific whirlwird expresses a grand mathematical principle, and moves in acc rdar ce with law. There is a language in all the manifestations of life. The moving charriots in the regions of space, spoke a language that Kepler understood, and which he has expressed in his astronomical pr.b. lems. The law of gravitation is such that its atiraction increases as the distance of the attractive object diminishes, and diminishes as the distance of the attractive cbj ct in creases, and the rule never varies. Not a ray of light that comes from the twinklirg stars, or dances in the regions of space, cr kistes the fair face of nature, or sips sweetness from the dew drops, but tell you that the angle of incidence is equal to the angle of reflection, and that the rule will always hold good. Did blind chance do all this? Lock at that sensi ive plant. Within its tiny fibers there is a brautiful thought, a flash of intelligence from the infinite mind. Its little scul seems to be buoyed up with the poetry of life, and who but a fool can glance at it without loving it? We have watched it day after day ; witnessed its wonderful actions, and strived to explain the cause thereof. Touch it, and it will faint,-droop like a tender plant under the blasting it fluence of the pestilential Simoon. Place it between two mediums, and the will of either, directed upon it, will sometimes cause it to wilt as if dead. Strange weired creature, a little delicate plant infused with such an element that it can feel the influence of a thought! Yes, a thought will cometimes cause the sensitive plant to tremble like the aspen leaf. Did order, blind automatic order, do al! this? Did chance give it sensitiveness and its wonderful delicate organization ? There is one flower, whose home is only in the mountains where the wild birds sing and the gazelle walks in his native majesty,-there it only opens its little cup to gaze on the midnight stars, and meditate on the grandeur of God's vast universe. At a certain hour of the night in its mountain home, whether by the side of a murmuring spring, or overhanging some rock, it opens its cup to gaze on the scenes around ! But when the gates of heaven are closed, and the light of the s ars shut out, it folds itself, the tints of its leaves grow paler, and an expression resembling sleep passes over it. Amidst the scenes of its mountain home, listening to the rippling stream or the stately tread of the wild deer, it seems to be imbued with intelligence. Did blind chance, or order without intelligence, do all this? Look at the floral clock that Linœus firet arranged,-twenty four different flowers, and each opening its cup at a designated time, indicating the hour of the day as correctly as the best chronometer. Behind this regularity, this perfect action on the part of these flowers can there be blind automatic force or chance? (We here adopt the reasoning of Andrew Jackson Davis.) One has five stamens, its calvx and corol, each five parts, and it unfolds its blossom precisely at ten o'clock at night. Each succeeding flower, as the new year dawns upon us, and spring comes, possesses precisely these characteristics-it has five stamens, and its calyx and

at night, it commences to unfold its little cup-T. is flower, each succeeding year, preserves the same organic structure, precisely the same makeup in all respects. Now is here a design, a plain palpable design, and is there behind it a designer? Supposing this Designer can not count, what are the chances against this combination of fives three times in a sirgle flow er ?

The gam ster his his iders, and he tell you t at the char ces against turning up the fives on twc dice twice in succession, are just twenty five. or the square of five. The chances against producing the same flower, as above described, pro viding chance, blind chance rules, would be the cube of five, or one hundred and twenty five. Yeal it would be even more than that, for at precisely at ten c'clock at Light, it c:mmences to open its tiny cup, and each succeeding flower possesses the same peculiarity. Chance does not rule; Emerson's blind automatic order is a myth, and behind every masifestation of life there is a cause, in regard to which the world under. stands but little--is that so? We would not argue that plants have intelligence; yet there seems to be a shade of mind in the sensitive plant, and in those flowers that manifest so much regulari'y in their unfoldments from day to day. If the oyster, clinging to a rock in the oc:an, and listening to the surging billows and the sea gull, has intelligence in its instinct,-why not the rose, the convolvulus, ort he sweet flower, that stards queen-like on the mountain side? If plants have no feeling, why does some shrink when tcuched by man? The ancient Greeks endowed the A'ropa Mandragora, with all those acute sensations possessed by animals. declaring that it shricked with pain when its roots were torn from the ground. But we allude tothis incidentally, not desiring to enter into the discussion of that at present. In glancing at the works of creation, we see

that order character'z s all their movements and unfoldmen's. There is a mathematical certainty in the growth and un'oldment of the flower, and the perfected growth thereof, is simply the arswer to one of Nature's problems,there it stands, sparkling in the sunbeams, it8 rainbow-tinted hues telling a grander 'ale than the arched colors transmitted through the cloud of mist, or standing out in b.ld 'relief near the dashing waters of Niagira, -with its five stamens and its corol and caly x five parted, it presents the answer to a grand mathematical problem, and the originator of that problem, was intelligent consciousness-was it? The results that we always see around us on all sides, are simple answers or responses to those arrangements that produced them. The building that rises in stately grandeur, its gilded doors and windows, its frescoed work, is soft velvely carpets and its perfect internal arrangements, did not unfold as the flower docs, but as there is an intelligence behind the former, so there is also behind the latter-is it so? The flower may have been brought to its present state of perfection through successive growths, still none the less true is the fact, that behind the- lit is germ or the delicate fiber that first started it on the the royal road to princely beauty and perfection, giving it the colors of the rainbow and the breath of angels to go torth and render it acceptable to the sight of man, is something that organ'z's it. Blind chance is a myth; Emerson's "order" a fantasm of his brain. Intelligence organizes, sustains, and brings all objects to ultimate nerfection, as far as our knowledge extends. But Voltaire, us questionably a great thinker, ridicules this id-a, and aims at it his most withering sarcasm. Being one day in its garden, he heard the following conversation between a mole and an ant. "Here is a fine fabric," said the mole," It must have been a powerful mole that performed this work."

ciative people, it will reflect the benign rays of the true Spiritual Philosophy, until the dark places are made light, and superstition sets to rise no more. We feel proud of our success, for that indicat s financial and intellectual strength, both to a great extent secumulated from our subscribers and contributors, and to them we give all praise !

We shall continue on in the good work, deveting our energies and means to the promulgation of the Spiritual Philosophy. The JOURNAL will be a complete index of passing events connected with Spiritualism in all its phazes, and we shall aim to make each number well worth the price of one year's subscripti n.

Connected with Spiritualism are kindred subjects-all links in that beautiful chain which opened the doors of the supernal spheres, and they will receive that a tentien which they demand from the pens of the ablest minds of the country. While we recognize that Spiritualism is a grand truth, we would not be unmindful of the fact, that there are thousands,-yes, millions who have never been instructed in its beautiful doctrines, and we would, therefore, urge each sub:criber to send in an additional one, that the glad tidings may spread, the world be redeemed from super-ti ion, and the human mind made free! God and angels bless those friends who have interested themselves in our behalf, by procuring new subscribers, for in so doing, they. tor, have become instrumental in sowing good seeds that shall bear fruit, and of which they shall have a share in the "good time coming." As an exponent of the Spiritual Philosophy and kindred subjects, the JOURNAL will not be excelled. "Success" is written on its fair pages, and as the River of Time washes against them, that word will only grow more brilliant and more enduring. Those who kindly assist us by extending our circulation, will lave our heartfeit thanks.

## Spirit Power in Healing.

Among the various phazes of mcdiumship, that of Healing is entitled to a great share of credit, for through its instrumentality, suff ring is relieved, and in so doing a convert to Spiritualism nearly always follows. Our healers may well be considered Moral Reformers, for through their instrumentality practical lessons are taught, that could not reach the public in any other manner. Those who will not attend lectures, to listen to those boautiful gems of thought that come forth from the lips of our inspired speakers, will, when death is approaching, and orthodox dectors regard their case as hopeless, secure the services of Healing Mediums, who generally relieve them. Among all the list of Healers, no one is meeting with better success than Mrs. A. H. Robinson. With a clear vision she sees the disease, detects its nature, locality, symptoms, etc., and then prescribes therefor, never failing where a cure is possible, to aff rd relief at once.

Her success has been truly remarkable, and

## SEPTEMBER 24, 1870

## Fersonal and Focal.

-Mrs. N. M. Wright, of Boston, a good inspirational speaker, will answer calls to lec;ure. Address her in care of the BANNER office.

-D. W. Hull speaks at Coving'on, Ind , during October.

-The friends in Louisville, Kentucky, now hold regular meeticgs in Templar's Hall. Mr. Jewel has been elected as President; R. R. Smith, Vice President; G. H Kidder, Secretary.

-Clara A. Field and Mrs. Bradbury are ministering to the spiritual wants of the people of Cornville, Me.

Dr. Hahn, a prominent Spiritualist of England, lately died, "Human Nature" speaks . of him as follows : "A dear brother Spiritualist has just left us. Dr. Hahn, of Stuttgart, of whom I gave you a notice in 'Human Nature,' of February last, has gone to join the hosts of our kindly helpers in the Summer Land."

-Mr. A. E. Doty, of Ilion, New York, will attend funerals in Herkimer County, when desired. He was once an orthodox minister.

-Moses Hull is engaged in Cinkinnati for two months. 4

-J. T. Moulsly, attorcey-at-law, in Vancouver, Washington Territory, writes us that he has read the RELIGIO PHILOSOPHICAL JOURNAL and BANNER or LIGHT with great satisfaction and profit, and that he now thinks of entering the lecturing field in that far off Northwestern clime. Now is the time, and that is the place, good brother, to hasien to the performance of thy duty as a messerger of the good news and glad tidings from the spirit realm.

-A friend sends us a notice of the Kane County Agricultural Society, held on the 21st and 24th, izclusive. Would have inscried it, had it been handed in earlier.

-Austin Kent has been very sick, suffering from a severe attack of hemorrhage of the bowels. He is now convalescent.

-The Fox Lake Representative speaks in high terms of the lectures of J. O. Barrett at Fox Lake a few evenings ago.

-Mr. and Mrs. Calkins, healing, test and business: mediums, · propose to visit towns in Northern Illinois, or Indiana, and stop for a few weeks in a place, at such times as shall be agreeable to the friends. Address them at their residence, Green Garden, Will Co., Ill.

-A new Spiritualist society has been formed at Lapeer, Mich., with Edgar Huhson, President; Heron Simes, Vice President; N. F. Wadsworth, Secretary; John Brock, Treasurer. Twenty joined at its formation.

-The house, of a wealthy widow lady at Memphis, Tenn, has been beset by spirits during the past five weeks. The persecution consists in the throwing of apples, biscuits, buttons, crackers, crusts of bread and leaden bullets.

-The BANNER says, "H. P. Fairfield called upon us on Monday of last week, looking well and full of the spirit. He predicts a "great revival" for Spiritualism the present fall and winter. Mr. F. fills engagements in Lynn the present month. He is also engaged for the month of October, in Salem. After that he is free to make ergage. ments."

"You jest,' returned the ant; " The architect of this edifice is an ant of mighty genius." This idea of V. liaire's illy became so great a genius and thinker, still there is a depth of meaning to it that will excite attention.

This day millions assert that man is made in God's image, and like the mole they can declare, as they glance at the earth, " It must have been a very powerful man that performed th's work." To-day, then, by a large number of earth's children, God is recognized as a man on a large scale, postesing infinite power, and presiding over the destinies of individuals and nations. This idea is perfectly natural. The human mind in recognizing a personal god, would not be true to itself if it did not entertain the idea that he was simply an enlarged man, and as the mole would not agree with the ant in reference to the creator or constructor of that fabric, we may expect the Congo Negro to believe that God is black, the Indian that he is red, the Ang'o. Saxon that he is white.

Ob, is there a God? What a conflict of views? What strange conclusions different minds arrive at ! Is it true there is no God, no intelligent consciousness that manifests itself in those magnificent chariots that rush with fearful speed through the regions of space? Is all this the result of chance, blind automatic order, or an inherent unconscious tendency of matter? Give us light on this subject! Whether a design in the works of creation demonstrates the existence of God, will be fully considered in forthcoming articles.

To be continued,

## A New Volume.

With this is ue, we commence a new volume of the RELIGIO-PHILOSOPHICAL JOURNAL, LY presenting our readers with a paper well filled with intellectual delicacies. It is with no misgivings, no faltering steps, no hesitancy, that we again venture forth, to gather from the noble minds of our many contributors, those gems of thought that shall only radiate from the columns of the forthcoming JOURNAL, and which will prepare the way for the advancing hosts. Established on a firm basis, not only financially, but in the warm hearts and minds of an appre-

her charges so reasonable, that all can secure her services. Devoted to her work, intensely interested in relieving the suffering of humanity, she has attracted pround her spiritual asistants interested in the same direction, and aided by them, she can not be otherwise than success\* ful. She is constantly receiving letters speaking of her success. The following is from an cld lady, Mrs. M. Stringham, of Jacksonville, exactly in her own language :

MRS. A. H. ROBINSON :-- I have read your advertisement, and I want you to try your spirit power on me, for I am greatly efflicted with the rheumatism. I have it all over me-in my back, hips, legs, ankles and knees. I can not lift my right foot from the floor. Sometimes when I sit in a chair, my feet are in a cold condition; then comes on a burning fever; then I am in great distress with them. I have been so ever since the middle of February. I havn't walked a step since that time. I shall be seventy three years old if I live to see the Sth day of this month.

MAHETABLE STRINGHAM. Jacksonville, Ill.

On receiving the above, Mrs. Robinson prescribed for her, and soon received another letter from her, showing the wonderful effects of her treatment:

MRS. ROBINSON-DEAR SISTER:-I thought I would write and let you hear how I am getting along. I am a great deal better. I have wa'ked about my house with crutches for the list two weeks. We have done everything as near as we possibly could that you ordered. I have worn the positive and negative remedies ever since you sent then.

Very respectfully, MAHETABLE STRINGHAM. Jacksonville, Ill.

## "Search After God."

I have read your 'Search after God' with very deep interest. In the JOURNAL of August 27th and September 3rd, you came square to the 18C'S. AUSTIN KENT.

It is our aim in these series of articles, to examine all conditions of life, and endeavor to find in all a manifestation of Deity. We may not come to the same conclusion that Davis has, "that God geometrizes," nor endorse the theory of Emerson, "That order did all this," nor coincide with Hudson Tuttle that "a rock, a tree or insect, is as sacred as God, being a part of him or a portion of his works," nor adopt the conclusions of Thomas Gales Forster, "That by the aid of matter God's thoughts are given forth." Our views will be presented to the world, and the people will judge as to the correciness of our conclusions.

EF Lyman C. Howe, the elequent trance medium, lectures at Crosby's Music Hall, on Sunday next.

137 In another column will be found an account of the "extraordinary facts and wonderful doings of the Positive and Negative Powcers,"

-Mrs. Anna M. Middlebrook has teen entertain. ing the good people at Dryden, New York. The News says, "Mrs. M. has done much to enlighten the minds of the masses on the subject of Spiritualism; she has given useful ideas on the life that Illinois. We only take a brief extract, giving it | now is, and is to come; her themes have been practical, scientific and spiritual, calculated to aff cithe every-day life, the motives, actions and conditions of men, the sum of which molds and torms the individual's character. All ter friends are eminently satisfied with the good and the success she has echleved, and speak their thanks in various ways."

> -The Providence Journal gives this account of the death of Henry C. Wright : "He entered Mr. Dorsey's paint shop about seven o'clock in the morning, and was engaged in reading to Mr. Dorsey a manuscript letter, which he, Wright, had recently written to Wendell Phillips. The deceased complained of a dull sluggish pain in the head, and in a moment after dropped slowly over sideways, when he called upon Mr. Dorsey to help him. He then complained of a very peculiar and somewhat disagreeable feeling. Econ afterwards he leaned his head forward upon the desk in front of him, foamed a little at the mouth, and became insensible. He died between twelve and one o'clock."

> -A singular experience recently happened the Rev. Dr. Kramer, Rector of the Episcopal church at Summit, New York. A few days ago he officiated in Rev. H. Tyng, Jr's church, in New York City. While preaching, he was suddenly efflicted with blindness, and obliged to close the services before their proper termination. During the war he was chaplain in one of the New Jersey regiments, and afterward was assistant to Quarter Master General Perrine, at Trenton.

> -Mrs. L. R. Lowrie, located at No. 411 State St., is an excellent clairvoyant physician.

-The third annual convention of the State Association of Spiritualists of Minnesota, will be held at Minneapolis, . Minn., October 21st, 22nd and 23rd. Our esteemed sister, Harriet E. Pope, issues the call.

-A mistake occurred in the publication of the call for a convention in Iowa. Brother J. P. Davis informs us that the invitation to speakers to attend, is general.

-Brother, T. S. Wellington informs us that if a speaker would come out in his section, Little Sioux, Iowa, they would find something to do.

-Brother J. B. Ferguson has returned, and through Dr. White, of St. Louis, says : "Dear sister, I am free! I am free! And in your midst to bring you strength and consolution. I can not express myself in this way as I would wish. As soon as possible I will try and control this organism to speak to you and those who may assemble here from time to time. My labors in the physical form are ended, but not finished. My mission will go on only from a higher s and point. I think I can work to much better advantage now. God bless you and my spirit will continue to aid you and all humanity. God bless you."

-Mrs. M. J. Wilcoxson has been speaking at Flushing Long Island. She soon returns to New Castle, Pennsylvania, to labor in that vicinity a short time.

## SEPTEMBER 24, 1870.

# **RELIGIO-PHILOSOPHICAL JOURNAL.**

## Now is the Time

For every one to look to their subscriptions, and those whose time has expired, will oblige by promptly renewing.

A number will find by examination that they are largely in arrears. To such we appeal for our just dues. This number commences volume nine of the JOURNAL. Our whole energy will be bestowed upon it, and we can safely promise that it will be the best newspaper volume ever here. tofore published in the interest of Spiritualism.

Will our good friends realize the fact that the little amount due from each for the JOURNAL, is very important to the publisher ?

We are very thankful for past fovors conferred by friends in giving circulation to the JOURNAL. We hope they will continue their efforts in the same line. Remember we send the paper three months to new subscribers on trial for fifty cents. All mistakes will be cheerfully corrected as

soon as we are advised of the same.

A Good and Reliable Medium.

Mrs. Annie M. Hall, wife of the Rev. D. W. Hull, offers hers .It to the public to give psychometric readings of character. We learn that in addition to her psychometry, she is an excellent test medium.

She never fails to describe members of the spirit band who control or surround those sending her their photographs. One of the best evidences we have of the truth of Spiritualism, is found in psychometry, and sooner or later all will avail themselves of this evidence.

If a medium with whom you have never had an acquaintance, faithfully tells of all the interesting traits of your character, your circumstances, physical and mental surrounding9, reads incidents in your past life, it is a guarantee that the future will be correctly read, and is an evidence of a super-ordinary trait of mind, which can only be explained by admitting the truths of spirit intercourse. But if two or three psychometrists all agree in all the essential traits of one's character, the evidence is multiplied. It is only of late that Mrs. Hull c u'd be in-

duced to offir herself to the public. See her advertisement in another column.

## The Bible in the Balance.

The large number of orders we have received in reply to our notice of the above-mentioned book in our last issue is very gratifying. We have been disappointed in receiving a supply, but shall have them in a few days, when orders will be filled in the order of their receipt at this office.

## Fresh Eggs and Yellow Butter.

This valuable book is meeting with such success that the author now offers the s.cond edition for \$10 per copy (instead of \$15, the price of the first edition).

It is the only work of the kind ever published, and must prove of great commercial value to the public. A purchaser in Ohio writes that the book "Fresh Eggs and Yellow Butter" "would be cheap at one hundred dollars."



Subscription will be received, and papers may be obtain ad at wholesale or retail, at 634 Race strest, Philadelphis,

## Personelle,-No. 2.

Well it is for humanity that the curtain of oblivion is hung over the future of human life.

When a few months since, we gave a chapter of our life history, under the above heading for the benefit of many kind friends, whose sympathies came to us, little did we dream that poisoned hand was to furnish another chapter tinted with deeper and more poignant suffering than even the former. We hoped that its his tory was to be of the rast only, but there were still-painful reminders, especially as s'ern winter laid her icy hand upon Mother Earth. The Season was, however, a very mild one, and we escaped until the ides of March, when the old agonizing pains returned with renewed intensity night and day, and for six long weeks, it seemed almost impossible to supress the cry "How long ? oh Lord," The will was strong and the determination not to murmer w s sustained by the consciousness that "He doeth all things well,"

April came, and we ware not alone in the consci usness that the flame of life was flickering, and that a very slight turn would cust the mortal bark on the strand of Earth, and land us on the other shore, where we saw the loved ones wa'ching with iutease interest our movements.

Our Spirit friends say to us now, that they were then busy in laying their plans for the work which followed. Our fecture committe, had been unable to fill the rostrum, and they called on us, and though weak in body, we gave seven lectures, which were more evidently the result of spirit control than any we had ever given. The physical powers were failing and it was with great d fliculty in t we stood an hour to permit the utterance of the last lecture on "What is Truth."

Mrs.Yeaw, of Northb ro, Mis a hust 's tele-graphed to our committee that she could not come, but as soon as she had sent her dispatch, she felt so uncomfortable that she was compelled to write that she was imipressed," She must come." Friday the 22 d of April, we received a telegraphic dispatch from J. R. Newton, stating that he and the spirits had sent a shaft of healing power to us. This, however, did not reach us as we were suffering intensely all that

day and passed a sleepless hight. On Saturday the 23rd, Mrs. Yeaw arrived, and in the evening at a circle, we were deeply en tranced. We had some refreshing sleep that n'ght. The rext morning we saw a tall, finely formed Ind'an Spirit, who said he was a Medicine Man of the Crowfoot Tribe, who had been con-nected with Dr Newton's band but had come on with Mrs Yeaw, to see what he could do for me. He said, "We are going to clean your house for you, and we shill want you to move out whie we are doing it shall entrance you and send you away."We were entranced twice that day, and during the we k about a dozen times, on one occasion for seventeen hours ; on two occasions went without food twenty-four hours, and then took a very small quantity. At one ere thirty-eight hours food. Water was taken freely. While in the trance the spirit would call for it. Directions were given quite frequently through Mrs Yeaw, by her little spirit Pale Lily, and we are told that during the trances, our body was move t and manipulated, sometimes very gently, and at others with the greatest violence. The hand and arm were subjected to these manipulations and to very hard poundings without any conciousness of pain on our part, either at the time or afterward. On the contrary, the pain which had been so severe, left the hand entirely, and the motions which had been 1 st for a time were all restored. The ball of the hand and wrist had been swollen to about twice the natural size, and were hard and lobulated, and we had our fears of cancerous formation. During one of the trances a spillt informed the friends that this fear was not a groundless one; that the poison had aff. c'ed the nerva which presided over the nutrition of this part of the body, and the tissues thus formed were below the normal stan lard, and within one dear e of the condition known as carcers, which is a low and inperfact formation of t's ue. Mrs. Yeaw saw and described four Indian and two While Spirits. Crowfoot was the only name of the Indians. Dr. Ackley and Dr. John Hughes, both of Cleveland Ohio, were the lead ing Spirits of the band, both of whose narratives we had written and published. We might close here, but justice to these noble workers demand that we give a further statement of our experierce during those hours of entrancement, most of the time we are unconscious of all that was going on at other times we were impressed and r. cull oursensation as in vivid Creams On the night of the 19th of April, two spirits came to take us away to China; one was Huson Burlingame, and the other a lady. Mr. B introduced us to the Emperor of China and various other notables, the ugh they seemed to us like clay statues, that merely nodded their heads. Our chief impressions were of the delightful tropical climate; the orange and 1 mon groves, and such magnificent fi rai brauty, as we had never beheld in the outward. We spent some time, and were evidently gathering strength ard vight from these conditions. We r-turned by the way of Russia; saw the embassay, and also the Emperor of Russia who is a medium, and held converse with us. We noticed that some precaution was taken to protect us from the changes of climate. We were enveloped in a fine mist, like down, when passing through a cold climate, and a spirit remarked to us that new-born spirits and those who are still connected with the body, are subject to the magnetic condition of climste and temperature, and hence this precaution. Mr. Burlingame made a shrewd remark to us on our return home. Said he, "Mankind might learn to avoid many very foolish things, if they would study the operations of Nature around them more closely. When a queen bee dies, they throw the old body away out of the hive, and at once select a new queen, and each bee strives to bring the food that is best calculated. to develop this new ruler to her proper condi tions." The American people are parading my body around now, and if they would imitate the bees, it would be much wiser. They should find some one prepared to go on with my work. But we can not give a title of our experiences in visiting Central America, California, England, and various other places, the reminiscences of which were impressed upon us, so that the beneficial influence resulting therefrom, might be fully received. We enter again upon the labors of life with renewed vigor, and a deter mination to work more faithfully, and we hope more wisely for the spread of the glorious Gos. pel of Modern Spiritualism, which is indeed glad tidings to all the conditions of mankind in time and in eternity.

# Spiritual Meetings, Conventious &c.

#### HANCOCK COUNTY, MAINE.

The Spiritualists and friends of progress and free thought in Hancock cousty, Maine, will hold their Becond Quarterly Convention in Bucksport, Maine, commencing Oct. 8th, at 10 o'clock a. m, and continue two days. A cordial invitation is extended to all. Per order of the Committee.

Molbory Kingman, Sec'y.

## KANSAS ANNUAL CONVENTION."

Tae Third Annual Convention of the Kansas S'ate Spiritualist Association will be hold at the Court House in Topeka, Kansos, commencing at 2 p. m., Friday, Oct. 21st, and continuing Saturday and Sunday, Oct. 22d and 23d. An invitation is extended to all Spiritualists in the S ate to be present, and arrangements have been made to keen them without expense. The same invitation is extended to sneakers fro n abroad.

Warren Chase, of St. Louis, will attend the meeting, and also other speakers.

Arrangements will be mais with the sailcoal companies of the State for half-fare. F. L. Crano, Pres.

## Topoka, Aug, 29th, 1870.

#### MINNESOTI ASSOCIATON.

The Thi.d Annual Convention of the State Sp'ritua fat Association of Mimesota, will be had at Minneap lis Minn, Oct. 21st, 22d and 23d, 1870. All persons attending the same must purchase round expursion tickets at the respective stations, receiving their return tickets, which n Lot be s gnel by the Secretary of the Convention. Return floke:s free are promiaed on St. Paul & M.lwaukee' S. Paul & Sionx Jity, Hastings & Dacota reads. Come one, come all.

Harriet E. P.po, Sec 1.

## QUARTERLY MEETING.

The Bagalar Quarterly Meeting of the First Spiritualist celety of Lowset, Louis Jo. Moh., will be held in Union all, on the first and seven I days of Ostober next. Chas. A. Aultar and Mrs. E. N. Talmadge have been engaged as speakers.

All are invited to join with us for the cause.

Miss N. B. Purple, Prest.

H. B. Alden, Sec 2.

## THE IOWA SPIRIFULL ASSOCIATION

Will hold its third auniversary at Des Moines, on the 7th, 8th. and 9th of Cotober, commencing at 9 o'clock a.m. at Spicitualists' Hall, over Citizens' Bank.

Good speakers have been secured, and an earnest request is made for speakers in I iwa to come and aid us in making this an interesting and profitable meeting. We hope the Spiritualists generally will feel the necessity of having the State fully represented. We had reduction of fare on somerailroads last year, and expect it on more this time. Papers friendly, please copy. In Lehalf of the Committeo.

J. P. Davis, PRES'T.

## NEBRASKA STATE CONVENTION.

Tas Executive Committee of the State Association have appointed Friday, Saturday and Sunday, 23th, 29th and 89th of October next for the State Association, to be held in the Etate Capitol at Lincoln.

There will be good lectures for the occasion. We cordially invite all lecturers and Free Thinkers to

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pplication. We have sold a large number of these machines, and they have given the most perfect satisfaction in every

case. Call on or address:— RELIGIO-PHLOSOPHICAL PUBLISHING HOUSE' 187 and 189 South Clark street, Chicago.

The Missionary Work in Wisconsin.

During the month of September, I have engaged the valuable assistance of Dr E. C. Dunn, and J. M. Peebles in the missionary work. Mr. Peebles can co-operate with us only week evenings. Friends in any part of the State, asking for such services, will please address as at Glen Beulah, Wisconsin.

The management of the missionary work in Wisconsin having been entrusted to me, by the convert of the other members of the Executive Board, I most cheerfully recommend Mrs. N. K. Audross as a missionary. Our Sister is a trancespeaker, and a most worthy woman Let the friends far and near open the way for her most welcome labors in the cause we love

Address her :-- Dolton, Wisconsin.

J. O. Barrett, State Missionary. Glen Beulah, Wisconsin. Aug. 19th, '70 v8 n23 4c

#### DE. L. DEATRICE.

Will answer calls as TRANCE, PSYCLOMETRIC DELIN-EATIONS, CLARIVOYANT and HEALING MEDIUM, to sit in circ'es in families. His prwers have been tested by his friends in the East,

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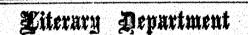
THE LIFE

AND MORAL APHORISMS

OF

TOGETAER WITH

See advertisement in another column.



LETTERS TO ELDER MILES GRANT, being a re-view of Spiritualism Unveiled, by Moses Hull, author of "Question Set'led,"-"Trat Terri-ble Question," etc., etc. Published by the author, Hobart, Indiana.

The above is a pamphlet of Si pages, and as its title indicates, consists of twelve letters to the erratic Miles Grant, each of which is well worth the price of the book.

The very fact that Moses Hull wrote the book is a sufficient guarantee that it contains valuable information that should be in the hands of every seeker after the truth.

In the preface, the author says :

"Now that I have entered the arenz, I shall not give up the chase until his (Elder Mdes Grant's) batteries are silencid, or made to do service in the cause of truth."

THE LYCEUM GUIDE. Boston : Adams & Co., 25 Bromfield St.

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'We have also endeavored to make our work cosmopolitan. Spiritualian is finding its way to all countries and all peoples. Its enduring base is the coming genera Lons, and the Lyceum is the foundation on which the perpetuity of its sublime philosophy rests. As it belongs to mankind, it should not be narrowed to a nation, nor marshalled under national ensigns, bit its banners should be stamped only with colors emblematic of the broadest and most estholic truth."

participate with as. Come and see our young State Capitol, where we can speak our minds freely. By order of the Committee;

> ALONZ) ROGERS, Corresponding Secretary.

Obituary.

In Genesee, Wis., August 26th, barn into the higher ife, Mrs. Patience Balcom, in the 69th year of her age. The subject of this sketch had been for about ten years a member of the Calvinist Baptist Church, and of the Methodist Church also for several years. Later in life she changed her views and professed the Universalist faith. Toward the close of her life she became a confirmed Spiritualist, and evinced the worth of her new faith by living out its principles.

The Funeral services were conducted by the writer, assisted by the Rev. W. S. Champlain, the Congregationalist Pastor, who charitably offered the use of his church for the occasion. Text, Mat. 5 : 1-" Blessed are they that moure, for they shall be comforted,"

In the evening after the burial, a circle of select frier ds sat with the mourners in the parlor, where the angels welcomed her to their society.

She was distinctly seen resting in joyous repose in the arms of her gaudians, while messengers brought ter words of love to the bereaved, and those who mentred were comforted.

E. Winchester Stevens.

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Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and NEGATIVE forces latent in the system and in nature, This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits controling her accomplish the same, is done as well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

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ABBA LORD Box 166, Dixon, III. v8 n23 tf.

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# **RELIGIO-PHILOSOPHICAL JOURNAL.**

## MELIUMSHIP AMONG THE MOR. MONS.

#### Questions Concerning Martin Harris and The Book of Mormon.

## From the Salt Lake Tribune.

Editors Tribune :- I perceive by an article in the Deserve News, that Martin Harris, one of the wit-nesses to the Book of Mormon, has arrived in our city, a fact which, I notice, the News takes advancity, a fact which, i notice, the News takes advan-tage of to make considerable capital. This cir-cumstance has given rise to some enquites in my mind, which I should like you to solve for me if possible. My questions are as follows: let.—In what particulars, if any, did Joseph Smith differ from the class of persons known as

spiritual mediums in the States? 2nd,-In what way was Joseph Smith operated apon in the translation of the Book of Mormon ?

3rd.—Can you give me any information concern-ing the "Urim and Thummin," by the aid of which Joseph Smith says he translated it ?

4th.-What, in your opinion, was the nature of the phenomenon which occurred to Martin Harris and the other witnesses?

5th.-By what means did Joseph Smith ascer-tain that those beings who visited him, had divine authority more then any other spirits? I should particularly like to have this last question cleared up, because it has always puzzled me to find out the foundations upon which the assertion of the Latter Day Saint priesthood to authority rests. There are so many persons who claim to have been specially and divinely authorized to represent the Almichty, that it is an important question how Joseph Smith knew that bis angels were more di-vinely authorized than any others. Can you tell

Such answers as you can give to these questions. will much oblige

A Student of the Tribune. We take great pleasure in answering these questions inasmuch as a great amount of ignorance exists concerning all matters of a spirit. nalkind. Even the bulk of the Latter-day Saints, including the priesthood, are profoundly ignorant of the nature of all spiritual phenomena as we shall abundantly show. Not that they are unacquainted with the phenomena—they have seen much of that in their time (though not of late years,) but they do not understand its philosophy. If such persons will patiently follow us in our answers, we think we can present some points they have not heretofore thought much about. We will turn now to the first question, or that concerning—

## JOSEPH SMITH AND MEMBERSHIP.

This question is with regard to the difference between Joseph Smith and other persons now known as "Spiritual Mediums." We reply that, so far as the phenomena of spiritual manifestation went, there was no difference.

Joseph Smith was simply a medium, although not so perfect in his mediumistic gifts as many persons now living. He saw spirits, comparatively speaking, on but a few occasions. So great has been the development of such powers since his time that there are now hundreds of mediums who can see and talk with spiritual beings at any moment.

Speaking of his first vision, Joseph Smith says that " when he came to" he found himself

'lying upon his back looking up into heaven." Evidently he had fallen into what is called a trance and had been unconscious for a time, just as all mediums are when perfectly in that condition. In receiving his revelations in after years we are told that he would "lean his head apon his hand<sup>m</sup> and get some one to write while he dictated the thoughts or inspirations which were passing through his min<sup>3</sup>. This is how mediums do the world over. William Claythis city

of the Universe. It was not then understood, as it is now, that all the spiritual impression or inspirations which good men and women have are produced by the itil ience of organized intelligences or departed spirits. When the spiritual personage who thus acts upon the brain of a mortal is a celestial being, it is very appropriate to call this inflaence the inspir-ation of the boly spirit, for it is "holy" and divine; but it is not the Holy Spirit in the sense in which those words are commonly understool. Joseph Smith knew nothing about these fac's. Like many people row in this Territory, and elsewhere, directly a vivid inspiration went through his brain, he concluded straightway that it was God Almighty Himself from his throne addressing him. He saw no person, and being assured that the influence was something supernatural, feeling moreover that it was peace ful and good, concluded that of course, such impressions must be directly and immediately from the Almighty. That beings who have at-tained only a tolerable height of spiritual perfee ion could impart pleasurable and holy sensations, and even what are called the spiritual gifts, was not known in Joseph Smith's day. Thousands since then have had it demonstrated to their satisfaction that departed but pure spirits can do all this. Hence, those spiritual manifestations which at one time were supposed to be produced cirecily and immediately by the Holy Ghost, are now known to be brought about by guardian angels, and often-times by our friends and relatives in the spirit world, who have the power to give us dreams, visions and inspirations according to the nature of our personal organization and their own advarcement. It was not the policy of the Heav-enly world to disabuse Joseph Smith's mind on this subject at that time, because, while it made no material difference to such truths as he ad-

vocated, the idea that they were inspired by the wonderful and incomprehensible Holy Ghost gave them importance in the minds of the ignorant, who would have rejected the very same truths had they thought they were only the in-spiration of perfected or highly progressed

Now, the Book of Mormon was "translated" by brain impressions produced on the mind of Joseph Smith by spiritual beings who stood by his side and impressed him with their thoughts. These impressions came through his mind like vivid ideas which, like all other inspirational mediums, he had to clothe in his own language. Hence the want of grammar, the inflated style of some of the language, and the repetition with which the Book of Mormon abounds. Had Joseph Smith been an educated man accustomed to literary composition, the very same impressions would have been so differently worded that they would have made al-together another book, although the ideas would have been virtually the same.

THE 'URIM AND THUMMIN."

We now turn to the question. What kind of a thing was the "Urin and Thummin," and how did it operate? Orson Pratt says that the "Urim and Thummin" consisted of two transparent crystals "set in two rims of a bow." The High Priests of ancient Israel made use of crystals of this kind into which, like Joseph Smith, they would gaze until certain spiritual influences began to work upon their minds. But neither the ancient prophets nor Joseph Snith had the least comprehension how the cperation was brought about. Of course, both he and they attributed all they did not under-stand to the "power of God." The explanation of the phenomena is, however, simple enough. These crystals, or "Urim and Thummin," acted just as the common Seer or "Peep Stone" does now-a days heined to concentrate the brain so that it could be internally operated upon or controlled by spiritual beings. Many persons gaze into these "Seer Stones" until they see personages and various scenes, as they suppose, in the stone. The fact is they see nothing in the stone. The stone only helps them to see. The power is in the brain. There can be nothing in the stone; it simply, by assisting concentration of mind, helps to throw the looker into that condition in which his c'airvoyant faculties or powers of vision are excited into action. The "Urim and Thummin" consisted of Seer Stones, and they assisted Joseph Smith's undeveloped mediumistic powers, so that his spiritual guides could operate upon him; and there was nothing more miraculous about them than in the case of any other "Seer Stones," Joseph Smith would look into his "Urim and Thummin" until he would see words which he imagined were in the crystals themselves. In reality the words were in his brain, into which they were impressed when the focusing of his thoughts on the crystals had brought him into the proper condition to be operated upon. One curious fact was noticed by Joseph Smith himself, with regard to these crystals. He discov-ered that after a time he could translate without their aid. How was this? Like all other mediums, the "Seer Stones" were only necessary to help his spiritualistic development; when that was sufficiently brought about they were no longer necessary. A. Jackson Davis, the Szer, tells us that for years he had to be thrown into the inspirational condition by the aid of an operator or mesmerizer. After a time he became so developed in his inspiration powers that he could enter the necessary condition by the force of his own will, when his mind was in a suitable state. This was the way with Joseph Smith and the "Urim and Thummin." It became unnecessary to him, because his inspirational qualities were developed by use. In Joseph Snith's language, "the spirit of revelation increased upon him" so that he did not need the "Urim and Thummin" any longer. A spiritual medium of our day who understands the phenomena, speaking of the same thing, would simply say: "He became so developed that he no longer required any external aid to throw him into a spiritualistic condition, or one in which he could be acted upon." MARTIN HARRIS AND HIS TESTIMONY. The next question is as to the nature of the phenomena to which Martin Harris bears testimony. In Martin Harris's case, we have a very common phase of mediumship. Martin Harris, David Whitmer, and Oliver Cowdery were all mediums of a certain kind. They were all clairvoyants or natural Seers to a greater or less extent. They prayed together until they got into that condition which brought their clairvoyant powers into exercise; when they saw the spiritual personages who were controlling and influencing Joseph Smith, who told them cer-tain things respecting the Book of Mormon. There is no particular wonder that they have never denied their testimony, because it was doubtless, true; but there is nothing very astonishing about it, although it is true. Hundreds of persons who possess the Seer organization, have seen such angelic or spiritual personages since that day; some of them of lower, and some of higher degree. Had Martin Harris and the other two witnesses not possessed the facul-ty of Seership, they might have prayed until their heads were grey, and all the hosts of heav-en combined could not have caused them to have seen a spiritual being. Doubtless Joseph Smith was impressed to select men of the proper organizations, so that they might be operated upon in the necessary way. It is also true that his spiritual instructors had a special object in view in operating upon these particular men, and in giving them a peculiar testimony. But

on purely natural grounds, and there was noth-ing specially miraculous about it. Such manifestations are not, as we have ignorantly b.en led to suppose, the peculiar property of the Church of Latter day Saints. They belong to all humanity, and are now occurring, in greater or less degree according to development and the spiritual aspiration of individuals, in every part of the civilized globe,

## THE DIVINITY OF THE PRIESTHOOD.

We now come to the last, and, perhaps, the most important of our correspondent's questions, because upon it the whole fabric of Mormonism stands or falls. Our readers will do well to reread the question. In effect, it is as follows:

Did Joseph Smith have any method of ascertaining that those beings who administered to him were more divinely authorized than those who have visited or inspired other persons, who have claimed divine missions?

We can only answer this question by asking another, How can any one tell that any spirit-ual being or principle is divine? The answer must be that there is but one way to test the di-vinity of any message or professed inspiration, and that is by its quality. Joseph Smith had no power to test his angels on any other principle. There is a great deal of talk among the Later-day Saints, about his having "keys" given to him; or, in other words, certain "signs and keywords," by which he could tell those spirits who belonged to the true order from the false. It is taught that there is a sort of divine Masonry among the argels who hold the priesthood, by which they can detect these who do not belong to their order. Those who cannot give these signs correctly are supposed to be impos ors. Now it is assumed that these secret signs were made known to Joseph Snith, and that by their aid he was able to escape dec ption from evil spirits, and hence it is argued that the authority of the priesthood is known to have come from a divine source. The folly of such an idea is seen at a glance. For even supposing that there are certain sacred signs by which divine beings can be distinguished from evil ones, the question arises in the mind in a moment, how did Joseph Snith know that the angel who brought these "signs" was a divine being to start with ? How did he know this angel did not deceive bim ? The angel's "signs" did not prove him true, of course. Any body could bring " signs " and say they were divine. The starting-point needed is to ascertain how Joseph Smith knew the angel was true, who brought the "signs and tokens," because unless that was first proved, his signs could be worth nothing. If an angel brought Joseph Smith certain "key words and tokens" by which to test spiritual beings, is it not clear that he needed another angel to give him some tests by which he could discover the authority and truth of the one that brought the signs? And then would he not have needed another angel to give him some further "tests and key-words" by which he could test that one? Would he not have needed to have gone on testing this way for ever? The thing is without a bottom. It has no starting place, no foundation; for let who will come and reveal "signs and tokens," another angel is needed with still further "signs and tokens" by which to test him in his turn. And yet this is the baseless foundation upon which the whole superstructure of the priest-

hood in Utah rests.

If this foundation of angelic signs and tokens is false, or built on sand, then, to the minds of the Latter day Saints, Brigham Young and the Apostles have no authority to control and direct them. The only assurance which the priesthood have that their authority really came from God, is that certain angels who brought them what they supposed to be true "keys" or fokens" of the pricethood told them for those who ordained them) that they were divinely authorized. What does this amount to? It is only another way of saying that the being who brought them these tokens, told them that he and his signs were correct, and for the whole of which they had to take his word. Where, then, does the authority of the orthodox priesthood rest? What does such divine authority amount to? A child can see that the "signs" have to be proved correct before they are of any use, and that the very evidence by which they could be proved true, would enable us to do without them. If there is an idea of which a grown-up reasoning man ought to be ashamed, it is the notion that the God of the Universe and angelic beings have no better way of detecting devilish spirits and unauthorized beings, except by certain grips and secret words—that, in other words, they need such a puny imperfect thing as a species of Masonry by which to keep the evil and the pure apart. The facts in the case are, that all holy spiritual beings carry the evidence of their own purity and divine nature with them wherever they go. They breathe their goodness in their looks, their countenance, their speech it impregnates the atmosphere which surround their persons. Pure spirits coming in contact with evil ones, feel as though they were being poisoned. They no more need the aid of signs and tokens to detect the degraded and devilish than we need grips and tokens to detect the whiskey-drinker and tobacco-smoker, whose breath infects the atmosphere around him. Spiritual beings have but to approach each other when, by the great laws of attraction and repulsion, they discover each other's quality. Even here in this life, we can oftentimes sense the presence of corrupt persons by their very atmosphere, when not a word is spoken. How much more is this the case in the other world, where men and women are disrobed of the flesh and spirit talks directly to spirit, and where every thought can be read by the intelligent and progressed. The very fact that the priesthood of Utah have remained tied down to the ignorant and empty paraphernalia of signs and key-words, proves that they have not mastered the first and simplest facts of spirit-life; and that, in fact, they have lost their mission from the heavenly world, or they would certainly understand spiritualities better. So much for the "Keys of the Kingdom." Many other points relied upon by the pricsthood, as special evidences of the divinity of of their system, are equally valueless. A great deal has been said by the priesthood about the spiritual gifts which the Church once possessed, and they have been referred to as so many evi dences of divine favor. Speaking with tongues, seeing visions, etc. have been testified to as most direct proofs of the divinity of the priesthood. But are they so? Take healings for instance. It is now understood to be a quality peculiar to the organization of certain persons. Even the Latterday Saints themselves have often noticed that some persons could heal while others could not; and that just as often as otherwise, the very best men in the church had the least of the "gift of healing." This, to those who looked upon healings as being a special manifestation of God's favor was very remarkable and puzzling. We now know healing by the laying on of hands to be a natural gift. Scores of men thus endowed are now devoting their whole lives to the business of healing on the apostolic princi-ple in this country. It is true that there are cases where healing is brought about in answer to prayer, and where no natural healer was present; but even in that case the healing is performed on the same principle. The healer n these instances is one of the benevolent ones on the other side of the vail who possesses the natural gift and exerts it through the organization of some one in the flesh, through whom he transmits the vitalizing influence. These healings prove nothing for the doctrine of those who heal or of those who are healed.

And so with the gift of tongues. We have before us a certified list of dozens of ladies and gentleman of reputation in the United States who, in the presence of special witnesses, have spoken in tongues-Hebrew, Greek, Italian and sponen in conguess iten ew, oreck, italian and many other languages, which they were known to be perfectly ignorant of. We have the names and addresses of these persons with the certificates given, and lack of space alone prevents our publishing them.

The whole philosophy of speaking in tongues, too, is now understood. That which was once supposed to be brought about by a special and wonderful exercion of the "power of God," is now known to be produced by "entrancement." In other words, the person speaking in tongues is controlled by a spiritual personage who speaks, through his or her organization, the tongue of the spirit-world or some tongue with which the spirit was acquainted when in earth-life. The tongue may be produced by a celestial being-one of the ancient apostles, for instance, or it may be inspired by a religious fanatic of some kind who has not left the earth a year. In and of itself the tongue proves noth-ing. It may not be diviae in its spirit or character or it may not. Anyway, it does not de-clare anything for the divinity of the priesthood whose flock possess it. Yet these very healings, tongues, etc., are the foundation upon which thousands of Latter- day Saints fall back when the priesthood counsel them to engage in enterprizes which their own judgment woull not sanction. They remember the healing, the tongue or the vision, and think that surely their dictators must be God's priesthood or they would not have received these gifts in the Church, little dreaming that all these manifestations are natural affairs and brought about, in thousands of cases, by spir.ts but very little su perior to themselves.

That which will apply to healings and tongues, applies with equal force to dreams and visions. There are natural laws, as simple as those by which telegraphing upon the wires is brought about, by which our guardian spirits, as well as the loved who have passed away, can impress us with dreams and visions, or by which they can fill us with a portion of their own happy influence.

As to prophecies, they are produced precisely as the gift of tongues. Some one in the spiritlife more or less advanced, who sees a little further into the future, or who thinks he does, speaks his conceptions through the organization of some mediumistic brother or sister. This is the reason why prophecies, which the speaker was fully assured were not given by himself, have so often partially failed in their fulfillment. The inspiring being was but hu-man and therefore imperfect in his calculations. In this manner we can sweep away the en-

tire foundation upon which the absolute priestly system of Mormonism stands. Its claims are upheid by ignorance and they dissolve at a touch. Light is breaking in Utah. Truth is thundering at the gates of superstition ; they must go down, and reason and enlightenment will march gloriously through. And in this Territory-the most iron-bound and mentally enthralled of any spot on earth-will yet be the most independent and daring thinkers the world can produce. Joseph Saith's mission will have a new birth, and all the testimony his disciples have received from the invisible world will yet be found to have been pregnant with meaning and great purpose, although not that purpose or meaning which we in our ignorance supposed.

message with diagrams given me, upon this, while under control, that fully answers the aucstion, why we are now better able to communicate with spirit-life. Original Boetry.

## Written for the Religio Philosophical Journal FETTERS.

RY ELIZA A. PITTSINGER.

Bound, bound, bound !

formed an atmosphere that inaugurated our pres-

ent spiritual dispensation. I have a written

Is an ever-jarring sound, Thrilling o'er, the measured heat Of the country, town and valley, Of the dark foreaken alley, And the dim and eager thronging of the denselya crowded street; In a deep and solemn tone, And a melancholy moan. Comes the harsh, discordant walling of this mournful monotone ! Qh, this most prophetic sound, Mournful, solemn and profound. On the great electric wire-

Of the life-suspended lyre, From each key and thrilling octave rings a most discovdant groanl

Bound, bound, bound ! In an iron fetter boundi!

Ories the toiling child of genius in a web of fortung wound :

Oh, from out his lone'y cell May his soul triumphant rise, and in exultant music swell

From the deepest depths of pain. Where the heavenly germ was lain.

In a grandly-flowing measure comes a deep prophetic strain 1 From the hopeless cell of woe

Such delightfal raptures flow,

That our deepest love and sorrow in a sympathetic glow

From his spirit

Shall inherit

All the inner trath and beauty that his carnest teachings show 1

Let us listen to the lesson, In the glowing words of wisdom that are swelling from his soul.

While the rapture and the thrilling

Of the music, and the trilling,

Shall reflect the crystal beauty of his spirit's inner goal!

B. und, did I say?

Let us list-n while we may,

To the glowing words of wisdom that are swelling from his soul

Let us list to every note

As they float,

On a peal of ringing echoes from the spirit's inner goal !

Bound, bound, bound!

'Tis a melancholy sound,

'Tis a deep, prophetic sound,

When it floats

On the solema-pealing notes,

From the hopeless cell of pain, Where the heavenly germ was lain,

Where the to'ling child of genius in a web of fate in wound I

> Bound, bound, bound I In a silver fotter bound !

Sings the maiden, beauty-laden, As she listens to the swell Of the music and the chiming, Of the chanting and the rhyming, And the most delightful timing Of the eilver marriage bell ! 'Tis a hope-enchanting sound . When the merry peals resound To the blending of the spirits in a union firmly bound 1 When the pealing, Fondly stealing, A'l the future love revealing. In the silver this of feeling, where the soul is foudly bound 1 'Tis a deep prophetic sound, When its jarring peals resound To the rending of the fetters, in a link untimely bound ? To the rending. Never ending. And the most untimely blending Of the hope-forsaken spirits in a web of fortune wourd! 'Tis a melancholy moan, 'Tis a deep prophetic groan, Thrilling o'er the measured beat Of the country, town and valley, Of the dark, forsaken alley, And the dim and eager thronging of the densely-crowded street. In a sad and mournful sound Comes the pealing, Onward stealing, All the fature pain revealing, In a deep, rebellious feeling of a soul discordan ; bonnd ! Bound, bound, bound I Monraful, solemn and profound ! How it thrills along the wire Of the life-suspended lyre; Swelling from the trembling octave in a deep and wall ing sound 1 Bound, bound, bound 1 To a lifeless dozma bound 1 Cries the child of superstition in a web of fortune wound ! From his dark and dismal cell Comes the railing And the quailing, And the melancholy wailing, That along the dawning ages shall in past delusions swell1 From the dismal cell of woe Such discordant echoes flow That our deep and earnest sorrow in a sympathetic glow To his hope-forsaken spirit, Which he truly doth inherit. All in vain the living beauty of the higher light would show ! In a sad and solemn knell The prophetic measures swell In a neal of dying echoes from his spirit's inner cell 1 'Tis a melancholy sound. In a spell of madness bound; How it floats On the solemn-pealing notes, From the cell of woe and pain, Where the hopeless germ was lain, Where the child of superstition in a web of fate is wound ! How the pealing, Onward stealing, All the future pain revealing, Shows the deep rebellions feeling of a child in error bound ! "Tis an omen of despair, Breathing sadness. And a melancholy madness, Through the air! In a measure darkly swelling, From the palace and the dwelling, To the dying generations in an agonizing prayer. Chrichton Hall, La Porte, Indiana, The widow of General George H. Taom-

as has received his life insurance money, \$15,

561.

SEPTEMBER 24, 1870

l bear testimor tuat Joseph Smith received his revelations in this way.

The revelation on Polygamy came on this very principle, and this will explain how it is that the misconceptions of humanity get mixed up with inspirations of heaven, and how it is that all inspirations are imperfect. All revela-tions, even if given by the divinest personage in existenc-, must be more or less human because of the imperfections of the vehicle through whom they are given. In this way it was that Moses, Elijah and others mixed their own cruel and barbarous ideas up with their inspirations, and put out the compound as "the word of the Lord." To pass impressional revelations through a man's brain as in the case of Jcseph Smith, is as difficult a task to execute perfectly as running a pure stream of water through a very muddy one,-they will get mixed. The man's own thoughts and ideas will more or less influence and color his inspirations. Hence the folly of those who worship the Book of Doctrine and Covenants or any other record of Revelations. All prophets from the highest to the lowest are and must be fallible as the vehicles for the transmission of ideas. It is precisely with inspirations as it is with ordinary light.

The light may be pure, in fact heaven's own golden sunlight, and as divine as any that radiates through the universe, but it will be tinged by the medium through which it passes, and become red, white, blue or green light, according to the color of the glass, although it was pure white in the first instance. So it is with impressional revelations; they are the most "risky" things in existence. If given by Jesus himself, they are liable to be warped and twisted in the brain of the prophet or medium. Imagine the folly of the world worshipping and tying itself down for all time to come to revelations coming . simply as thoughts through the brain, as many of Joseph Smith's did! Ancient as well as mcd ern revelations have come in this way. These acts are now breaking on the minds of the Latfer day Saints. They are beginning to under stand that Joseph was a medium, and so far, different from no other. But he had, we contend, a far higher mission relating to humanity than the bulk of such men have. He was however, not infallible on that account. Revelation was transmitted through him on the same principles and was open to the same natural difficulties and liabilities to error.

#### En PHILOSOPHY OF JOSEPH SMITH'S MISSION.

The philosophy of Joseph's mission was simply this: The great Spiritual world were desirous of opening up communication with this earth, in order to bring about the vast changes which that intercourse is designed to result in.

They were about to develop mediums or inspirational people through whom they could talk to mortals by the thousand; and they made use of Joseph Smith, who was a natural, born medium, to raise up a people to assist in this great work. The main thing they expected to accomplish through Joseph was, the gathering together of an inspirational people who would believe in continuous revelation. This great point gained, it was but of little consequence if a few errors were interwoven with his creed, as it was well understood that when communication was once practically established to any extent between the two worlds, all errors could be easily corrected in due time.

TOW THE BOOK OF MORMON WAS PRODUCED.

In Joheph Smith's day the philosophy of spiritual impressions was perfectly unknown, and Joseph Smith was as ignorant as the rest of the world on that subject. One thing that he was particularly ignorant of was the nature impressions or inspirations. In conformity impressions or inspirations. In conformity includes a set of age, before his includes a set of age, before his includes a set of age, before his includes a set of a set of a big of the set of a set of a big of the set of a set of a big of the set of a set of a big of the set of a set of a big of the set of a set of a big of the set of a set of a big of the set of a set of a big of the set of a set of a big of the set of a set of a big of the set of a set of a big of the set of a set of a big of the set of a set of a set of a big of the set of a set of a set of a big of the set of a set of a set of a big of the set of a set of a set of a big of the set of a set of a set of a big of the set of a set of a set of a big of the set of a set of a set of a set of a big of the set of a set of a set of a set of a big of the set of a set of a set of a set of a big of the set of a big of the set of a big of the set of a big of the set of a big of a set of a big of a set of a

CURIOUS INCIDENCES.

## Predictions,-1 young Lady Entranced, LETTER FROM LYDIA H. BAKER.

DEAR JOURNAL-Permit me to give your readers a little spice to the dish that Drs. Fahnstock and Underhill are treating your readers

In the wilds of our Texas Prairie, I have little to offer but the spontaneous growth of a selfmade mediumship, not having had the benefit of magnetizers, while learning the "better way." I am not disposed to cavil about the word, 'Animal Mignetism," and care not what it is called, but I can testify with the old Mohawk. that I am often showed whilst in the unconclous trance, an electrical formation passing between myself and the spirit, producing the necessary conditions.

At one time, the spirit controlling came and endeavored to establish it, and merely formed a sufficiency for me to recognize that the reasons why she could not do more, was in consequence of a derangement in my health, and she stepped before me and laid her hand upon the pit of the stomach and healed me, thereby establishing this magnetic current, then telling me to go home at such a time, for a son would be born to a sister, telling conditions of its birth. I obeyed, and found the message true to the letter.

I could mention many singular cases, but leave them for a little amusing incident, independent of spirit control. When first developing as a medium, I was sitting daily with a very intelli-gent young lady,—Mattie H., and who, though partially developed herself, was a member of the Methodist Church. There was a big meet-ing one on and one night when Mattie H ing going on, and one night when Mattie H., and myself and a married sister and husband, being present, some of the young lady friends went into the altar to get religion, and though Mattie H. believed it more a work of progress, than grace, she went into the altar also to talk to them, and the moment she stepped within the circle of seekers, she fell, stiff and rigid as in a trance. Her sister came to me, to go to her and bring her away. I felt that I could, but feared to face the bigoted audience. I took the baby and sent Jennie. She returned without success, and we sent her husband, and he als) failed. Then she made a second effort, when I refused again, but all to no purpose. It was getting late, and I resigned my little charge, and went myself, though all eyes were turned upon me, as I had to pass nearly the whole length of the aisle, to the altar, and all gave way as I neared it, as if expecting, they knew not what. The moment I touched Mattie, her muscles relaxed, and I helped her first to a sitting position, and then raised her to her feet and led her out through the crowded house, she leaning heavily upon me, unable to speak, until a few yards from the door, when she exclaimed, "Oh! Miss Lydia, I am so glad you came to me. I wanted you to come so much, for I knew that you could relieve me, though my own efforts were all in vain." I asked "Did you know what was the matter!" She replied, "Yes; I knew I was under spirit control, that you could remove." I had often been called by my spirit monitors,

a controlling medium; and very often controlled spirits that had her under influence ; and at one time given a power over one controlling her, that was fearful, but at this time, I was in my normal condition, and made no particular cffort of will to demagnetize her. The question is, what did this, if it was not magnetism in mei

And again, I have been showed another species of magnetism, that is designated "Planetary magnetism," and have been told that it is also a process of growth, at first lacking force to reach out from our Planet to the spirit sphere surrounding it, but increasing in the evolutions of time, until it has met a like exhalation from the spirit sphere, when the two commingling,

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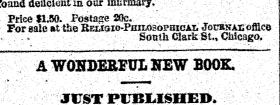
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# RELIGIO.PHILOSOPHICAL JOURNAL.

## Written for the Religie Philosophical Journal. Harmony-What is it ?

Letter from Veritas Number Two.

DRAB JOURNAL :- I wish to be held personally responsible for what I may say in this article, for it may be that many honest co workers must, and will, differ with me widely in my practical application of the above term. A sort of leader in one of our spiritual papers has so arrested my attention with its manifest significancy that I feel to ask the question at the head of this article. Each one of course will define "harmony" from his own conception thereof. But to the article referred to, which is a quotation from the Preent Age.

The writer says, "Each one of our papers are answering the demand which brought them into existence. The one thing most desirable is that each shall, like the pioneer, cavalry, infantry, and artillery corps of a grand army, move forward is harmonious action against a common foe, and victory must ensue. If we find that by accident or misapprehension, as is sometimes the case, any of the sub-divisions of the army are producing confusion by attacking each other instead of the common enemy, the wrong should be at once righted." Now, all this at first glance may look plausible, especially to the superficial observer : but couched in this fraternal language lies the whole kernel of the position, and no illustration could have been selected running so entirely counter to the real harmony of our cause as this. We are told that each one shall, as " the one thing most desirable," become one of "the pioneer, cavalry, infanty, and artillery ccro<sup>3</sup>, move forward, etc." Unpopu-lar as it may make us, we beg to dissent from any organization of forces which must inevitably carry with it the very mistakes and usurpations which we are constantly ascribing to a "common foe." For our life we cannot look at this little clause, but presto-up pops to our curious vision, the little Majors, Colonels, Brigadiers, Captains, and a big General somewhere, who must toot the word of command, and see how the rations are dealt out, court-martial the insubordinate and promote his friends, go to Washington and have a good time with the President-if one can be found in such a state of things,-and be feasted and feted at our expense, &c.

We are always treading on somebody' toes, but it is only to get a hearing. Now, did our heautiful heaven-born philosophy come down to us in a military garb? Far from it! It came to tear away the pomp, and pride, and tyranny of servitude. When shall we hear the last of this "grand army" scheme? When shall we be as ready to meet every "foe" in our own ranks, as out of it? Every movement made with a view to hold our resources and opinions in subjection to anything smacking of

a military surveillance, will prove abortive. Only think of the Nazarene and his pentecosted followers coming into rank and file 'under their leader, and moving forward" in harmonious action" under such a system. It is one of the greatest b'unders to suppose that truly inspired men and women of any age can do it ! No. "Harmonious action" consists in letting each liberated soul follow its own "Holy Ghost," and accomplish its own work. If we may accept the record, the apostles were sent out on their separate missions, and they were to go through " all the world, preaching, etc." No Pope, no General to put words in their mouths, but each led on by the Spirit, freed from all codes and creeds of ambitious men. The very root of inharmony has laid in this attempt to General our forces, and convert it into an army. Had the time, means and talent expended in an attempt to proselyte to a leadership in our ranks, been devoted to the quiet, peaceful, and discret unfoldment of our inspirational powers, what a work might have been wrought ! The blessed angels, when left alone, have thus far carried their mediums along to the proud summits of victory, triumphant against the combined hosts of bigotry and persecution ! Talk of calling A. J. Davis into this "army," or Dr. Newton, C. Foster, Emma Hardinge, our marvelous Cora L. V. Tappan, Fannie A!lyn, Addie L. Ballou, and a host of others ! Who will hold the roll of red tape by which they are to be promoted ? Who, with only a feeble tapir, lit by the flint and steel of decaying usurpations, dare talk of giving a place or protection to these burning quenchless lights of our heaven? Why don't we put the fertile plains and towering mountains, the whispering woods and billowy waters of the great deep, into our little puny limitations, and tell them they belong to our great army, and must go as we like? Just as inconsistent to plant men and women on cur own individual platform ; as if we should thus address the boundless being of a God 1 Every step in this movement shows how far short concervative organizations have fallen, when compared with the distributive, apostolic, and widely diffusive energies of Mediumship. Men and women; yea, babes and sucklings, touched by these silent fingers all over our fair zones, even to the icy barriers 'of the arctic,what poor, finite endeavors could have begun such a leavening of all human institutions? And taking the whole work of so called organic co-operation, has it ever made any advance in securing this *Harmony* which is rung in so many varying chimes ? Our thought and feeling upon this subject may be imperfect, but while we love peace, while we feast upon the true harmony of the soul, we + have never found it in compulsory codes, and do not believe it can live in connection with any real or implied subjection of our inspirational nature. It is true, we want order, system, and quiet, fraternal cooperation, with a healthy modicum of the real; but when we are required to sacrifice cur private judgment, our individual sover-eignty, to the cflicious dictum of another, "harmony" is out of the question,-and though we may submit for the sake of popular expediency, the soul revolts from the chain which is thus forced upon it. Or, if not thus hostile to the measure, it consents to a stultification of its own sense of right, and allows another's judgment or, perhaps, selfish choice, to still the sacred monitions of conceience, and thus furn the channels to the usurper's account. The present apparent. inharmony of action belongs only to the material side of the subject. Take away from every one of us the possibility of controlling a dollar, except what we have earned or may earn by fair, honest, legitimate labor, and nearly all this cry would cease. We should be forced to fall back upon our own individual resources of body, mind and inspiration. It would prove a most lucrative and honorable investment, too, where we were not taxed, conscripted or damned into a volunteer service in this most nawieldy, if not Quixotic undertaking, standing the name of "Grand Army." Besides, place is about not be obliged to levy upon the band of workers every little time, and Ty favorable opportunity, for supplies; and the small cost to support a grand army, Booth as small humiliation to pay for reast beef five an while we are fed on bone soup! Mond between while we are fed on bone soup! Mond beth.

## the "Grand Army," and officially running in upon our previously advertise' appointment, Why don't you harmonize with us ?

Slid a tall, long bearded brother, trying to get control of our hall, engaged some two months previously for our exclusive labor, --- "Why den't you harmonize with us ?"

Said a letter from the General's Headquarters, Why don't you harmenize with us ?

Now, let me ask, can one of these advocates of "harmonious action" prove to us the possibility of agreement under such circumstances? We may as well own that we do not believe in a "harmony which demands complete servility on one hand and gives complete control on the oth-

If, as an excuse for organic effort, it is asserted that we have no centre without it, or that many little societies have stranded on the sands of disintegration, - we still reply that we are se-cure only as we trust to an individual centre, and learn to navigate our own craft. We have learned this by experience, and feel that local. and individual needs are rarely or never supplied outside of themselves. S) rapid, too, are these changes, at present, that we look for disintegration, and, furthermore, we prefer it, as of infinite value to us, seeing it demonstrates the u ter im possibility of monopoly under the new order of things.

We hope that every "old bottle" of the mouldy past, which is lugged in as a receptacle for the new wine of the kingdom, will burst instanter ! We are perfectly willing our leaven should run foaming into the homes of the hungry, even if it goes by the pennyworth. And we like the little mills of God, which, in almost every home, grind surely, and give the unadulterated article. We like the harmony of countless voices all astir with the pleared former of descending inpira with the glow and fervor of descending inspiratiou! We like the tiny rap and mysic touch which have already vanquished the "common foe" and compelled acknowledgement in ecclesiastical courts and councils all over Christendom ! Pardon us, but the wri e: of the clause referred to, talks us, but the wri e: of the clause referred to, talks as if he was afraid, and like the renowned Fallstaff must pr pare to show fight! My dear sir, Rip Van Winkle could tell you the "common foe" is already a prisoner! We don't build any more churches! We don't want any more colleges now for the special purpose of priest making ! We pray for the time when armies shall be disbanded, and red-tape go to the rag-man's! But we would like red-tape go to the rag-man's? But we would like a spiritual jubilee, when every one will bring a hearly clasp of the hand, a warm heart, a brain pulsing with the tremulous viorations of true b otherhood. We would like to harmonize with all true lovers of "peace and good will to men," in those sweet and gushing melodies that roll up from consecrated hearts to the ears of our faithfui guides, God's ministering spirits 1 We would like to wave aloft our banner in that grand procession of souls, whose redemution forever, forbids the of souls, whose redemption forever forbids the narrow regimen of authority other than the choice and authority of the soul. Yes, we can harmonize with every note in the scale of such a jubiles!

When shall we have such a spiritual reunion, and leave out entirely this bane of true inspiration, this cause of inharmony? "And there arose a contention among them who should be"-Captain General.

## The Question.

The Hulls-Wore they Preachers?

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perfect breath. Piesse se.d me six dosen boxes more by express. G. C. D. The Positive and Negative Powders should be in every family. Yours with gratitude. Dr. W. I, V&SCHLIUS, Magne to Hester.

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"When I was in Holyoke, two years this summer, Z "When I was in Holyoke, two years this summer, Y heard a man say that your Positive Powyders had exact the lives of two of his children one of which had the **Dipiheria**, and the other the **Croup** There are eminent physicians in the place, and he had three or four in attendance on the child with the Croup They said the child could not live until morning. He, however, knew the power of Spance's Positive Powders. There was an agent for the Powders who lived eighteen miles away; so he, the father, went to the stable, got a team, drove nine miles as fast as possible; loft that, and got another team. He sot back before daylight with the Powders, and gave the child a dose. He said he could see their effects soon. About 10 o'clock the doct, r came in, and said: 'Your child is better"

'Your child is better" Answar: "I know it" The ductor said, 'Keep giving the medicine. I think your child will get well. I never saw so sudden a change in my life. 'I did not expect to find him alive." The father said, "I am going to continue the medicine, " but did not tell the doctor what the medicine was. The child did get well, and I saw it. The above is just word for word as he told it. His name is Houghton; and he doclares he never will be with.ut the Powders ag in "Mrs. Orlin Pratt"

SEPTEMBER 24, 1870

nonnce him as a Spiritualist, declaring that he was never a first class Adventist. The leading Adventists in Dansville, New York,

openly say that they were "disappointed in their man." However that may be, we know not, nor do we care. This we know. We met him, we whipped him in fair debate, and can do it sgain. By the way, are there any of the prophe's of Ad-ventum who desire to tilt with us for truth's sake, or our favorite resolution.

on our favorite resolution : "Resolved, The Bible, King James' Version, sus-tains modern Spiritualism in all of its phases and teachings."

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## Written for the Religio-Philosophical Journal.

## Angels' Visits.

## BY REV. SAMUEL W. DUFFIELD.

Some brief, sweet smile, Which gladdens us erewhile, And cheers the labor of a weary mile.

Some single word. Which now and then has stirred Onr spirits with a sense of strength conferred.

Some clasping hand, Whose worth we understand, When friends are few and famine walks the land,

Some hope, whose ray Lights up a darkened day, And calls us into praise while tet we pray.

For, ever so The angels come and go, And fold their arms around us ere we know.

And heaven is near, Because a message clear Drifts down through dimness of our amtosphere.

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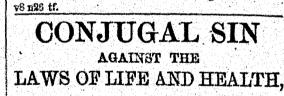
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