88,00 PER YEAR IN ADVANCE.]

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

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## CHICAGO, SEPTEMBER 24 1870-

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# The Bostrum.

### Mecture

By EMMA HARDINGE, NO. 21.

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

NEW MINISTRY. CHRIST THE SPIRIT. expressly for the Journal, and secured by Law, by Henry T. Child, M. D.

Law, by Henry T. Cance, St. 20.

Great and wonderful Spirit, thysell unknown Thou who dwellest alone, whom we know not, only that thou art the God, the Creator, the Alisuatainer, the Wise and Wonderful, the Councellor! We invoke Tby presence and inspiration this hour. Surely Thou hast opened the eyes of the eer of old and revealed to being planes of the coming of the Kingdom. Surely, 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 piliprim, looking up to the blight, that bright and glorius light, which floats before the eye of every living creature, from time to time, and shows us glimpess of the coming kingdom. We are pigrims in day, pressing on to the bright shores, where we deem we shall enter upon that kingdom; but we love our earth; we love time beings who are toiling with us up the paths of mariyrdom, and day by day, we pray, "Lord let thy kingdom c.me." Give us light to discover the dark, even this hour.

Ob, Thou great Spirt, Who filloth space, Thou Whose pressured oth consecrate this piece and make it a temple dedicated to the Unknown, Whom we call God, be with up this hour! Lot the light of Thise inspiration fail; upon us and heims mo on step nearer to Thy besed, King-hims mo on step nearer to Thy besed, King-

LECTURE.

The new Ministry: once more we will the systems of the past, and trace out the prints of wis of the past, and trace out the prints of wision in the ages, that we may be to discover how to guide our birks, how to y to discover how to guide our birks, how to y to discover how to guide our birks, how to y the to the prints of the

that is to roll away the tombatone from currisative, 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 be! 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 bars to us to-day?

Of the historical personage I have nothing to say. We who have dared to think, have learned within the last few years that the polaries of God incarnate, cannot be reconciled with the diesa of total depraying, of e'ernal pushment, and all the various dogmis enunciated by theological mystics. All these proceed from man's attempt to you emaltze the worship of the puresy nature, into oil besthen theology. It is needless for us to roll back the currisin of the ages, and point to the time when man, in "Search of d." questioned of this power, whose he was: whence he came; and whither he was glong? He could obtain no answer to the craving dent und for knowledge,—now asking the fair scriptures of the syles; now then first herepet the volce of the

ris woven.
R matters not now for us to inquire of that
ower in every nation that came to supply a

is in at us by the birth attributed to it; that we are born pure, through allegory of the pure virgin, the rms of life that could be accepted, orn with the angel overshadowing t and hollest conception of the

water 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 paternity is rom God, age, even so it is God who is our Father. Mun and woman

my knowledge shall become faith, and my faith shall re-create and ciange the face of this evith of mine, for all things are possible to the spiritand. he showed us, too, the wisdom and the necessity of that beautiful liss by which we should be are such others transgressions, each others strongs about the same that the same the should be are such others transgressions, because the same the same the same that the same there is sorrows; how we should suffer for one another. In this he taught us the fact that we do suffer for one another, and that wherever there is sorrow in the wild, our hearts throb in response to it; that we cannot each yet these things which are imposed upon all humming; that whether our brother corrows or rij toes, we have each others treepasses, must sorrow or rij toe with him.

There is an which he taught, that there is an investible and the sample of the superit, that there is an extended in the day of our Gethermone, we shall all kneel there some day; there are legious of angels, who could remove the proposes of infinite wislom, not even to avoid a culvary.

He prayed not to Hs Pather to send those legions of Angels, although he knew they were there with their power and might to rave; mighiler than we can conceive of. We dare not pray that the cup of our own discipline shall be removed by these.

He taught us that the wild for all men. What is the meaning of this mysterious sentence? What lathis? Why is it not, that very dark hy martyning is for the instruction of all markind, in the great principles for which they lived and died.

We know that not a single tear cun fall, and that the very hairs of our neads are numbered; not an all the lift of an army her principles of the risker and that the very hairs of our neads are numbered; not an all the lift on a prish; not a single lift of the risker and the control of the single in the fall can prish; not a single tear can fall and the the meaning of the single in the single i

d and d'ed.

Ve know that not a single tear can fall, and
t the very bairs of our neads are namberel;
a single li'y of the field can perieh; not a
g'e sparrow can fall but what the whole
in quivers, and every death and every
tyrdom is good for all, and when one is
a lifted up by firmness to principle, all are

# Arontier Department.

2. V. WILAO

Entered seconding to the ast of Cong ess by 8 S DISCUSSION, AT FOND DU LAC, WIS.

ntiomen:
I will begin with the important point of pinit Photography, which my oppment calls a unbug, and shall give you the evidence of nother witness; and read a letter from one that as not a Spiritualist, but told the facts.

one was ever taken of her during her life, that it could not possibly have been reprosced from any other, as is the case with all 
I sat as I would for any other picture, not be 
wing in the truth of their being spirit forms, 
it rather suspecting they were produced by 
the picture of the picture of my mother or son, 
said nothing to the operator, but quietly 
stohed the operation. I could feel the pressce of some influence near me, and when I 
we the picture developed, I no longer doubted, 
recognized it on the negative plate. That 
late the medium in the excitement of the mocast, let fall and broke it in pieces. I fell prooked, but kept quiet. I sat again with no reatile, the fall and broke it in pieces. I fell prooked, but kept quiet. I sat again with no resee that the time, and that is the picture I now 
ware. I afferward got one of my son, the not 
sorrect a picture or likeness as mothet?. 
There is nothing strange to me in the process 
ow that I better understand the matter of spirit 
resence. They undoubtedly have ma'erial 
rma, spiritualized materialism—not gross buda like ours—and as the rays of light that ach 
the tensitive plate are the invision errors 
as like ours—and as the rays of light that ach 
the tensitive plate are the invision errors 
to so to speak, sisilly to the camera, or within 
the focus of the rays that print the picture on 
the same that as possible, one a smaller by district 
orm standing within those rays, invisible to ma, 
the source of the rays that print the picture on 
the as excitive plate are the invision and 
same the paragraph of the 
common of electricity, with which they 
sabion themselves as near their appearance 
thile on earth as possible, so as it saure us of 
the read of the head, for its rarely that any distinct 
orm or outline of their figure is given. In that 
support, they are to taily unlike pictures is a 

as and it was that peculiarity that, first drew 
and it was that peculiarity that, first drew 
and it was that peculiarity that, first drew

patent into spiriture, or want incited, vigard to the "assertion of E V. William to humber of Spiritualists who is the humber of Spiritualists who is Athelsts, it is not a mere assertion, seally sequested with hundreds, and many whose names are familiar to all. Dr. Gardner, Col. Prince, Judge Education of the Color of Hare, Dr. Dr. ver, and hundreds of well known, were Athelsts.

here is not a variety of opinions in

ety of opinions in

the cart's we he carried by lav's ble power, or aids, and witnesses trailed to the same, and Mr. addek & says it is not so, and he did not witnesses. The same was all trailed by the same was all the same

8. "A death scene converted Mr. Wilson. 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. Total seen by one, can be seen by another."
This position Haddock overthrows by his own argument in a quotation proving Bunnembulium, Memerson, Psychology, and Clairvoyance, and his demission of the facts of Cairvoyance, in the blied-folded party who in a clairvoyant state saw the contents of a globe or box of which he nor any one present knew angibing; the story of the Queen Marying; the Ratus seen by Clairvoyants, and by mo one ejee. All these but overthrow his last argument; disproves,—firs, his statements of halucination; second, of collusion; third, that what one can see in the light, all can see; fourth, that these things are his unblief, to the contrary notwithstanding; fifth, that the foundation of Softrushma is Somnambulium, Meameriam, Magnetism, Electricity, Psychology, Biology, Clairroyance, and powers not understood in man, and no spirit about if. All of these we kaccept, and affirm that in every case of we'l defined memorism, or animal magnet ism, or clairvoyance, or return of the spirit in 'revival meetings, or in conclous death scenes, they witness testifies to seeing spirits that no one else present can see.

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

10. "The Spiritualista claim that these things are not explained, but the works are not explained, but the works are not popuffar." "Momental magnetist claim that these things are not explained, but the works are not popuffar." "Momental magnetism, Comb's are not explained but the works are not popuffar." "Momental magnetiste cl

C. 1451. A D. 32, 1483 years after the death of M see, he appears to Jenus and John.—Molt. 17: 3 Then I read in 7501, chapter V. that a said a see that a see that the see that the said and the see that the said and the see that the said as a see that the see that the said as a see that the see that the see that the see that the see that all the phenomens of Spiritualism. I all the see that a dock, I find the selectific and moral basis of Spiritualism. I as for the see that the see things.

In Gregory and other authors quoted by Haddock continues to read in the see things.

In Gregory and other authors quoted by Haddock on the selectific and moral basis of Spiritualism. In Spiritualism I faid the law dominants. I have no doubted of themselves, manner to see the see that the selectific and moral basis of Spiritualism. In Spiritualism I see the selectific and moral basis of Spiritualism. In Spiritualism I see the seed to overthrow all government, and build up a theory them. If he saints them, the shie is a work of fiction, and of no value to man, and Jesus an importor, God a delusion, and religion an myth.

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

Ha id tok quoted (he says) from many different authors, to prove the looseness of the marriage relation among britualists, and that the polythualism. Jesus did not censure the woman found in alo, but said: "Neither of 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 have.

We will again turn to the B ble for the div

should continue, and curse the the world with a six of the world with a six of

subject, which were lying water.

(He also read many quotations to prove the power of Od Force, seamsmbulism and psychology. Quoted from E-mms Hardings, Lezie Doten, and read an lave cation from the Barkner or Liour, effered to both good and bad solidia.)

Doten, and read an 13 vi both good and bac spirits.)

A man lost a drag-tooth, and went to had st night thinking about it. In the night he stose in his sleep, went out to the field, over the new plowed ground, picked up the tooth, returned to the house, raised the door s'one, 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 hambulism only,—and it shows the powers of hambulism only,—and it shows the fires in

the stone. There was no spirite about it,—som nambulism only.—and it shows the powers of the human mind. Oy. I always made the fire in when I was a got my kindlings all ready at mindle, and it shows the powers of the human mind.

When I was a got my kindlings all ready at my control was a state of the match. The match and it is made that the match and it is made that the match and the state of the match and a state of the match, and as do not match a state of the match, and as do not match a state of the match, and as do not have got the kindlings. I cou'd have done it this morning." She replied, "My son, you did it your self; you got up in your sleep and did it."

I was not controlled by any spirit, but was in a soutnambulic 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 pisaoned by the water she drank, and had every symptom of being poisoned. The physicians saw her conduiton, 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, imaging they have various diseases; I are swallowed some animal—a toad, a make, or a something, and are going to die at such a time, if some efforts to arouse them from this candition were not made, or to deceive them as to the time; also to actuate them from this candition were not made, or to deceive them as to the time; also to actuate them from this candition were not made, or to deceive them as to the time; also to actuate them from this candition of under the same and the such a time, if some efforts to actuate them finds of these them as to the time; also to actuate them finds of these h

here, it & Sussued, 9: 9: 10: the sum of the construction of the sum of the construction of the constructi

It their wives. I think a divorce is much betler; 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 seven
have materally thrust upon her, and when all
love for her habin of a form from her beard, and
se still is his wife, the lives a 1 fe of adultery.
Better for her had she never bean married, but
since she is married, as had better leave and
sin no more. It soot this the Christ, "30 thy
way and sin no more?"
The extracts does not suppresent the idea of the
great body of 8 piritualists. With the masses,
the true marriage is a blending of the soul, yet
seeva an individualized buing, owning themselves, and holding the happlaces of each other;
the supreme law. A marriage formed upon
fashion and money, the only basis of inscrease, is

selves, and holding the happiness of each other, the supreme law. A marriage formed upon fashion and money, the only basts of interests, is no marriage, but a sin, and the effigiring 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 at liberself to any man, and then, when the marriage is formed upon the right basts, that of true unselfab love, there will be no divorces needed. They will never be called for. The lible sanctions marriage, yet Paul says a man that does not marry, does better. These quotations that you have listened to, masspressents Spiritualism, as much as this text misrepresents the state of the same of the same than the same of the same that the Oseida community; they are not Spiritualism, as much as this text misrepresents the same of the same south. He same same same is that dates her with the same leaves her to but the with the rough all Mrs. Be property, gets a divorce, takes the children and leaves her to be the with the rough and contemp. What has leave out in the world adamaged article, to mest corn and contemp.

sister woman, until there is a coroner's inquest, and another grave in Potter's field, buried there without a friend to moura her loss.

We want this changed. Let him suffer too, if the punishment is just, but like Jeaus we say:

"Go't how and ain no more."

Hotdock has quoted from the Universe, once the Coicagoian, as a Spiritualis 's paper. It It never was a spiritual paper. It was started in Chicago, open to free thought,—never was mora than semi sofitual.

badly and yet of interests the curse of divorces.

About secret societies among Sold unlists, for the purpose of overthro ring our government and establishing a theoracy, I know nothing about It. I know of no secret acciety of Spiritualists. I belong to no secret society. I know of one trial to organize a secret organization, and it was voted down, and victed out, and that is the only one I ever had any knowledge of.

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 fire in one house divided, three against two, and two against ture.

"The father shall be divided against the son, and the son, against the father; the mother is glues the daughter, and the daughter against the mother; the mother in law against the daughter in law, and the daughter-in-law against he mother. In law, and the daughter law against he mother. In law and the daughter law against he mother. In law and the daughter law against he mother. In law and the daughter law against gainst is separating families. dasgher in law, and the daughter-in-law against helf mother in-law."

That is separating families with a vengeance.

Mist. 19: 29.—"And every one that hath for sixten house, or brethren, or sisters, or father, or mether, or wife, or children, or lands for my names sake, shall receive an bunded fold, and shall inherit everlasting life!"

That does not separate the husband and wife only, but the mother and child, the brother and sister, and the great inducement of eternal life is the reward of aparation.

Jesus saye, "I do not come to create peace, but division;" and now forsooth, Mr. Haddock, the church, the ministry must say that Bpliftualism is the cause of the-separations in lamilies. O consistency, thou art a j-well t And now they will rise and say, leve your wives; live together; du't separate, but here is their Bible—what does that say? And Spiritualism, only twenty two years old, is the cause of all the trouble in the domestic relations.

Des the B ble misrepresent Spiritualism? No; that belongs to the church, and there is its teachings in regard to donastic relations. Our claims are open to the world. How is the state of the marriage relation to day? O'rer twenty thousand divorce in five years, and not one is ninety rise are Spiritualists. It is not confined to any one sect or religious denomination, but there is quite as much in the Mithodist Church, that are divorced,—such as Leswart, minister of the Methodist Church at Warss; and Bishop Omderdank, also divorced. Dil Spiritualism do that? Hundreds of ministers of the Gapel yet, and not Spiritualists, and some of themal it their wives. I think a divorce is much better.

Haddock has quoted Carry Lewis, in Cieveland, that a woman should be free to choose may be a consequence of the cooked or consequence of the cooked or colone or them lit their wives. I think a divorce is much better.

ity, and leave younger affolia, How many younger affolia, How many younger affolia, How many younger affolia, Chart been married ten, twelve, sixteey years; my nife has borse me a namewor of children she has lost her bloconing color, and or children and rounded form that I once loved and admired and her step has lost its elasticity. I see a young and bloconing be suly; full of life and vigor, as say, there is my affinity. I made a mistake; i as not truly married to this one now called my wife it is a sin for us to live together in this relation and i must go to my true affinity. So I leave m faded and broken down wife, and take my bloot affinity, and when her che k fades and b the affinity, and when her che k fades and b the complete of the state of

The second does not ten mes, and does not ten mes, and does not ten mes, and difference between thit law mes divorce laws of this day.

Mr. Wilson easy he never was magnetized measurerism is somnambolism, and the isdividal measurerism is somnambolism, and the isdividal measurerism is somnambolism, and the isdividal measurerism is somnambolism.

de the idea of a personal God, of any o whom you are accounts in, and what no constitution of accity? The acters what to not of which Mr. Wilson is one of the cd were need of God 18pirit make worlds, I moons for him, and govern the whole and all roads.

d moons for him, and govern the whole e, and all space. closed with quotations from the BANNER ar and the Educator.)

## NEW YORK.

recredings of the 15th Annual Meeting of the Priends of Human Progress of North Collins, Beld at Hemlock Hall, Brant, Eric Co., New York, August 26th, 27th, and 28th, 1870.

A goodly number of frierds having assembled, the meeting was call do not by Nathaniel Tucker, when Geo, W. Taylor was chosen President; Levi Bowe, Vice President; Miss Sarah S. Tower, and W.m. II. Candee, Steretarles. The Provident noned the meeting with a few words of we've m to those present, and in a manner peculiar only to dimedi, genial and pleasing, announced once more that cur platform was broad, and free as broad, siving opportunity for any one to speak, and cordially inviting all to take part in our meeting.

Mr. Henry read one of J. C. Whittier's poems, communicing, "Oh, sometimes dawns upon our sight."

or sign.

Song by Mr. ElifClark and choir.

1br. Kayner's name being mentioned by the resident, he came forward and read an originproof, entitled "The as, irations of the medi-

proof, collided "The aspirations of the medime,"

Lyman C. Hywe arose and-said:

"I am not here to talk, but to listen. [His
callt is very poor.] He wished once more totalk into the kindly faces of those friends with
hom in other days he had as sciated, and in
esfaces of those dear friends who in the hour
suffering had stood by his aide when he was
addring the severest availet his lite had ever
nown, yet that suffering, when his soul had
cen thrilled by the power of human divinity,
as sweet to remember, and never should he
rged the cherished ence he had met in old
enaleck Hall.

Song by choir. Adjurned for an hour.

AFTERNOON SESSION

ed by singleg, "This world is not a fletting

opened by single, "This world is not a fixeling show."

Dr. Kayner remarked, "that there is a purpose in everything, even in soffering. If we would be reliath, 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 Weeley to Theodore Parker and Miller. He requested the sudjence to sing a verse of that good old hymn, commencing, "Come Holy Spirit, Heavenly Dowe." R fuest granted.

"The Miller dream had been no reality when his good old Caristian neighbors on a Sabbath morning had found him driving nalis into his barn. His had throwar 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 neutre unto his God. He had now got into the spiritual results, and cond come back and testify to mee. He had dared to fream of this, even in the form; now he Arace is one of the conditions of the resident for further communications from spirit friends. Mrs. Clark (entranced) asked that unvitations be sent to Walter Wood, who passed from this life, July 18, 1860.

At this time Mr. Beals appeared upon the stand, and after a beautiful invocation and dressed.

is time Mr. Beals appeared upon the and, and after a beautiful invocation, addressed e audience about ten minutes in a very accept-le manner, with words of cheer, and carnest hortation to works of kindness to humanity, at by Mr. Henry, "D) good, whenever you

Mr. Gaylard (entranced) occupied a few min-

Mr. Gylard (entranced) occipied a few minutes.

The audience, by request, again as any the hymn "Come, Holy Spirit, Heavenly Dove."

Then Bro. S. C. Howe, by the carnest request of many, came forward, and for nearly an hour his hearers were gilent and attentive listeners to his noble words ab 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."

This was a very pleasant moroing,—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 suffects, a general good feeling prevailed, and every face indicated the pleasant anticipations of the

a. m., by Mr. L. Brown, vice results, was metroduced 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 nomenting in the future. Spiritualism meant realization—demonstrated facts.

After an explanation by the Vice President, respecting the name of this meeting, Mr. Gles B. Stebblas spoke of the beautiful landscaps orenery 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 freedom of thought, in liberal ideas, in catholic liberty, they are with as to-day.

His spoke Relingly of the death of Henry C. Wright, of whom he had heard in his boyhood as an Abolituoust and reformer. When he flag saw him, he expected to see horns growing out of his bead, and hoofs upon his feet, but found him to be sman. He had heard the same thing of Wm. Liogd Garrison, but found him to be one of the most gentle and charitable of speak-

can be most gentle and charitable of speakers.

He had slways found this meeting to be price incontrovertible, and produced a protound imposed to the control of the contro

Song by E i Clark.—" Our Pilgrim Fathers.
Af cr a few remarks by Dr. Kayner, the Preient and Mr. Stebbins. "The evergreen mourias of life" was aung by the choir, closing thorning session.

APTERNOON SESSION.

APTERNOON SESSION.

Song by the choir.

Nong by the choir.

Nong by the choir.

Song by the choir.

None choir.

Song by the choir.

Song by the choir.

He said Caristianity was put on the outside, as with a white break, and required repeating every spring. There was no religion except in releasing development. Modern science was the highest form; his Gcd-was within himself. There ould be no God outside the consciousness of the individual. He had seen, heard and talked with the departed spirit of his mother. If the mother lived, so must her child. Sover the lies of love between mother and child, and the biance-wheel of the universe would, and God himself is dethroned. He knew that his mother yet lived, and the thind hear to be read and God himself is dethroned. He knew that his mother yet lived, and the thind hear to be read to be considered in the control is broken and the mother is separated from her derling child. So tunching, so tender were his words, that we beheld the glistening test 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 isc. Ged himself held one every twenty-four ours. We shall be men and women hereafter, and our usefalness there will depend upon our

elopment here.

Song by Mr. Beaus,—"A motto for every man,"

J. W. Sevier being called for, responded with a few earnest words of cheer and hopefulness.

A short c merence was then held; time occupied 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 M

Conference 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 of peace.

Closed with a song by the choir,—"Angel other."

Mother:

Invocation by Brother Sovier.

Glice B. Stebbins shly entertined 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 Lycoum children were preparing for recitation; which they performed with credit to themselves, their teachers, and our meeting.

A few words by Goo. W. Taylor, and A. A. Wheelcek, closed the session with carnest remarks in behalf of Jyceums everywhere.

LAST SESSION.

marks in behalf of Jyceums everywhere.

LAST SESSION.

Opened by Mr. Siebbins.
Bong by Mr. Besls.
Lyman C. Howe then look the stand and, though suffering from bodily infirmity, clusted the attention of the audience for as hour, which filled every seat, and thousand were unable to enter the hall, there being on the grounds not less than four to fave thousand people.

Mrs. Heze, clairvoyant saw children clothed in white, with bundles of flawers in their hands for the children here; also gave a brief communication from Mrs. Scoth (mother of Cora), thanking Mr. Taylor for the kind word he spoke when her body was consigned to the tomb. Sea also saw other symbols which she mentioned.

Mr. Brown then introduced Geo. W. Taylor, as a speaker to close the meeting.

After a brief addres, he closed by saying:

"It is with higher hopes, broader views and deeper emotions, that we part; but there is no sadness 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

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

MISS BARAH S. Tousey, WM. H. CANDEE, Scoretaries.

# Zhenomennt.

THE SHERMAN BROTHERS.

Startling Manifestations-Spirite talk in Audible voices,

LETTER FROM J. R. SCOTT.

BR THER JONES:—Thinking a few lines from this point might be acceptable to some of your readers. I proceed to give some items that may interest them.

Yesterday, in company with a friend, we visited the celebrated Sherman Brothers at there home in Chatham, a small hamlet, north west of this city. After a pleasant drive, we rechect there, and found the brothers hale and hearty. The father and one of the brothers had just returned from a short tip in the country. We had a brief talk with one of the leading spirits of this ired, and through the older brother son after our arrival. R may be proper to state that we were xeclived and treated the the kindest hospitality, by the families of Father and Brother Sherman. In the evening, we, in company alter our arrival was a received and treated with the amount of the control of th

LETTER FROM DR. DAKE.

His Views in Regard to Mediumship.

BROTHER JONES: —The spirit moves me to speak brough the columns of your valuable Journal, shich is gaining many warm friends and attentive

the reformer and sensor and appeared our motto forever!

Physical suffering, too can only mur the material temple, making it a more faithful exchanger in the batwelling spirit, the immerial mind, "the

rial temple, making it a more interior variety of the however within you." Then it us pray that our however within you." Then it us pray that our however within you." Then it us pray that our however within you." The it us pray that our however within you. We should sole seek to draw our institution from alcohol, tobacco, the and coffee. We should also seekew excessive meat diet, pepper, mustand, spice, ct. Retire carry, take a prouge ball every morning, daily exercise in the open air, avoiding all theological discourses; but should not full to read the Journatt, as well as other spiritual papers and the Journatt, as well as other spiritual papers. A few words on the much mooted question of healing Although Nature, ever honored be her skill, is-the great physician still faithful axill iries are essentially-accessary. The true and successful physician should have a knowledge of the human organism, anatomy, etc.; should acquisit himself or herself with the difficent school of practice; the manufacture of the control of the cont physician ministering to the ministerior to this glori, us state of epiritual Let all a pire to this glori, us state of epiritual availation.

Let all a pire to this glorium state of spiritual exalitation. But, changing the subject, there can not be found along the banks of the fock River a face country, with better water prvileges and more beautiful-towns than Boloit and Rockford. There are many Spiritualists here, but owing to lack of zeal, and weal on harmony, their once if surishing so lettle and the subject of the

hearted, ever standing firm, to win and wear the crown.

Next Saturday and Sunday, there will be a gathering of the lathtul, at the Elis Set lement.

E. V. Wilson, Femiles, and other speakers, are capected to be present.

E. V. Wilson, Femiles, and other speakers, are capected to be present.

E. V. Wilson, Femiles, and other speakers, are capected to be present.

Early the set of the second of the second of the second of a patter state. Their spokessmin is an orthology missister. His cry is:

"Come, ye sinners, and have all your slow washed away by the bood of Jesus."

Good heavens! can it be that such biasphemy can be tolerated by live Americans in this, the noon of the niseteenth century? Spiritualists, chologised be there, who as starting for the bread of life, all over the hand.

Such teaching is demoralizing to say soil, a Riy Van Winkle sleep to the spirit, and on its awakening on the other side, what associatement, what angulsh and retree, for a life on carea to misself.

anguma and a secondary spent!

But I must have done. I have a'ready taken up too much space in your columns, and will therefore say adden for the present.

Beloit, Aug. 14th, 1870.

Written for the Religio-Philosoph

# NAKES TRUTHS IN ROUGH-SHOD RHYME.

BY D. H. HAMILTON.

Progress

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

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

Tis hard to tell whose chance is best, By what we see to-day: The clown or donce may have the germ Of royalty and sway,

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 laugh, ner 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, 'lis 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 THE DEVIL AND HIS PIERT DOMINIONS: fiscionity the oriental origin of the belief in a De Future Endless Funishment. All about the

BOTTOMLESS PIT, KEYS OF HELL,

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See the second register with the second meetings and problems are shall register such meetings and problems of the second register of the second meetings and the second second register of the second meetings are set in a picture of the second meetings are set in a picture of the second second register of the second register of the

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insure justice from other."

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Her body bept with elekars, her ione heart heavy islant,
Her body bept with elekars, her ione heart heavy islant,
Her bome had been the roofbes elects.
First wept the angel sedig—then amilet the singel gledly
Ande caught the maiden madly resting through
copen door:
Grand beyond a mortral stelling.
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#### A Search After God.

NUMBER SEVEN.

mity want a God-Views of prominent men gn any Evidence of the existence of a God? Continued from last) week,

ur search for God, our mind falters n. t l.y In our search for God, our mind faiters n.t. by the way; no obstruction init nightes us; no difficulty appells us; no problem so complex that we dare not grapple with it. As we advance, we catch a faint glimps of the grand-our beyond, hear the music of, the spheres and the murnuring 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 by find that Being, who, throughout all eternity; has evaded the keenest observations of muritals; and to-day is as little known, as when the 'morning streamy together.' Still enshrouded in a pall of darkness, never having shown the majesty of his person or the genial light of his counterance, our efferts to urveil him may prove futiless.

cay or an person the content of the

Certain days are regarded sacred on account of the direct connection of a Delty with them, whether real or inseginary. 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 bim; 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? Certain days are regarded sacred on account of

re seems to be an insatiable thirst on the part of humanity to learn something in reference to Delty, and whatever may be the result of the researches of the ablest minds, still the same anglety will be ramifested as at the pres-

time.

It inght be well to sak while standing amidst chaos of ideas and the appalling charkeass the present conflict of opinion, what evidence we that there exists any intelligences the present countries any intelligence-cape have we that there exists any intelligence-ast unfolded these worlds and systems of recids that deck the fair surface of the sky. shall we acclaim with Emerson. It is order that did all this!" or that there is intelligence without sense, or sames without the organs of

Seligio-Zhilosophical Journal tion, intimates as much.

The Chinese philosophers have their Li or First Great Cause, and their views in reference for the chinese philosophers have their life, nor

The Chinese philosophera have their Li or First Great Cause, and their views in reference there o are peculia. "It has neither life, nor intelligence, nor authority, nor body, nr. figure, and though it is not spiritual, it can only be comprehended by the intellegence. Bishop Synesius entertains excellingly strange notions in relation to God, couched in this language,—"Thou arts "Father and a Mother, a ma'e and a famile; Thou art voice and silence. Thou art the Father of all fathers, and being without a father, thou art thire own father and son."

Ozible 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 vecetables proceed from the earth, and hairs and nails grow on an mate 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 cauter of all the indux s of the spiritual and material." The Orthodox says that there are three Gods in one. The Hindoo has Creator, a Peserver, and a D. stroper. Paley entertains the idea that a Personal Intelligent D. signer made all things. Spinca has his absolute substance, but rejects the doctrine of final causes. Fisher claims with expressiones that God can only be known as the "Honol order of the worlo."

Aristotle holds that God is a "mind immutable and impassable, an eternal and most perfect animal, perspetually employed in imparting motion to the univers."

What strange notions all three! These ideas are only flashes that reveal the gris dur of

uon to the universe."

What strange notions all three! These ideas are only flashes that reveal the gra deur of Dety for a morrest, to be followed by still greater darkness.

The being these ideas unfold, is as evane: cent ss the thought, and do not answer the demards

The being these locus union, it is evane-cent as the thought, and do not answer the demard of the human mind.

Now, if order, as declared by Emerson, was instrumental in fabricating all things, and that there is no design colorycted therewith; then, of couries, 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 actually exist.

For a-moment, glance around you. The eye never becomes weary in witnessing the endless variety that characterize the workings of the unseen forces around us. There is beauty erery where; untold grandeur in all things. The moving cloud speaks a language; the flushing light, raing has a meaning found only in the lex'con of nature; the rearing thunder expresses a sublime idea; the murmuring of the briezz's till no light is, and even the terrific whirlwind expresses a grand mathems ical principle, and moves in ace relaces with law. There is a language in all the manifestations of Ifa. The moving charriots in the regions of space, epoke a language that Kepler understood, and which he has expressed in his astronomical problems.

he has expressed in his astronomical prilicum.

The law of gravitation is such that its attraction increases as the clusterer of the attractive object diminishes, and diminishes as the distance of the attractive object diminishes as the distance of the attractive of the attractive of the attractive of the attractive of incidence is equal to the angle of raflection, and that the spile will always hold good. Did blind chance do all this?

Look at that sensi ive plant. Within its tiny

and that the sole will always hold good. Did bind chance to all this?

Lock at that sensi ive plant. Within its tiny fibers there is a bautiful thought, a flush of intelligence from the infainte mind. Its little soul seems to be buoyed up with the poetry of lite, and who but a fool can glance at it without loving it? We have walched it day after cay; 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 disence of the pratilential Simoon. Place it between two mediums, and the will of either, directed upon it, will sometimes cause, it to will 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 sometimes cause the sensitive plant to tremble like the aspen leaf. Did order, blind automatic order, do all this? Did chance give it sensitiveness and its wonderful delicate organization?

automatic order, do all this? Did chance give it sens-tiveness 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 mijesty—there it only opens its little cap to gaze on the midnight s'ara, 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 apring, 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 ara shut out, it folds itself, the tinta of its leaves grow paler, and an expression resembling sleep passes over it. Amidat the tinta of its leaves grow paler, and an expression resembling sleep passes over it. Amidat the scenes of its mountain home, listening to the ripping stream or the stately tread of the wild deer, it sen is to be imbued with intelligence. Did blind chance, or order without intelligence. Did blind chance or order without intelligence, do all this? Lock at the floral clock that Lineau first arraufed,—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 of the part of these flowers can there be billed automatic force or chance? (We here adopt the reasoning of Andrew Jackson Davis). One has fire stamens, its calyx and cord, each five parts, and it unitodies its blossoon precisely at ten o'clock at night. Each succeeding flower; as the pew year dawns upon us, and spring comes, pracesses precisely these characteristics—it has fire stamens, and its calyx and

at night, it commerces to unfold its little cup. This flower, each succeeding year, preterives the same organic structure, precisely the same material in a superior of the same in 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 single flow

The gam ster his bis ider, and he tell you

The gam ster he his idee, to the held you tak he charces against turning up the fives on two dioc, twice in succession, are just twenty five, or the quare of five. The charces against producing the same flower, as above described, providing chance, blind chance sules, would be the cube of five, or one hundred and twenty five. Yes it would be even more than that, for at precisely at ten clock at Light, it commences to open its tiny cup, at each succeeding flower possesses the same peculiarly. Chance does not rule: Emersou's blind automatic order is a myth, and behind every manifestation of life there is a cause, in regard to which the world undersands 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 regularly in their unfoldments from day to day. If the oyster, clinging to a rock in the ocian, and listening to the surging billows and the sea gull, has intelligence in is instinct,—why not the rose, the convolvalue, or the sweet flower, that stards queen-like on the mountain eight of the stards queen-like on the mountain eight in the stards queen-like on the mountain eight? If plants have no feeling, why does some shrink when trucked by man? The aprient Greeks acdowed the Arapa Mandragora, with all those acute sensations passessed by admanish declaring that it shicked with pain when its roots were tora from the growth and unfoldment is not tell discussion of that at present.

In glancing at the works of creation, we see that order character zs all their movements and unfoldmen's. There is a mathematical certainty in the growth and unfoldment of the flower, and the perfected growth thereof, is simply the agraver to one of Nature's problems, was intelligent consciousness—was it? The results that we always see around us on all side, are simple answers or responses to those arrangemen's that produced them. The bolding that rices in stately grandeur, its gilled doors and windows, its frescood

mole and an ant.

"Here is a fine fabric," said the mole, " It
must have been a powerful mole that performed

"Here is a nne tabre," said the mole," It must have been a powerful mole that performed this work."
"You jest," rejurned the ant; "The architect of this edifice is an ant of mighty genius."
This idea of V. Italre'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 glauce at the earth, "It must have been a very powerful man that performed th's work."
To-day, tten, by a large number of carth's children, God is recognized as a man on a large scale, praesing infinite power, and presiding over the destinies of individuals and nations. This idea is perfectly maintal. 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

mind in recognizing a personal god, would not be true to itself if it did not exteriant 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 Labic, we may expect the Congo Negro to believe that God is black, the Indian that he is red, the Angles Baxon that he is white.

Oh, is there a God? What a conflict of riews? What strange conclusions different minds arrive at 1 Is it true there is no God, no intelligent canacionenges that manifests itself in those magnificent chariots that rush with fearful speed through the regions of space? Is all this the result of chance, hilm 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 contained,

A New Volume.

With this is us, we commence a new volume of the Relicio-Philosophical Journal, by presenting our readers with a paper well filled with intellectual delicacies. It is with no misgivings, no faltering steps, no besitately, that we again venture forth, to gather from the noble include of our many contributors, those genss of thought that shall only radiate from the columns of the forthcoming Journals, and which will prepare the way for the advancing bosts. Established on a firm basis, not only financially, but in the warm hearts and minds of an appre-

ciative people, it will reflect the benigo 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 a fluancial and intellictual strength, both to a great extent accumulated from our subscribers and sontributors, and to them we give all praise!

We shall continue on in the good work, devicing our energies and messas to the promulgation of the Spiritual Philosophy. The Journat, will be a complete index of passing events connected with Spiritualing in all its phazes, and we shall aim to make each number well worth the price of one year a subscripti in.

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 teatien which they demand from the pens of the subject in the spiritualism is a grand truth, we would not be unmindful of the fact, that there are thousands,—yea, inclines who have never been instructed it is beautiful doctrines, and we would, therefore, urge each sub-criber to send in an additional one, that the glad tidings may apread, the world be redeemed from supersti ion, and the human mind made free! God and angels bless those friends who have become instrumental in sowing good seeds that shall bear fruit, and of which they shall have a share in the "good time conling." As an exponent of the Spiritual Philosophy and kindred subjects, the Journat will not be croelled. "Success is written on its fair pages, and as the fiver of Time washes against them, that word will only grow more brilliant and more enduring. Those who kindily assist us by extending car circulation, will lave our heartfeit thanks.

#### Spirit Power in Healing.

Among the various phases of mcdiumship, that of Healing is enlitted to a great share of oredit, for through its instrumentality, svif ring is relik ved, and in so doirg a convert to Spiritualsam nearly always follows. Our healers may stell be considered Mcral Raformers, for through their instrumentality practical lessons are taught, that could not reach the public in any other manner. Those who will not attend keytures, to listen to those beautiful gems of thought that come for the from the lips of our inspired speakers, will, when death is approaching, and orthode deciors 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, symptome, etc., and their prescribes therefor, never falling where a cure is possible, to aff or relief at once.

Her success has been truly remarkable, and 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 sround her spiritual asistants interested in the same direction, and alided by them, she can not be otherwise than successful. She is constantly receiving letters speaking of her success. The following is from an cld ledy, Mrs. M. Stringham, of Jacksonville, Illinois. We only take a brief extract, giving it exactly in her own language:

Mrs. A. H. Ronnson:—I have read your divertisement, and I want you to try your spirit power on me, for I am greatly efficied with the rheumsten. I have led all where we may back, hips, legs, askles and knees. I can not lift my right foot from the floor. Sometimes when I sit is a chair, my feat 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 hava't walked a step tince that time. I shall be evenety three years cid if I live to see the 8th day

Jacksonville, Ill.

On receiving the above, Mrs. Robinson pre-scribed for her, and soon received another let-ter from her, showing the wonderful effects of her treatment:

her treatment:

MBS. RODINSON—DEAR SISIER:—I thought I would write and let you hear how I am getting along. I am a great deal better. I have warked 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,

MARIETABLE STRIKGHAM.

Jacksenville, 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 facts.

27th and September 3rd, you came iquare to the fac'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 Tottle that "a rock, a tree or insect, is as sacred as God, being a part of him or a partion of his works," nor adopt the conclusions of Thomas Gales Forster, "That by the aid of matter God's thoughts are gives forth." Our views will be presented to the world, and the people will judge as to the correctness of our conclusions.

Lyman C. Howe, the eloquent trance aedium, keltures at Crosby's Music Hall, on

13 In another column will be found an account of the "extraordinary facts and wonder-al doings of the Positive and Negative, Pow-

# Bersonni and Bocal.

-Mrs. N. M. Wright, of Boston, a good inspirational speaker, will answer calls to lecture. Address her in care of the Bannan office.

-D. W. Hull speaks at Coring on, lad , during October.

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

-Clara A. Field and Mrs. Bradbury are minister-leg to the spiritual wants of the people of Corn-ville, Me.

ville, Me.

Dr. Hahn, a prominent Spir.tualist of England, lately died. "Human Nature" speaks, of him as follows: "A dear brother Spiritualist has just left us. Dr. Hahn, of Stuttgert, of shoot I gave you a notice in "Human Nature," of Fobruary last, has gone to Join the hosts of our kindly helpers in the Sommer Rand."

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

-Moses Hull is engaged in Cininnati for two months.

-J. T. Moulely, attoracy-at-law, in Vancouver, Washington Territory, writes us that he has read the RELIGIO PHILOSOPHICAL JOURNAL and BANNER the RELIGIO PHILOSOPHICAL JOURNAL AND BANKER OF LIOUR with greet, salisfaction 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 basten to the performance of thy daty 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, Luclusive. Would have inserted it, h. d it been hand-ed in earlier.

-Austin Kent bas been very sick, at ffering fro

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

-Mr. and Mr. Caikins, healing, test and businers mediams, propose to visit towns in Northern Illinois, or Indians, and stop for a few weeks in a pisce, 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 Hubson, President; Heron Simes, Vice President; N. P. Wadsworth, Secretary; John Brock, Tressurer. Twenty joined at its formation.

—The house of a wealthy widow lady at Men phis, Tens, has been beset by spirits during it past five weeks. The persecution consists in throwing of apples, because, buttons, cracker crusts of bread and leaden ballets.

crusts of oreas and reacen bullets.

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

ments."

—Mrs. Anna M. Middisbrook has tess entertaining the good people at Dryden, New Tork. The Yeas says, "Mrs. M. has done much to enlighten the minds of the masses on the subject of Spiritualitm; she has given useful ideas on the life that now is, and is to come; her themes have been practical, scientific and spiritual, calculated to affetthe every-day life, the motives, actions and conditions of men, the sum of which moids and torms the individual's character. All ter friends are eminently actified with the good and the success she has schieved, and speck their thanks in various ways."

various ways."

—The Providence Journal gives this account of the death of Henry C. Wright: "He entered Mr. Dorsey's paint shop about serven o'clock in the morning, and was engaged in reading to Mr. Dorsey a manuscript letter, which he, Wright, had recently whitten to Wendell Phillips. The deceased complained of a dull sluggish pain in the head, and in a moment atter dropped showly over alteways, when he called upon Mr. Dorsey to belp him. He then complained of a very peculiar and somewhat disagreeable feeling. Boon afterwards he leaned his head forward upon the deak in front of him, foamed a little at the mouth, and became insensible. He died between twive and no o'clock." foamed a little at the mouth, and became inser-ble. He died between twelve and one o'clock.'

bie. He died between tweive and one o'clock."

—A singular experience recently happend the Rev. Dr. Kramer, Rector of the Episcopned there 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 sflicted with blitchers, and obliged to close the services before their proper termination. During the war he was chaplain in one of the New Jersey regiments, and alterward was assistant to Quarter Master General Perrine, at Treaton.

Master General Perine, at Trenten.

—Mrs. L. B. 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 Minnespolia, Minn, October 21st, 22nd and at Minnespolis, Minn, October 21st, 22nd 23rd. Our esteemed sister, Harriet E. Pope, in the call.

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, La Bloux, lows, they would find something to do.

Sloux, Jowa, they would find something to do.

Brother J. B. Ferguson has returned, and through
Dr. White, of St. Louis, says: "Dear sleter, I san
free! I am free! And in your midet to bring you
attempth and consolation. 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 missions will go on
only from a higher a and point. I think'l can
work to much better advantage now: God bless
you and my spirit will continue to aid you and all
humanity. God bless you."

Mr. M. J. Wilcoxou had been speaking at

-Mrs. M. J. Wilcoxson has been spe Finshing Long Island. She soon returns Coatie, Pennsylvania, to about in that w short time.

#### Now Is the Time

For every one to look to their entscriptions, and hose whose time has expired, will oblige by

those whors time has expired, will oblige by prompily 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 are nately promise that it will be the best newspaper volume ever here-tofore published in the interest of Spiritualism. Will our good friends realise the fact that the little amount due from each for the Journal, is very important to the publisher?

We are very thaskful for past fovors conferred by friends in giving circulation to the Journal, we hope they will continue their afforts in the same line. Remember we send the paper three months to new subscribers on trial far fifty cents.

we are advised of the same.

#### · A Good and Reliable Medium.

Mrs. Annie M. Hull, wife of the Rev. D. W. Mall, offers hers. It to the public to give paycho-netric readings of character. We learn that in addition to her psychometry, she is an excellent

santitum to her psychometry, he is an excellent test medium. She never fails to describe menbers of the spirit band who control or curround those send-ing 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 incedium with whom you have never had an acqualatance, feithfully tells of all the inter-esting traits of your character, your circumstan-ces, physical and mental surroundings, reads in-cidents in your past life, it is a guarantee that the future will be correctly real, and is an evi-dence of a super-ordinary trait of mind, which dence of a super-ordinary trait of mind, which can only be explained by admitting the truths of spirit intercourse. But if two or three psy-chometrists all agree in all the essential traits of

It is only of late that Mrs. Hull c u'd be in-tuced to offer 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

# Fresh Eggs and Yellow Butter.

This valuable book is meeting with such suches that the author now ofters the a cond edition to \$10 per copy (instead of \$15, the price the first edition).

It is the only work of the kind ever published, and must prove of great commercial value the public.

ne public.
purchaser in Ohio writes that the book
wesh Eggs and Yellow Butter." "would be
an at one hundred dollars."

advertisement in another column.

# Titerary Department

LETTERS TO ELDER MILES GRANT, being a review of Spiritualism Uovelled, by Moses Hull, author of "Question Settled,"—"T-at Terrible Question," etc. Published by the author, H. bart, Indiana.

The above is a pamphlet of 81 pages, and as its title indicates, conlists of twelve letters to the erratic Miles Grant, each of which is well worth the price of the book.

The very fact that M sees Hull wrote the book is a sufficient guarantee that it contains valua-ble information that should be in the hands of every recker after the truth.

In the preface, the author says:
"Now that I have entered the arens, I shall not give up the chase until his (Elder Miles Grant's) batteries are silenced, or made, to do service in the cause of truth."

THE LYCEUM GUIDE. Bost in : Adams & Co.,

As its title indicates, this book is designed

23 Bromfield St.

As its title indicates, this book is designed for Lyceums, and it is admirably gotten up to answer the design of its authors, who, in their prefatory remarks, asy:

"In the working of a Lyceum, a book is demanded containing plain directions for its establishment, its calisthe nics and marching, music, lessons and recl'ations, and yet of moderate size, and cheap enough to be within the reach of every child as well as a fall mamber. It has been our aim to produce such a book; so plain in all its directions, that, wherever a Lyceum is desired, it will furnish all required information; and those who are to act as officers can, by its assistance, go forward without the expense attending the procuring of an individual already veried in the methods of organisation. The size of leg Grups gives small indication of the labor expended on its pages.

"The editor of our Musical department is the prince of ballard-singers, and has a national fame as author of some of the best secred, patriotic and pathetic cosys; in our language. Many of his fluest compositions appear in our wks, never before having been published, except in sheet form.

"The exercises for residing have been constructed with sirter reference to presenting the best suppressions of truth; moral purity, and nobility of life.

"We have also endocraved to make our work."

agpressions of truth; moral purity, and accounty of life.

"We have also endeavored to make our work cosmopolitan. Spiritualisan is finding life way to all cocurries and all peoples. Its enduring all cocurries and all peoples. Its enduring is the foundation on which, the perpetuity of its subling philosophy resix. As it blongs in subling philosophy resix. As it blongs mankind, it should not be marriowed to a satisfation are all the standard clarges, but its before a should be stamped duly with colors sublinears should be stamped duly with colors sublinears from the broadest and most exhabite reside."

# Zhiladelphia Department.

BY..... H. T. CHILD, M. D

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia,

# Personelle,-No. 2.

Personelle,—No. 2.

Well it is for humanity that the curtain of chilvion is hung over the futife of human life. When a few months since, we gave a chapter of our life history, under the above heading for the benefit of mary kind irlends, when a sympathies came to us, little did we dream that poisoned hand was to furnish another chapter inted with deeper and more polgoant suffering than even the former. We hoped that its his tory was to be of the past only, but there were util painful reminders, especially as a sern winter laid her toy hand upon Mother Earth. The Season was, however, a very mid 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 to b Lord," Toe will was strong and the determination not to murmer we assission! the determination not to murmer we sustained by the consciousness that "He doeth all thing,

well."

April came, and we w. re not alone in the consci usness that the flame of life was dicker agand that a very slight turn would cust the mortal tark on the strand of Earth, and land us on the other shore, where we saw the loved ones watching with intense laterast our movements. Our Spirit friends as yet us now, that they were then busy in laying their plans for the work whit followed. Our lecture cummite, had been unable to fill toe rostrout, and they gave even because, which we to rate very depth; the result of spirit en tool than any we had ever given. The physical powers were failing and it was with prest of filling and it was soon as her tool than any we had ever given. The physical powers were failing and the was soon filling and it was soon as her filling and it was soon and the filling and it was soon and the filling and it was soon and the filling and it was more series in the same of the series of the same of the filling and it was soon and the same filling and it was soon and the same filling and it was soon and the same filling and the sevening at a cirele, we were deply en it raced. We had some refreshing sleep that night. The next morning wes a salf, finely formed Ind an Spirit, who said he was a Medicine Man of the Crowfoot Thee, who had been connected with Dr. Newton's band but had came on with hirs Year, to see what he could do for me. He said, "We are going to clean your house foryout, and we shill wantyout to move out while we are doing it shall entrace you and send you saw," We were entranced twice that day, and during the was a bout a dozen times, on one occasions for seventeen hours; on two occasions went without food twenty-fou

like clay statues, that nerely nodded their heads.

Our chief impressions were of the delightful tropleat climate: the orange sod I mon groves, and such magnifecent if rai beauty, as we had never beheld in the outward. We spent some time, and were evidently eathering strength and vigs from these conditions. We returned by the way of Russia: asw the embassay, and also the Emperor of Russia who is a medium, and held couverse with us.

We noticed that some prangition was taken to protect us from the obanges of climate. We were enveloped in a fine must, like down, when passing through a cold climate, and a spirit remarked to us that new-bore spirits and those who are still connected with the body, are subsent to the magnetic condition of climate and temperature, and heace this procquirion.

marked to us that new-born spirits and those who are still connected with the body, are subsect to the magnetic condition of climate and 
temperature, and hence this precaution.

Mr. Burlingume made a alrawd remark to uson our return bome. Said he, "Mankind mightlearn to avoid many very foolist things, if they 
would study the operations of Nature around 
them more closely. When a queen bed die, 
they throw the old body away out of the hive, 
and alt does select a new queen, and each besstrives to bring the food that is best calculated 
to develop this new ruler to her proper conditions." The American people are parading mybody around now, and if they would initiate 
the bees, it would be much where. They should 
find some one prepared to go on with my work. 
But we can not give a tile of our experiences 
or which were impressed upon us, so that the 
beneficial toficence resulting therefrom, might 
be fully received. We enter again upon the 
labors of life with renewed vigor, and a deter 
ministion to work more faithfully, and we hope 
more wisely for the appread of the genous for 
pell of Modern Spiritualism, which is maded 
giad thiology to all the conditions of mankind in-

# Spiritual Meetings, Conbentions &c.

#### HANCOCK COUNTY, MAINE.

The Spiritualists and friends of progress and free Bascock con. 15, Maine, will hold their Second Ourseafor to Bucksport, Maine, commencing 150 o'clock a.m., and continue two days. A cordial invitation is extended to all.

Per order of the Committee.

### KANSAS ANNUAL CONVENTION

The Third Annual Convention of the Kent piritualist Association will be held at the Court opeks, Kansss, commencing at 2 p.m., Friday, ad continuing Saturday and Sanday, Oct. 22d as

Arrangements will be made with the railroad companies

Topeke, Aug. 29th, 1879.

#### MINNESOFI ASSOCIATION.

The Thi.d. Annual Convention of the State Spiritus lat Anxietists of Minnesota, will be lead at Minneso, his Minn, Ort. Stat. 22d and Ed., 1970. At persons attending the sums must purchase round extension Tablests at it of respective statics, receiving their research, technique, with nath but gued by the distractory of the Convention. Return lickes from are prunised on his Paul & Missan-kee S. Paul & Stone Tity, Hissings & Dacots Foals, Come one, come all.

Harriet E. P.pe,

# · QUARTERLY MEETING.

The Regular Q seriesty Macting of the First Spirito slist closty of Lowist, Carl Jo. Wars, well us held for Usion all, on theficial to 1 could days of Ostober auxi. Class. A. Arkars and Mrs. S. M. Talmod There becames-

#### THE IOWA SPIRITUAL ASSOCIATION

Will hold its third analysessary at Des Molose, on the 7th, 8th, and 8th of Celeber, commencing at 9 o'click a. m. at Spiritualists' siail, over Citicoas' Bank. Good spashers have been exceed, and an earnest request is made for spashers in Nowa to come and aid as in making this assistersting and profitable meeting. We hope the Spiritualists generally will feel the mocessity of having the Bante fully represented. We had reduction of far on someraliroads last year, and expect it on more this time.

isite fully representation and expect it on more this time.

Papers friendly, please copy. In tehalf of the Comm
J. P. Davis, Pane's.

#### NEBRASKA STATE CONVENTION.

To Executive Committee of the State Association happointed Friday, Saturday and Sanday, 24th, 27th and 31 of October nexts for the State Asso. intion, to be held in State Capitol at Lincoln. There will be good lectures for the occasion.

We cordinally for its all lecturers and Free Thinken

There will be good inctures for the occasion.

We covilatly fortle all lecturers and free Thinkers to arriticities with us.

Come and see our young State Capitol, where we can peak our mides freely.

By order of the Committee;

### Øbituaru.

In Generee, Wis., August 36th, bern Into the higher Ifs, Mrs. Patience Balcom, in the 15th year of her age.] The subject of this skeith had been for about an years a member of the Calvinist Baydist Church, and of the Mudbells Church also for everal years. Later in life she changed her views and professed the Universalist at ht. Toward the close of her life she became a confirmed Spiritualist, and evinced the Vorth of her new faith by living out its principles.

The Paneral services were conducted by the yeller, assisted by the Rev. W. S. Champlain, the Congregationalist Pastor, who charitably offered the use of his church for the occasion. Text, Mat. 5: 4 - Biessed are they that mourr, for they shall be comforted. In the evening after the barial, a circle of select fried seat 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 gravidians, while missengers brought her words of love to the bereaved, and those who meureed were comforted.

COO

MRS. A. H. ROBINSON,

#### nd Business Mediun 148, Fourth Avenue.

148, Yearth Avanue.

Mrs. Rominson, while under spirit control, on receiving a lock of hair of selts patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most perfectly, and prescribe the proper remedy. Yet, as the most perfectly and prescribe the proper remedy. Yet, as the most perfect is the secential object in view, nather than to gratify idin curtosity, the better practice is to rend along with a lock of hair, a brief statement of the sex, age leading symptoms and duration of the disease of the sick person, when she will without delay returns most potent prescription and remedy for endicating the disease and permanently curing the patient in all carable cases. Of hereself she claims no knowledge of the healing art, but whan her spirit guides are brought "so rapport" with a sick person through her mediumship, they never fall to give lumediate and permanent reliaf, in carable cases, through the reactive and timestry forces latent in the system and in nature. This prescription is sent by mail, and be it in niterant remedy, or an arternal application, it should be given or applied practisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the application, it should be given or applied practisely as directed in the accompanying letter of instructions, and is a produced, that selenous takes cogninance of.

One prescription is usually smilleduit, but in case the patient is not permanently cared by one prescription, the application for a second, or more if required, should be made in about ten days after the last, such time stating any changes that may be appeared in the dywptoms of the disease.

Mrs. Romenson also, through her mediumship, diag-

Spence's P-stive and Regative Powders,

### FLORENCE SEWING MACHINES.

West. H. Sharp, & Co , General Agents.

This machine is recommended to any who desire a first-class Family Sewing Machine; and is noted for its quiet, rapid motion, regularity of tension and ease of management. Four different eith has, and reverbble fast-denotion-features secular to the Forence Machine, and claimed is now her in the world.

Samp of not terms to agents for absect on application.

#### TEX DOLLARS! GIVEN AWAY!!

(810) We will give to every one buying a FLORENCE SEWING MACHINE through our House TEN SOL-LARW worth of any of the books advertised in our both liet, or of the RELIGIO PHILOSOPHICAL Committee of the process of the programment of a part of each as a premium of induce-ment and the committee of the c

ment. The Florence Machine is one of the very best mann-factured, and ranges in price from risty-five dollars to one hundry d and fifty, a We will furnish descriptive circulars and samples on 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 mouth of September, I have engaged the valuable session on the E. O. Dunn, and J. M. Perble in the instructory work. Mr. Perblec can coperate with makening week evenings. Friends in any part of the State and Green and Company of the State and Company of the St

M. L. MARBLE,
Will apower calls as TRANCE, PSYCHOMETRIC DELINEATIONS, CLARITOVANT and HEALING MEDIUM, to to ea in families.

Were have been tested by his friends in the East,
reference apply to Berjumin Startuck, Troy, N. Y.,

known and highly appreciated. Bipon, Wis., during feptember.

WANTED A RELIABLE MEDICAL CLAIRTOY-who can norm diagnose and prescribe correctly for discuses A dress J. B. Meyo, M. D. Els River. Shee-

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VERAM!\*\*

VAN HELMONT.

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### PSYCHOMETRIC READINGS.

yeraling a photograph of yearself to Annie M. S.

MELIUMSHIP AMONG THE MOR-

Concerning Martin

From the falt Lake Tribune.

From the fair Lake. Tribune.

Editors Tribune:—I perceive by an article in the Degred Nive, that Martin Harris, one of the witnesses to the Book of Mormon, has agried in our stage of the Book of Mormon, has agried in our tage of the man to the stage of the second created and second created and the second created and the

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

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 spiritual kind. Even the bulk of the Latter-day Saints, including the priesthood, are profoundly ignorast of the nature of all spilitual phenomens as we shall abundantly abow. Not that they are unsequalised with the phenomens—they are unsequalised with the phenomens—they had been succeed to that is their time (though philosophy. If such persons will petignity follow us in our answers, we think we can present some pri-is they have not herestofore thought much ab .ut. 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 "bipritual Mediuma." We reply that, so far as the phenomena of spiritual imanifestation went, there was no difference.

Joseph Smith was simply a medium, although not so perfect in his mediumative 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 "then he came to" be found himself "liging upon his back (looking up into hearen." 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 upon his hand" and get some one to write while he dictated the thoughts or inspirations which were passing through his min". This is how mediums do the world eyer. William Clayton of this city will bear testimony that Joseph Smith received his revelations, it has well experience, must be more or less human because of the inspirations of heaven, and how it is that all inspirations are imperfect. All: revelations, even if given by the divinest personage in existence, must be more or less human because of the only of the man's own knows, Elish and others mixed their own creations, even if given by the divinest personage in existence, must be more or less human because of the only of the surprefections of the vehicle through whom they are given. In this way it was that Mosta, Elish and others mixed their own creations, even if given by the divinest personage in existence, must be more or less human because of the inspirations, and the saw of of the falls, and the case of of coctrine and Covenitation of the given by the medium and thought as allate with the processor and perfect the compound as "the world ori

are now breaking on the minds of the Latay Saibta. They are beginning to under
the distance of the distance of the distance of the
rent from no other. But he had, we con, a far higher mission relating to humanity
the bulk of such men have. He was however,
infallible on that account. Revelation was
smitted through him on the same prins and was open to the same natural difficuland liabilities to error.

ties and habilities to the control of the control o

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 preduced by the it il sence of organized intelligences or departed spirits. When the spiritual personage who thus acts upon the brain of a mortal is, a celestial bring, it is very appropriate to call this indisence the inspiration of the holy 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 Ternitory, and elsewhere, directly a virid 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 peec ful and good, concluded that of course, such impressions must be directly and immediately from the Almighty. That brings who have attained only a tolerable height of spiritual perfect on 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 statisation that departed but pure spirite can do all thus. Hence, those spiritual manifestations which at one time were supposed to be produced circcily and immediately by the Holy Ghost, are now known to be brought about by goardian angels, and oftentimes by gur friends and relaives in the spirit world, who have the power to give us dreams, visions and inspirations according to the nature of our personal organization and relaives in the spirit world, who have the power to give us dreams, visions and inspirations according to the nature of our personal organization and relaives in the spirit world, who have the power to give the mind on this subject at that time, because, while it made no material difference to steh 'ruths as he advecated, the idea that they were inspired by the wonderful an

spiration of perfected or highly progressed men.

Now, the Book of Mormon was "translated" by brain impressions produced on the mind of Joseph Smith by spiritual belogs, 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 infisted style of some of the language, and the repetition with which the Book of Mormon abounds. Hadd 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 altogether another book, atthough the ideas would have been virtually the same.

would have been virtually the same.

THE "CRIM AND THUMIN."

We now turn to the question. What kind of a thing was the "Urim 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 Friest 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 Smith had the least comprehension how the operation was brought about. Of course, both he and they stributed all they did not understand to the "power of God." The explanation of the phenomens is, however, simple enough. These crystals, or "Urim and Thummin," scied just as the common Seer or "Peep Stone" does now a days. It helped to concentrate the braings that it could be internally operated upon or, controlled by applicual being. Many persons guze into these "Seer Stones" until they see personages and various scenes, as they suppered in the stone. The fact is they see nothing 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 condults in which his caltroyant faculties or powers of vision are excited into action. The "Urim and Thummin" consisted of Seer Stones, and they sashed Joseph Smith's undeveloped ancidmental powers, so that his spiritual set of the seer of the content of the proper condition to be operated upon. One curious fact was noticed by Joseph Smith himself, with regard to these crystals. He discovered that after a time he could translate without their aid. How was thie? 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 Seer Stone or mesmer-

help ins spiritualistic development; was sufficiently brought about they were no longer necessary.

A. Jackson Davis, the See, tells us that for years he had to be thrown into the inspirational condition by the sid of an operator or mesmerizer. After a time be 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 cuitable state. This was the way with Joseph Saith's language, "the swatch way that he way for the same unnecessary to him, because his inspirational qualities were developed by use. In Joseph Saith's language, "the spirit of receivals in trouved upon him," so that he did not need the "Urim and Thummin" any longer. A spiritual medium of our day who understands the phenomenes, speaking of the same thing, would simply say the spiritual state of the same thing, would simply say the spiritualistic condition, or one in which he could be acted upon.

MARTIN HARRIS AND HIS TESTIMONY.

MARTIN HARRIS AND HIS TESTINONY.

The next question is as to the nature of the phenomena to which Martin Harris bears testimony. In Martin Harris case, we have a very common phase of mediumship. Martin Harris, David Whitmer, and Oliver Cowders were all clairvoyants or natural Beent 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 apritual personages who were controlling and influencing Joseph Smith, who teld them bertain things respecting the Book of Mormon. There is no particular wonder that they have never dended their testimony, bocame it was doublines; true; but there is nothing very astronishing shout it; although: it is true. Hundreds of persons who pomens the Sear 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 witeasess not pomessed the faculty of Searship, they might have prayed until their heads were gray, and all the hosts of heaven combined could not have caused them to have seen a spiritual belog. Doubless Joseph Smith was impressed to select man of the proper organizations, so that they might be operated upon in the measuremy way. It is also true that has spiritual instructors had a special object in where in constitue, were the search that the profit of the proper organizations are the search that a special object in where in constitue was the search that a special object in where in constitue was the search the search that a special object in where in constitue was the search that a special object in where in constitue was the search that a special object in where in constitue was the search that a special object in where in constitue was the search and th

on purely natural grounds, and there was nothing specially miraculous about it. Seen manifestations are not, as we have ignorabily ben led to suppose, the peculiar property of the Church of Latter day Saints. They belong to all humanity, and are now occurring, in greater of less degree according to development and the spiritual aspiration of individuals, in every part of the civilized globe.

#### THE DIVINITY OF THE PRIESTHOOD.

or less degree according to development and use spiritual aspiration of individuals, in every part of the civilized globe.

THE DIVINITY OF THE PRIESTHO:D.

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

Did Joseph Snith have any method of ascertaining that those belaps 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, H we can any one tell that any spiritual belog or principle is divine? The answer must be that there is but one way to test the divinity of any message or professed inspiration, and that is by its quality. Juseph Snith had no power to test his angels on any other principle. There is a great deal of talk among the Laterday Shith, about his having "kays" given to him; or, in other words, criain" signs and keywords, by which he can'll til those priris who belonged to the true order from the lake. The principle of the true order from the lake. The principle of the true order from the lake. The principle of the true order from the lake. Now it is assumed that these secret algos were made known to Joseph Snith, and that by their aid he was able to escape de cyrlon 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 supp saig that there are creating ascred signs by which the the question arises in the mind in a moment, how did discover bind. The angels was divine being to start with I flow did he know that the angel who brought these "signs" was a divine being to start with I flow the priesthood is known to have come from a gline. For even supp saig that there accreaing secred signs by which the cust signs and tokens," because unless that was first p

which the whole superstructure of the priesthood in Utah resiz.

If this foundation of angelic sigus and tokens is false, or built on sand, then, to the minds of the Lutter day Saint, Brigham Young and the Apostics have no authority to control and direct them. The only ascurance 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 "tokens" of the priesthood told them (or 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 tekens, 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.

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 sahamed, it is the notion that the G d of the Universe and angelie brings have no better way of detecting devilian spirits and unauthorized belings, except by certain grips and secret words—that, in other words, they need such a puny imperfect thing at, a species of Masoury by which to keep the critical grips and secret words—that, in other words, they need such a puny imperfect thing at, a species of Masoury by which to keep the critical the pure again. The according to the critical pure again, the secret which are the company of the contract with the words, and the pure again, and 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 surrounds their persons. Pure spirits coming in contact with civil ones, feel as though they were being poisoned. They no more need the ad of signs and tokens to detect the degraded and devillant than we need grips and tokens to detect the degraded and devillant than we need grips and tokens to detect the whickey-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 repution, they discover each other's quality. Even there in this life, we can oltentimes 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 when, by the great laws of attraction and repution, they discover each other's quality. Even here in the court of the spiritual gift a which they have not the hard and proverses. How much mor

cases where healing is recogst about in answer to prayer, and where no array and present in answer to prayer, and where no many and the performed on the same present; but even in the substance in these instances; one of these area healing is one to other side of the vall who possess the natural gift and exert it through the organization of some one in the fish, through whom he transmits the vitalizing influence. These heal-

ings 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 drages of ladies and gentleman of reputation in the United States who, in the presence of special wheneses, have spoken in to ligitos—Biebtew, Greek, Italian and many-other languages, which they were known to be perfectly Ignorant of. We have the names and addresses of trees persons with the certificates given, and lador space alone prevents our publication.

And the state of the s

## CURIOUS INCIDENCES.

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

DEAR JURNAL—Permit me to give your readers a little spice to the dish that Drs. Fahn-stock and Underhill are treating your readers

In the wilds of our Texus Prairie, I have little to the rout the spontaneous growth of a seif-made reediumship, not having had the benefit of magnetizers, while learning the "better way." I am not disposed to cavil about the word, "Auimal Magnetism," and care not what it is called, but I can texify 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.

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 come queene of a derangement in my health, and she scepped 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 siter, telling conditions of its birth. I obsyed, and found the message true to the letter.

I could mention many singular cases, but leave them for a little amusing inclient, independent of spirit control. When first developing as a medium, I was sitting daily with a very intelligent young lady.—Mattie H, and who, though partially developed herself, was a mmber of the Methodist Church, There was a big meeting 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 andhence. I took the baby and sent Jennie. She returned without success, and we sently her husband, and he saley falled. 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 also falled. Then she pinde a second effirt, when I refused again, but all to no purpose. It was getting late, who all pringend my little charge, and went myself, whose all cycles were turned upon me, as I had to pass nearly the whole length of the slaie, to the altar, and all gave way as I neared it, as if expecting, they knew not what. The moment I to the altar, and all gave way as I neared it, as if expecting, they knew not what. The moment I had to be the state of the slaie, to the altar, and all gave way as I neared it, as if expecting, they knew not what. The moment I had to be to the country of the slaie, to the altar, and all gave way as I neared it, as if expecting, they knew not what. The moment I had not be to be the state of the slaie, to the altar, and all gave much of the altar, when she exclaimed, "Oh I Miss Lydis, I am og lad you came to me. I wanted you to come so much, for I knew that you could really upon me, though my own off arts were allis vaid." 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 bees called by my spirit monitors, "a controlling medium; and very often controlling. "Controlling medium; and very often controlling medium; and warp often controlling her, that was fearful, but at this time, I was in my normist condition, and made no particular (first of will to be temperated and the she had been asked another. And again, I have been showed another.

(first of will to demagnetize-her. The quee it, what did this, it is was not haspectize me?

And again, I have been showed and species of enagnetizm that is designated "Pis ary magnetizm," and have been told the is also a process of growth, at first lacking it or reach out from our Planet fo the spirit speurounding it, but increasing is the evolution of time, until it has me a like exhabiton if the spirit sphere, when the two comming

former an atmosphere that inaugurated our present spiritual dispression. I have a written message with diagrams given me, upon this, while under control, that fully answers the question, why we are now better able to communicate with spirit-life.

# Griginal Zoetry.

BY BLIZA A. PITTEINGER

Bonné, bonné, benné!
Bonné, bonné, benné!
Ilign over-jarring sonné,
Thrilling o'er, the mesfared best
Of the country, town and val/
Of the dark forvaken siley,
And enger througho,
crowded street;
In a deep and solemn tone,
And é melancholy moan,
mes lich harsh, discordant walling
monotone!

monotone!
On, this most prophetic sound,
Mouraful, solemn and projound
On the great electric wire
Of the life-suspended lyre,
each key and thrilling octave ring
dant groan!

Bound, bound, bound i In an iron fetter bound!! es the tolling child of genius in a wound! Ob, from out his lone'y cell his soul triumphant rise, and in swell!

swell I

From the deepest depths of pair
Where the beavenly xerm was is
grandly-dowing measure comes a
strain I

From the hopeless cell of woe
Such delightful raptures flow,
our deepest love and sorrow in
glow

Prom bis spirit Shall inherit er truth and beautythat his

show!
Let us lisien to the lesson,
elowing words of wisdom that are

Let us listen to use assumed that are swelling from his son!,
While the rapture and the thrilling.
Of the music, and the trilling.
I reflect the crystal beauty of his spirit's inner goal!
B und, did I say?
Let us list, a waile we may,
he g'owing words of wiedom that are swelling from his sou!
Let us list to every note
As they foat,
a peal of ring my echoes from the spirit's inner goal!

poal!

Bound, bound, bosnd!

T.s a melancholy sound,

'Tis a deep, prophetic sound,

When if floats
On the solemn-peaking notes,

From the hopeless cell of pain.

Where the heavenly germ was lain,
the tolling child of genias in a web of fate
wound!

wound I Bound, bound, bound I Bound, bound, bound, bound I In a silver f-tter bound I Sings the maiden, beauty lader As she latens to the swell Of the music and the chiming, Of the chanding and the rhymin And the most deligh ful timing Of the silver matriage bell Tis a hope-sudanting sound When the merry peals resond blending of the spirits in a unic When the pealing, Foodly stealing, Foodly stealing, The stealing of the spirits in a unic when the pealing where the triangle of the spirits in a unic when the pealing where the triangle of feeling, where the bound I was a silver its of feeling, where the bound I

cilling o'er the measured beat Of the country, town and va Of the dark, foreaken alley, e dim and eager thronging of t

the dim and eager througing of the density in a sad and mouraful sound.

Comes the pealing,
Ouward stealing,
All the future pain revealing,
deep, rebellious feeling of a soul bound!

Bounds, bound, bound!

Mouraful, soleans and profound
How it thrills along the wire
Of the life-suspended lyre,
ing from the trembling octave in a deting sound!

Bound, bound, bound! To a lifeless dogms bound chief of superstition in a

child of superstition in s ind! rom his dark and dismal cell Comes the railing And the qualling. And the melancholy wailing in the dawning ages shall in

Such discordant echoes flow ir deep and earnest sorrow in To his hope-forsaken spirit, Which he truly doth inherit vain the living beauty of the

show is and and solemn knell.

In a sid and solemn knell.

The prophetic measures swell est of dying schoes from his spirit's interest of the self-schoely sound;

How it floats

On the solem-pealing notes,

From the cell of wor and pain,

Where the hypeiess garm was Jain,
the child of superstition in a web-wound!

the chine ound!

How the pealing,
Onward stealing,
All the forces pain revealing,
the deep rebellions feeling of a child in

and !

Tis an omen of despair,

Breathing saduees,

And a melancholy madness
Through the sir!

a measure darkly swelling,
from the palace and the dwelliing generations in an agonizing chton Hall, La Porte, Indiana.

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Dean Journal:—I wish to be held personally responsible for what I may say in this article, for it may be that many hourst 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 sake 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 Penerit Age.

mony" 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 answring the demand which brought them into exi stence. The one thing most desirable is that each shall, like the ploneer, cavairy, infanty, and artillery corps of a grand army, move forward in 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 consision 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 cyached 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, cavairy, infanty, and artillery c.r.or, move forward, etc." Uapopular 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 preto—up pope to our curious vision, the little Majurs, Colonels, Brigadiers, Captaine, and a big General somewhere, who must toot the world of command, and see how the rations are dealt out, court-martial the insubortionste and promote his friends, go to Washington and have a good time with the President—if one can be found in each a state of thiner,—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

President—if one can be found in such a state of thing,—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 beautiful heaven-burn philosophy come down to us in a military garb? Far from it! It. cam's to tear newy the pomp, and pride, and It. cam's to tear newy the pomp, and pride, and It. cam's to tear newy the pomp, and pride, and It. cam's to tear newy the every. Now a shall we have 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 thick of the Nexarene and his pentecested 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" 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" under the position 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 cales and creeds of ambitius men. The very root of inharmony its lad in this, attempt to General our forces, and too wert it into an army.

Had the time, means and talent expended in

The very root of inharmony has lade in his actually the control of the control of

we should thus address the boundless being of a God!
Every step in this movement shows how far short concervative organizations have fallen, when compared with the distributive, anostolic, and widely diffusive energies of Mediumship. Men and women; yea, babes and sucklings, touched by these silent lingers all over our fair zones, even to the icy barriers of the arctic,—what poor, finize endeavour could have begun such a leavissing of all human institutions? And taking they whole work of so called organic co-operation, has it ever made any advance in securing this Harmoniv 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 least upon the true harmony of the soul, we have never found it in compulsory cades, 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 quipt,

or implied subjection of our inspirational naure.

It is true, we want order, system, and quist,
raternal c-operation, with a healthy modicum
of the real; but when we are required to ascricio cur private judgment, our individual soverignty, to the cffi ious dictum of another, "harsour private judgment, and though we
have sour revolts from the chain which is thus
reed upon it. Or, if not thus hostile to the
sessure, it consents to a stallification of its own
mase of right, and allows another's judgment or,
ethaps, selfish choice, to still the sacred monione of consequence, and thus turn the channels
the usurper's account. The present apparent
harmony of action belongs only to the makelated of the subject.

the "Grand Army," and citi lally running in upon our previously advertised appointment, "Why don't you harmonize with us?" Sid a tall, long beated brother, trying to get control of our hall, engaged some two months previously for our exclusive labor,—"Why don't you harmonize with us?" Said a telet from the General's Headquarters, "Why don't you harmonize with us?" Mow, 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 others."

may as well own that we do not believe in a "barmony which demands complete servility on one hand and gives complete control on the other.

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 secure 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. So rapid, too, or 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 I We are perfectly willing our leaves about the little mills of God, which, in almost every home, grind surely, and give the unadulersted article. We like the harmony of countless volces all astiration! We like the tiny rap and mysic touch which have airesdy vangulated its "common foe" and compelled acknowledgement is sectestatical with the glow and feryor of descending inspiration! We like the tiny rap and mysic touch which have airesdy vangulated its "common foe" and compelled acknowledgement is sectestatical must prace to a how fact. My dear is, Rip Van Winkle could tell you the "common foe" and councils all over Christendom I Fardon us, but the wire of the clause referred to, talks a prisoner! We don't wast any more colleges now for the special purpose of griest making! We pray for the time when armies shall be disbanded, and red-isage go to the rag man't! But we would like a spiritual jublice, when every one will be man't in those sweet and gashing melodies that roil up from canacersted hearts to the ex-a of our faithful guidee, God's ministering spirita! We would like owns soft our binner in that grand procession of souls, whose redemption forever fo

-The Question.

The Hulls - Were they Preachers !

We were pleased on reading Brother Moses Hull's evidence that he was once an Advent preacher, not that we think our brother honored by belonging to this family of first-class lisrs I and insamuch as he was faithful to "the mammon of unrighteousness," and failed, we readily receive him into "everlasting habitations."
We expect soon to find certificates from Elder Miles Grant, in our columns, that he was one an Adventist, for, since his being defeated by Brother Houghton, in Olio, and by ourself in Danaville, Now York, we have heart deversal Adventist As we have heart deversal Adventist has being defeated by Brother Houghton, in Olio, and by ourself in Danaville, Now York, we have heart deversal Adventist has been a first class Adventist and the was never a first class Adventist energy lay that they were "classpoin de la their man." However that may be, we know not, nor do we care, This we know. We met him, we waitiped him in fair debate, and can do it sgain. By he way, are there any of the prophe's of Adventist of the place of the place of the prophe's of the prophe's prophe of the place of the

"Resolved. The Sible. King James' Version, sus-tains modern Spiritualism in all of its phases and teachings." The discussion to be governed by strict Parila-mentary usages.

What rays Brother Zig? Will be bring out his favorite advocate, Eider Stephenson, or his Broth-er Reed?

E. V. WILSON.

Written for the Religio-Philosophical Journal,

Angels' Visits.

BY REV. SAMUEL W. DUFFIELD.

Some eingle word,
Which now and then has stifred
spirite with a sense of strength confe

Some hope, whose ray
Lights up a darkened day,
And calls us into praise while yet 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

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