# RELGIO JOY Y "PHILOSOPHICAL 



*3,00 PER YEAR IN ADVANCE.]

[SINGLE COMES EIGIT CRH:
CHICAGO JUNE 19. 1869.
VOL.VI-NO. 18.


## 

. ceme from thy home on hitg


My brin in sili, on fife,
Come trom thy home 6 blest.
ont come, ere I finit with pair-
my feet havestrayed awsy from
Come, with thy poliee so milidil


WILFRED MONTRESSOR:

## THE SECRET ORDER OF THE SEVEN.

$\triangle$ Bowance of myserey amp ominge.

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## chaptrexila-



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 . You are right Willough, and tis neitier
distrust of of out our want of retand fur yout tuat



 mind



 inse in her julyement and deticr ther wistesi
 "You are justy proud of your mother, Fredd
 a. Mour judgement and experience are superior
and






"By an associaton of ideas 1 am lea to speak
of andher































 ing otthe piees,







 to yoursili?
 on anail diven into the wall near the dor id
few My putients are all doing well
 chance to palliate, but will tail to cure Aevt
inflummations
 replying thyour question, it my in iterest you
toleanr that my last experiments in anima
men



 upon her." Yave no patients, Doctor, whose cares







chapteaximL-
Again wime evenace ciosss.



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 "Ad duet luy of mises, given directy of and









Uryuldest. Wifred Montressor ; how strociously
 utwen the demon and his prey. , Witerposed "Wherever 1 go-wherever 1remain-in this
chambe-ithes stroet-in the houses or my
friends-in the publie resorts of the multuxate, friends-in the public resorts of the multitude,
the dreadth seene rises ever and anon befire
tie in all the hideousness of its possible enormi-
. "Yonder, Z ranh was ying, thinking, perchance
dreamingo me - yonder the villian entered yon

 "Again-it is onituous.
"Is daling then wrong? is it unjustifable
revenge is it marder in lie eye of Uoul as in the eye of the law ?
" But Iam committed to this man. Tam pledg.


 and the fall by lis hand?
"Have I not seen the sun rise and set many many lays 9 have I pot traveled to the e ctermongt
coruersof the earh? have I not read books,
caten and drunken and slept, and felt the toreaten and drunken and slept
ments of hunger and pain? "Has not the tempte of my heart been hired
and consumed? and have not the ashes theré of been scatered to the winds?
\& Death t to rest by the side of $Z$ gorah beneath a grasgy mound, crowned with oaks and cypress
es and towering strubs; $; 0$ rest there and almost
and hear the caroing of brdda and the murmuting
of water; to rest there and amot tehold
and splendor of the sun, and the mellow luster of the
moon strugging through the orershado wing
trees.

 Wistred Monarsser er fired to lib optch, and




Bymumen ot grts ght strums.








 and pheed upan the eathit ing wepe, hmat as









 mett in the ants amd stienets.
The extent to whech water mingtes with bodie the glitering opial which heauty wears as an




 If min wert,










R. . M. MCYurray, of the Internal Rer


 esatinin sing
[IF Thre y yung men were Iate' yratained Mr. The members of thi Connecticut Legth

The zontrmin.

## 

 ereil at toacasthan 18890








































































 Sometime, thwards the close ofthe hast eantu-










 The erey yistinguished and wonderfil ser of




















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the mutren









## Now, het hetit sid hanf and




















































































Original essays.

|  |
| :---: |
| "Ont why were we born at all?", groanen the Rosicrucian, as almost heart-brosen he tore in frap. ments a letter which he had just fnished reading, ments Rener which he had jast inished reaing, and east the seraps from him lodisgut ; and elasp. Log his hands over.his head, paeed with ansteady steps the narrow contines of his room, into which the gray shadows of night eame slowly creeping, and nestling under bed and table and in corners, peered out at hin and mocked at his grief. Gradand they took courage and came out of their hiding places and stalked by his aide with noisless tread, Bat the gloom in his soul was greater than any night that ever wrapped its mantle around terresthal things; for love hud ded in that noble soul in was the only mourcer. <br> The night crept on unheeded end stil he paced, an the street below, which grows less and less, until at last the hour of twelve is tolled out apon the night air from a stceple hard by; but all unheard nightmare of his grief, his exterual senses are sealed to all around. But husn -he btops !-from the torn seraps of the letter, theresiowly rises a bluish, dim ifitt; it grows stronger, larger, and flis the the room, showing him with his eyes rivited upon the torn letter. The light changes to a dulh, yel fronts kim,- ths himself at the door of manhood, full of fath and hope and congdence in the worlu Auother form comes slowly up; he starts and groans, "Tis she ! the angel of my youth! the writer of the lettir! She! at whose touch or smile my whole soul seemed on fre! She! who first brought down to me the joys of heaven, the noalnyed bliss of paradise 1 She it was who thrst taught me to love, and bathed my boul in ecatacy more than human! 0 God I why did I not die then, With her warm kisses formy shroud? I could have He stopped; for the tro forms approsch esch other, and clasping, mirgle and become one; snd that "one" who can describe It, or write its histo ry?' Human language is all too weak and power- |
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 head and limbs and be human. Then the head
voulur repeat titell in in all tis parts untitit seemed










 atom of its bady, the divat and purification of the
 Worstruck magicicine stampining upon the fitoor bade it in
 ness and ravisting beauty as
of the loftiest imugituation








 on
 A voice by yis side suld in musical aceenist, "This
m man's swallowed up all the othere fix, and swelled titelf




 words, came the demons of each.
Now ppoke the monster, $I$ Iam
wiodot open the




 the mill bo fostert and grind finer

## seply to Delos Bunton

Mr. Enion:-Friend Dunton's late reply to
 meant to uffrrm that the idea of the eternal past improvement of the niverse which could b of of
value to humans, or even be recognized by so which no sane mind Suppose we can see it morally possible for the only less than infinituty stow, such progress gress looks to me too absurl to justify a mar. ments comment. I have never dogmatically asserted that "that which has a beginning must
have an end" it now looks to me like truth. But I only akk those who contidenty alfirm and
reaflim it not to iguote or ieny 1 its necessary ulimates.


tre Charle W. Hint has accepted the Pres
dency of Harrari College.


Ghiludelyhit Departwent

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| :---: |
|  |




 zaptere byat wert passhag around me, Y had come















 simitur thuygtits.
My fitead was plowing in his oorn. fiel, and fon





 freety given me.






 Lighessimportanee in beaking the yokes or thesese
and setting them tree, und in this, 1 reallive the



 they contuius some elemeuts witich ure uressendiat sulit the deliteranee of man
error and superstition.
I was met br many of my friend and relatives
each one of whum seemed to thave something pe culianty fited to my condition and wants. I had
often felt, while on earth, that there was a beau-
 ciations with hudididals in our journey through
fiie: but 1 now see more elierty, und 1 Ind $n$ re. whaterer they mas have that is adapted to our

 npplesanat e enneeted therewith, as is too orten


 conscioutly, many of my fiends on the earth plane, as 1 very much desired to do, both for my nakk and
theirs; vut I Iound myselt verry ifoorant of the
 suthienty for this to be be common ns whas esesiraz bit, bat hast the mas een succ raptid ndrance. hope that the time was not frar distant when $e$ majonity or mankind would be consecios of our
































 Sill







"TALE of A physician,
The Seels and Frults of Crime."
by andorew jacrson dayis.



crich an soutr clank st, al floor.

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- Belacopmosophical publishag association, atiobso JUne 19, 1883.


## Bematim


Cose AM Leoters and communieations shanal bo adreesed

 teamitul in the thuyght that the sprit wond
 ous relyitus terominations of the day, the itea,
 comewhere in spuce, bounded by welldefinta
folls, aul hat is was brought into existence
 Sese fatored are cast to semain throughout all elernits, mud sufter from the firce heats of fire
and britustone. This healienish notion in still ind ortamed ly ay a large number of tarih's child ren, sud wey seem to take pleasure in sitting
cader the "doppmgs of the sancuary," and
 vey the idea that Gud is a vidicive creature,
axd that Re consigns a portion of ins chaturen


 Shose whot bave from their terly cluildiond, en. tertuinet tuth thetions in regard to Dety, or
the leentiy of the spirt word as we ackow-
 Hessel, wad come wo

## der an ther quessmn. Where is the sprit, Fonid? If nun is n migrocism of the niverse


 parts of th te elements in the material and
 nop ent $y$, , ap, recitec, or onderstand the nature
of any Luing entirely foretgn to himself. A bearof anytuing entrely fireign to hianself. A bear-
biful seene crestes withu the mand pleasurable Chereot tre withu us Man cannot understand
amything entuely toteign to himelf. The eloments wilhin us respund to the clements without, nad a certuin result id recognizd,
It Guide contros the forces or the whole universe, He nuust neecssarily control man, for
no une would dire say tuat he is not composed no ore would dare say cres of the universe are
of the same. If the
onder His direct einatrol, when did Ife say that wader His divect cintrol, when did Ite say that ceptions to sue general rule-for, of course, Gos
can be only grater than man, by representing
vithin his orguic strucure all thinss, instead of the essostitueat parts tuereof. If God does mot embrace within his organie stracture all between man and God, or between spirit an
mathe? If there is a dividing live any yout uive foon tor antagunistuc forces, If any-
thing exists outside of God,you make it possivle for auother intelligent entuy to exist approximativg Gid in puwer, in proportion to the space
it occuptes. It you establist one element as God you have no right to $c$ nclude that this one eleWhere man commences, then there would be danger that man might finally dispute with
God the right to govern and create, thereby God the right to govern and create, thereby
giving room to endess disputes and contentions. giving room to endess disputes and contentions,
Zr man is not a part of Goud-then there is no God. If gra ceases to exist, as it were, when
man conmences his existence, how cin God be map commences his existtnce, how can God be
infitite? If there is a line of demarkation in She universe, at that moment you destroy the
infinitude of $G$ d. This question is an abstruse infinitude or admit, yet it is well to face it fair and square andendeavor to come to correct conclusions in reference thereto.
it $I t$ man is not part of God, then infinity ss onyl. Gid, If man is not a part of God, within him py the same space at the eame tine. Py hed. If manis nota part of God, please exere Gsu termin mences.
4th. If 4th. If God is infinite, Ho must necessarily be
infiniucie itelh, if not, it can be easily demon strated that He is not infinite. - bh. If God is all-powerfut, He must necessasily be tofinity itself, otherwise there would be
soms power outside of Him, which would be Cih. Ir the power of man is not the power of God, then God is not all-powerfut, and we might ss well dispense with Him at one. ${ }^{\text {an }}$ 7th. Tt the power of nat is the power of Gait then, of course, man is a part of God.
Sth. If the power of man is not the power of Goa, power outside of Him,and he cannot be all. ${ }_{96}{ }^{\text {powerful. God }}$
 His chim to toll pwer. Twus we mas cone to







 withia whases sont rex the intrictue robenem of





 | tatan no |
| :---: |
| Conid |

Coustiare this prestion well, dear rader, Re.



ofthestin. meab.
We publat wit muce regret bue communies.






 wis, uity ard denvaned as nupostors, lusates,
ame prositumes an sum ulier us they dare ven. of old, tersied mitaces, and as teachers and ex. puaders of the cruth or the beanhal pallo Chint and has Apostes were everywhere de-
nounced as in mis minstors, and in league with he Derit ; and houe of them hived lous enough ion of those who ruled the people in the fear of Mr. Raxal ias. been long and favorably known as an extraverimary meanum, and thats lar ne
has ereaped auy exposure, smply because there of as keen uisceryuent as J. C. Kanney and is the spectal bastuess of tee opponents of sprit-
 Honsts stelitrs atter truth will gei it, others may bedeceived and in the language of seripture,
co believe the that they may be damued. We caa bui over ze lous in thas in biter. Ca rity is the no-
blest of all virtues, and should be especilly exercised towards meduans for physical manitest. grossest inuults, wherever they go. Their la-
bor is the most arduons. and pertormel for the merest pittance. We have never known or heard of mediums of this class, or any other,
who have made enongh to pay their expenser, ave the Davenpints, nor have they until recently.
The Church and Clery, and their Satellites, have a special mina for exposing and persecut ing mediums jast nuw, as was the case when
Christ and his Apostles (poor and desposd mediChrist and his Aposthes (poor and despsa medi-
ums), were edteavoring to enlighten the people
and show the power of God through them -and are actuated by precisely the same motives
as were the Jewish Pritests of that peitud. as were the Jewish Priests of that peitiod-
They are doubtrss much shagrined at their get him to prison, and his phase of mediumship ranged under the lead of jugglery. This eflort on their part, however, has done more for Spirit.
ualism than all the eflorts of Spititullists for many years pist could do,and we have no doubt that thry yre impelite by a torc. oulside of them selves to persecute and prosecute in such cases,
to the end that the subject may be brought more promidently before the public,and lis a most atrik ing verifica Lon of the ancient saying,-that
(whinm the Gods would destroy, they first make mad," and that every move made by, or in be
halt of the Orihedox, is driving them rapidy on to their own destruction, is evidenced by suel cases as these, Nothing could possibyy have been done to bring the subject of Spritualism
before the people more extensively, than the Mumler trial. God will take care of his own, and the Spiritualists of Waterbury need not
that the cuse will suffer by the exposure. ()
That Mr. Read is genuine medium, there is That Mr. Read is a genuine medium, there is
no room for doubt. He has been tested too long
and toocrically, to qu stion the genninomess of his
mediumship. Take for example, the case where a most virulent seeptic coneeived the ides of
getting a ring made ot steel, and tempered so havd that it coutd not be cut of filed, this he tool medhum should use thet ring instead of the one
 the sifinits put it on 7 lis obin neek, and he was
obised to wear is for several days, for the rea. son that to human power could get it of with
out breaking his neck or empressing his head Out breakigg his aek or chapressing his head
into about batfis ustal size, and he was obliged to beg the spirits to take it of. What does sugh
a Waterbury farce amount to (af indeed it was any thing but a row gotten up for the oceasion),
in the fuce of suen test, and of which there are housands of withesses gute as reliahle a
be foum in the now famous Waterivary. Suppse we admit that in this mstavea, Read did cheat intenionall, he is no more to be de.
nounced as an unreliable medium, whoge every et had betri a cheat and delabion, than wouh be that of a man who had enjoyed a high repu
tainn for honesty and morality fity years, lud
 $t d$ in a fiaul, -this moral man being a gona
paying member of some orthodox Cureh, would rective very tender care and nuring
 and making indectant hagte to denounce and per-
sceute the unfortuate eman, and rushong ilght cungratulations over the unfortunate but hapey discovery of a cheath, and turning him over to
their tender merces. spiitualists would do well to follow the examply the clurches have set in these matters, in some measure at least,
to the end that they may have a litie fine fror
a sober second tough to tule ther nimds, befure "Rusding" to polturge sueh a medium as Mr. Read, into purgaory.
It should ever be borse ia mind, that medi, or Devils fisumb hert be, both beiug essentel worlis, and as y you are cumpunded to tory the
sprits, so do 10 Reads case, as the manifestuion we trust will not end witit the stance at Water
bury, but from time to time, "where two ortiree bury, but from time to tue,
(or itfy) are gathered togetherrw whonert tiree Thuse in the interest of the cuurches, are ever turbed whle resorng to seliemes that would put therr Deva to blush, and make his chechs

 we as spruallits trats, as well we muy, since ouly persus who chn stava are test of true dis
cipesting, and as the ciergy are very catelu hey er "t quete the "belteve or bu dunacd" pass
age in esmection withtue verser immediaty tulowisg, we whll on this uceasion, give the en the lay menberse "to that belevect and is bap
 them tuat belete; in my nume shall they cast out
devis; they shall speak with new ongues; they stall take ty serpents; and if they drank any
deady thing it stafl not hurt them; they shat hy hands on the sich, and they sitall recover?' - Mark 105h chap, 16, 17, 18.

Medtuans, who could haidly master the English
lauguage, have been teard to speak in stand ditlereut lavguages, enturely unkeas in severa Thousinds of others hat the sick, make the blind see,-ite deal lear and the lane walk; oth
ers cast their budtes into tirey furnaces with out beng burned, or having so nuch as the Mr. Husue in Luvion; (See Epes Sargents grea work entited "Phaceitite, or he Despair of Sc
euce, tirs sule at this ofice.) and while thes with thousauds of other tests of diseipleship, ar being piven and hieraded by the Pres all ove
the world, our pious ministers and charch -men with faces hong enough to eat oats out of a churn,
deplure this sad state of things, and like tha Jews of old, stand ready to eracity their only
Saviour frem the thick darkness of sneersition Saviuur frem the thick darkness of supersition
and tignorance into which they have fallen, an are tryigg to lead others. O ye blind leaders of which you will plunge, notwithstanding you nice little scheme of having the constitution so
amended as to acknowledge Gool in the sume,and Curist J tsus as the ruler of nations, - thi you may become the vicegerents of God upon
carth and again bing ont the rack, gibbit, anic carth and again bing ont the rack, gibbit, an
other implements of your inquisitorial desires.
 the times indicate string events in the near tu-
ture for us, and ii behouves us to stand by, ani ture for us, and it behooves
encourrage our mediums.


In ourisige mife miste by the Precident and Secretary, saying they would consider applitaions for the holding of the fourth Amual Meeting of the Hilinois State
Association of Spiritunists. Associnion of Spiritunists.
The nest week came a no ety at Haviana, the present home of the Sce retary, a intte town on the Illinis River in Mason County, in the south-westerly part of the
State, desintag the meetar to be holdan the State, desiting the mestrat to be holda there.
On the fourth day after that eame, whih the Seoretary's num only appon led, an order, caliag the Coovenina in to meet at that plise, which
we pubbish in this, the first issue thereater. It will be seen that Societies throughnot the State will have no line to appoint delegates after bling of the Convention.
That this is intended as a repetition of the tricks practuctatat the last adjurnedit meetrag, which was made up of only thitreen mestura,
houted ty the President and one of the Vice Presidents of the Amerien Aswzition of spirwoult, will have no kutwledge of the Conven-
ion in tine to appunt dele gates to represent inn in tine to appint dele gates to represent
them,
Again, what Sociesy will eand delegats so a Again, what Suciefy will send delggats to a State with the following order upn threst
which was adopted at the last meeting

 Very ferw, wo uphe.
Tue filoptias sis fhe ordar referred to, which
 Bown, Viea Prefleat, and as sat of the Aater "Tan State soelety whllesatisf at mangues of
 Syirituatites.
Uuder tui, provision to was intended to oust as every other meimuer from tello vsap, who did.
not how the knee to,and pay five dollats into the

 The plan whereuk we well, buth it was very much ite the ighorase tarmer, wot set his hay wuw vara! The atove namell matagers got rul of

 tiva of spiritualsts mitron us that be llay para no money ior a,
the Convention.
We place the foregoing facts before the spiritour fretens of Havaina and vicinty, bavinge the We state melacts because they are thes, and becalase a few persons, have hrough the moss manypuated the Assuchation to make in sabserv-
fent to ther own meresnary eads, unil they have destroyed to. Aye,more, they were ashandid thedced, and even sent the Minates of the Conventon to Michigan to be pabisthed, in-
stead ot senitiog then to this pher and the Bataer of Light, as required.
We know whereof we speak. We place thi en may be hure cancious in garding aganst Whe manpulations of oflctuls and hatriguere
Weowe allegiace to mea or bodies

be nning of a witcitinaexico. It appears from the Bichisville Rathe that the Muxictus are only ab ute as far wivanc when they huag so many witches. On the 4th of Jan, last, one woman was huag na burned, sin hoged most crucily for the same offense, the
on of the later figured among thove who llagged her. The mere aununciation of this deed needs no comments, filling witi shame and sor row and covising with dre
perpetrators of the crime.
Regarding the first, which was communicated, of the tragedy A woman, who protessed to he a witch, and asked to revent the whireabouts of he animal, which she fuled to do ;she was taken and hanged toa tree shot at, and then plang.
ed into the flames muil ste expired. The ed into the llames nutil stre expired. The body
was buried in the cemettry, but on the fullow ing day was exumed by order of the carate of the tuwn, who protested agiinst havug a wich interred in consecrated ground, The husband of
the unfurtunate woman kept himself secreted, fearing that he migit be made to share the same, fate. The Mayor of the city had not only au-
honized this proceeding, but had also been the priacipal perpetrator. sary measures to have the perpetrators of this horrible crime punished.
There are many in the United States, who be


TRIAK sumschibers.

spiritcar meferige at chosbys
mosichale. The Spiritualists of Chicago, having leascd
Crosby's Masic Hill for one year, meetings on Sundiy, June 6th, with lectures morning and evening, by Mrs. A. H. Cobby. services. The singing consisted of selections
from the Spitital Hirp, led by an tilient choir, and $j$ ined in heartily by the whole congregation. The most protound haroony and
good feeling prevalied, and all seemed to enjoy the Pentecostal feast
Spirtualists can row meet with one accord in one place, as in dys gone by. Sisters, brotis
ers, friends, neighbors and strangers, come, ses and har for yousselves, Mrs. Coblby lectures
 Miss Suaie M. Juhnson spatiss June 2ath and

DR. TOSCELTiv Ano wrece.
The above nimed extensively zanwa ană ex in the city of Cbicago.
It gives uspletasue 6 annunee the fact of teir arrial here, and we doibt nut that very
many Spirtuallos wil jun us in the hope that dey wilh tind ragreeable to rentin ia whe Gas
den and luy, us all with


Dr, Joscelyn is an excellent trance speaiker :
well as a clutrvayt and heding medium.
Delinguents.
Delinquents must expect to be promptele ev-
 ing great sacritices every wett to give our real ers an aceeptable paper. To do that, we muas
nave the money that juitly detingso to us bave the money that juitly betongs to us. Wo
regret being uuder the necessiny of publshing these culls to be read by ath of he subsenbers to
the Jocimat. Those who are zot in arrear will pardon us, when we assure them that this

THE COSvinition in wisconsi Wil be huh at Hadisum on the 18 hig 19h and
20 H of this musth. Mr. E. V. Whlon has been engaged or tire uccation, information from 1
We receiven tue atove in S. Broun, M. D. We would tave glady publish

Elder miles Gratat and 0. W. Huhg


 the earth life.
Zud. Resthed, That the phenomene of Spir ithalisen proceds mits EADEIES matuicici
We have papers returutd as utalled for, al rected to E. T. Gurdier, Hauer, Wi sconsin
 Who s. B EHIt,
The abjve papers cune bsets every week


J. W. Van Nathee Lectres nwo Sundays of Mrs. S. A. Hotw is lecuriug in St. Clair Co Prof, E. Wuipple lectured at Batle Creek,
Mccu, bast Suutay, Mrs. Carrie Cushana is lecturing in Spring fielu, Muss.
Dr. R. R. Robers has been in California for some time, practicios the "H ulag Att" with
great sucess Lon of his angel butu, whll noter ouly be mantramental in relleving the bulaties of the people,
but in dissemmatug the glorious truths of Spir thealisn. Long
ufut phlosopliy.
J. H. Marshall, of Linn County, Kansas, gav us a cill on Taurstay of hat weels. He is an inelligentacive jourg man, and we predict
for him a hrillant futur

Mare Smin michers theame
weeks' engagemem at luis theture in his super' roles of "The Hue Ola Eaglish Genteman, opera moese
The great Buritupe at the Opera House, en
titted "The Forty Thieves" as miyht well expected from tis great popularity in New Yoric is well received, and will be a grand treat to the lovers of such fan, and prove a great pecuniary suceess to the management.
aigen s dearborx theath
 son, in this cly, is now upu the eoards of this
theatre, it is weip putupou the stage, with new
scenery and appouments.

At this theatt "S Musen

Bily vere vamieties.



Stargip, Mich, May 114, B69, orter of the sixith Natimil Convention,or the A
Asectition of spirituatiots.




 Hestr T. Culd, M. D, Seeretary.
944 hate street, Puigdelpua,



Fonch Anmual Convention or she minois





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SPEOLAL NOTICES.




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| EXETER HALL. |  |
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| Theologith How Intersat | The mast Siarting ond le of the Day. |
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| IMPORTANT TRUTHS. A Boot for tevery chill. Dy Mis. E. R. MELER, 3. D. |
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Perers a sparling,
ATTORNEYS AT LAW, muloon T. permas,

$B P D S P R I N G S$.
 Ammabbor, Mieh IC TALLOR



THE BOOK OF THE TIMES
PLANCIETTE,
DESPAIR OF SCIENCE! MLODERIN SPIRITUALISIL, ITS Phenomena,

THEORIES REGAROING IT: FRENCH SPIRITISM.

BYEPES SARGENI.

## 



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Q EACHINGOEOTIONS SPIRITISM
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DEEPLY INTERESTINO OIARACTER, 'PLANCHETTE' Is the Cheapest Book that has appeared
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Blouted Bocels. Blotted Barce?
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## DR. JOEL C. HOWES, Clairvoyant Plysicien.






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 In naidition to our extentive istot of city properts, wo and






 ofer wota



## invocation.

| Our Faiter and our Goo, we realize Thy pres |
| :--- |
| nce. Wo see Thy nearness and Thy godiness |


 Pergit in the dartrest of darkness. We would
feead them bet the hand of lope ant tuth to the



 there woild be no wountains, We would real.
ize widdom, gutied bs Thee at onlt times, mand that

 that Thow as a
ever witk ab

## guestroas and answers.

Q. Ir has been salu that there was not gospel titat they would, in order to be saved, have to
exeek yefuge in some churchi. Please give us your fidea what gospel is for? What has been its great

 II lie upon eartb,so that al may obtain a more
perfectione anter death. Little has been said in
 eaid bsorore, ellely preacied with reference to
 of the verd goped, will agree with us in wint
 Bude error bias, as it were, the spinit, yet they
do not enaige its true condilion, for when it entars upon the spiritual plane of existence, then
$t h$ will see with open eyes that the gospel, the
 Iithat are for today, and every day will take
care of itelf. Every day will be a gospel unto care of weitier
titelt,
plane of life.
Spiritualism teaches you to live true men and
 any more than to save hiingelf Let ench soul
sasue ifelf, snd by so doing it will throw out tave iself, and by so doing it will throw out
that thatuence that than show to ever one
the wrue living prineiple, ase sypel unto itsell. Then
the
the
 spe quesilism to save spirituajists, is answered
sthereby. The embjacing of Spirituanism, you munt boar in mind, thy frieud, does not clan ge The belief, without theory or practice, is ong tat. little momet. We have told your again and
agein, to to true unto yourselves, und in being
true unto youreelves you will hasm no no one Arue unto yourselves you will harm no one.
Think not, by aceepting the weiefe or tideas of Think not, by aceepting the welief or 1deas of
anolhas indivi dual that that belief will act as a
 Receire that which iicasue to yon, no mattei
frem whence it cones-that which will be your to-luyy. By living in that way tody, will be for pre.
 is p point worthy the notice of every one, and
thue live honest and upright todyy, and you will be
past Q. Are there elements in human beings A. Certianly, from the fite that tman par. lazes or veryyturg below. Man in the mineral, So thers are in the human form elements cor-
reeponding to those of the earth. There is a iiveptinciple or spirit in ereryting which you can take cognizance of with your senses. There is $a$ spinit in the lititi pesble upon the seaShore as well as in the gigntic rock; not ne
mact, beceuse not to such extent-not the esme manount of the spirit elements required to hold the fer particles together.

## 2. Is God outside of nature?

1000k upon it as a something nate we spaak and upon earth and that tlone. When we sey na.
 which you term God. When we go farther on and realize that thpon the spritual plane we aré goveried by the game principle, then we eee
that nature or natural that nathes insted, we see that we are gov,
earthalond surrounded by what we may coll
erned and
 phainer, we ean eanh ons
that seemeth best o o

## L. judd pardee.

Juve 7th, 1869.
Brominer Josiss-I do not know a 1 can ex-
 sation), but if fonu will please to ask quastions
ciearly, so that $I$ can concentrate my thoughts
 control him to speak freely. He is well adapted to me.
ed to
on A. Not entirely, Brother Jones. It is more like earth than I supposed.
Q. Did you become conscous in spitit 110 soon ater apparent dealh transpired!
4. About gaw
L. About bont son? think my mind was dear in
in Not that I mas welle butit I I was consequind dead. A. What did ou frit diseorer?
A. Persons standing orer me, asisting at the new bith. you recogitizs any persons got had
Q Dad
A. 1 In
A. Idid What did you observe besides people attending on yout to be ina room simular to one
A. I appeared to of your rours, lying upon a bed, weak, helpless
like a rew born babe. like a new bora babe.
0 Q. Could you see persons and things apon
the material piane of life as well as you could the ematerai paiad ithe hange?
before you passed
 short
here.

## Q. Do youn reeogniza auy one here <br> Q. Do yon reagniza auy one

Q. Cant you see who tit is?
 ${ }^{Q}$ a Do you remmber when you hast spol
to me? My memory ss mudaled. Q. Do you not reamember spating to ome
he room while your body lay in the coffin? A. I. Iannot.
Q. Do yout
and
then?

 speakkign triro
your funera?
tain things.
 sanguine would transpire, shortly betore your
decease A. It will rake place; but I have learned
beter than to se tany time
O. Do yout think it will be attended with as much suffering:
A. Tio not see it preciely as I did then.
do not see a general एar, ilike the rebeniliou.
Q. You know Iopp sean your views, and twla you t yould be simply a war of desas, -ayita-
tion of thought. What do yon flink of my views nuw?
A. It think you were no nearer right than I
was. I see peril, which I will name: All man. was. I Ise peril, which $I$ will name: All man-
ner of secret animosit, ,reaclery, assassinations, injustice, op pression of mediums, tumults, riots,
There will be violent breaking out here and There will be violent breaking out here and
there, all involving the mediums in danger, there, all involi
trouble and fear.
Brother Jones, in my views and prophecies, I was generally correct; bat I modify my views
 this medium, if possible.

To take each worker by
Scatter trati, , the glowing grain
Answetng to the sweet refinia
Can never dide;
Stirred by loved aceleatal fre
Towertig ever higher, bigher.

Seatier truth,-From South to North,




Charien mi. head An Mmpostor, S. S. Jo
lowing.
 of said city, who withessed the detection and ex-
 towing resolutions.
Tesadied :- That the thanks of Spiritualists are
due to J. C . Kinney, citior of the Waterbury
 exposing hine trichs ontim.
eniled physical medum.
Ressiduti- That we earnesty request Spinituaisist never to endarie a mauma noter for honesty is fally estabished.
 tion.

## Bexaman Abbite


Eminues Mosess
Since the f


not the ifst statement aty give by the waterterry
rowdies tried to have me locked dy in jail, and the
paper tells you that $I$ was. But as yet, 1 hare


 thant verer ruppened at Waterbary. The trult o
the tory is uis:
Lhad hedid some foir or five eearacesat Waterburs






 ent the
knife.
Hece you have the facts sas they realy sre, Then












## Yours fraterulls

Claro De Vére an netrot. Joums on on the Devoroit socelty yan Bro. Peetbed
 spirital caube in that e eity; but what has been uie










 isting tests, which puts ber in a position withonta
tival on this ondinent. Never before or or sine have I wituesed such a crowd, many of whom repree
sented the
netetilisence, the wealth, and moral Worth of the city. From ten dollars per Sunday,
our reeeipts rose ap to over $t=0$ the first 8 unde our receipts rose up to over toin the first Bunday,
wiltout any of tine eeremonials inagurated by











 gentelly. The Detroit Societes was organized under a geo-



 ed with Mr. Peebeses wit the most prociand repret
and look hopeluly forwand to











 ithhould weall, tho far nas they mat be proitably
weed, in suculcating the pure, tue good and tha




 githerings at the hustings.

Leturer rrom Peter west.
 heir prestace, through the mediuushing of your
 so as the friends at surgis, himself to be an

 him and goo no report from the land of promise.
We enjoyed ourseef well among hee fremds at
Sturisi

A man of tirity, wain and mingectr,







 Mexersise wouns.
sand platean
 the smaller and lighter will manifest the greater








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## SPIRITUALISM.

PLANCHETTE SONG.




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beover boty years old



 the right but parallel with the main road. At such
apoint on the main road we see a man that, ct-
 deliberately thoots the man in the road. We sec
the whole act. We then deseribed the man that did the killing, nad then dreve a diagram of the phaze, saying, this was done'several sears ago.
Mr. W. ansered: "I recollect the ease well,
the man's name was Sullivan. Who killed him we never kuew, but all incidents related by Mr. Wison
ntmber taner.
eitement; there is troubte in your house, an enemy
in the camp. We then entered into a carefil de-
 Many others were given, and at our liecture on
Monday iight the following, to Mr. Smith, a strodent in the College. After reading his character,
ze saw by him one whom we called his brother, we raid this man wafs forced out of life ; he was killed
Band should judge it to have been eleven years ago. Mr. Smith answered : Your reading is very eor-
rect. I had a brother kilued at Riehmond, eight years ago, he was shot dead, through the harat., Thas the trath keeps dropplag and the angels
ceep time to the music, and we are favored with ruthes from heaven.

## 

 Wherever we go we are called on by Splititualistsfor information abont the actions of the American Assoeiation of Spiritualists, in regard to finance
and eubseriptons to the College funds, but have been unable to answer, from the faet that no
quarterly or semi annualy reports of the officers of the Association have been male; therefore, ss one of the members of that Association, we now
asll apon the officers or the Amertcan Absociation of Spiritanilist, to report through the RemaroPratosoprical Jovinar and the Banser or ooitition,--hisw much money there was on hand at enelation, hisw Convention at Rochester, in Augnost 1ast; how much there has been added to the fand since ander the Mistlonary effort; how much for
memberatip, and how much for other purpones, iving specife items ; how mueh has been pald out, Thut for and to whom pald,and by what nuthority,
nud how much there is on hand and in whose hands

 We ask this in no spirit or
Cormation. Shall we get it?
We shall see.
what have rritivinists ro Truth, it is conceded by all is immaculate,-ing is a greater mark of weakness in an individ
ual or assoclation, than the exaitition of a ual or associution, than the extibition of
far that he grend works of thir failin may bo
and shaten or removed. And these suggestions wo
lave often, over and over, hal vecuigo to ve
marl, appy with peculiar force to those Bibl
 Their wethetss is manifest in their not having ns can supplant.
Yet sticilers for the Bible are not alone in this weakness, that misconceptions of truth alone mmaculate. For we with concern are too often
 san may become unpopular and its progress consequence of some orvert act of some medium or other reputed Spiritualist. Indeed, it is pit.
able to note che chagriand mortification that not unfrequently may be seen in a community
of suci wcak and doubtigg Spirtualists, ove or the shorteomings of some brother or siste, do not yield them strengih to withstand templi tions of resist psychological influences. Such
feel a nervous flutering at every cry of "humbug," at every reported expose of mediumship
that may be leralled forth by the opponents. Spritualism, forgetting that if Spiritualism be truth, as we know it to be, it can never be
harmed. Had we one sivgle doubt as to the immaculate our advocicy of it and resume our investiga tions, and if we could find one siggle line of the
great chain of Spiritual lite exhibiting the least degree of impertection, we should put it to the
most severe tests of scrutiny, and if it yielded,or fuiled to withstand the scrutiny, then we shoul error. But we b now there can be no such flams
in the evidences that culminate in demonstrating the great problere and science of Hife. Errors or mikconccutions there may be in the mind of
individuals, but in the face of our existence there can be but one true cuception, -and that truth
nothing can erase. It is asod as time and wilt endare to the end thereof. Al kail, heen, to the zealous skeptic who would expnse or destroy the belief in the self-
existing facts of Spiritualisn! We would not for a moment abate your viglianee; for, if it
will not becone brighter, like a nietalic substance, by a constant friction, or, if, like a tree it will not take deeper root by being shaken, we
say for Gods salke let it perish. And after the style of Patrick Henry, we repeat it let it per-
ish, if it canvot withstand all the powers darkness-disbelief, or lack of true knowledge. The assumed late expose of Mr. Reed, at Wa-
terbury, Connecticut, and the fear of many Spiritualists that it might be tuue that he was a dis by languish, called up these reflections, which we offer to strengthen the investigator, for the
true believer needs none, but ever retains the fact by intuition, that " Ever the truth comes uppermost."
Spiritualism "expossed" thousand 3 uporithousands of bieen and they can stand such expositions for all tim to come; as is most triumphantly manifested in
the steady and continued spread of the invul. the steady and continued spre
nerable truths of Spiritualism.

Eiteraty gotices
The "Overland Monthy," devoted to the devel
opment of the country, ,nas madeits way over the
Pacific Raitroad to our table, looking as fresh and
 "Mediceli Att in the Cuiness Quarters, 1 is one well
worthy of carcful study, for therein is much intor. mation that ean not fail to interest any reflective
mind. The medical practice of the Chinese is very interesing, for thecein wee find preseriptions for
various diseases, each of which contaias some ar-
ticle that the physiclanisin this country would sup. pose destitule of any, virtue. We cite a porion of
medieines taken from the buman body. Hair cut fine and used in plasters. Curly hair, Women's
milk. Dandruf. Teeth filing. Paring of finger mint to enailg, which pairings are reduced to ashes
by burniug. Bone of the torehead reduced to ashes. by burning, Boue of the forehead
Beard of the upper lip. Blood.
The list of medicines from animals which they glue; glue made from a black mule's hide ; mare's
milk, ereaun and curd; deer's horn, the tips of which is especialy valuabie in restoring the bloon
dog's gall, heart, bralins, teett, ecull and Hood; end so on through a large number, -up to ninety-
four varieties. This number of the "Overiand Monthy," is well for a long time a journal of more real value or meit. In the fature, it will be published eimpulta For sale by the Western News Company, 121 and
123 State street, Chicago. 123 State street, Chicago.
The Boston Investigator, having weathered the storms of persecution and opposition for many long yeara,in ifs devonon to free thought, vanced age of thirty eight years.
It has just entered upon its thirty-ninth volume; and now comesto us greatly emarged and improved. It is a bright and illuatrions examgreat truthin of liberality, justice and freedom.


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preservation of egge.
A Treatise on Hges, An Mand

 2ur SPIRIT LIKENESSES.



A LYRIC OF THE SUMMER-LAND,

## Picture of the Spirit Home


[^0]:    Wanted In Every Familly.

