
CHICAGO, OCTOBER 16, 1869
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## Ror the guiglo pulaophing

nrane van minas. Wiot her tr tho fitho of south

 Inefther, tears meri in h ofyer hoo,





 Wharo whetad parted wefiond mieet,










 nat otho mhito terar enl ilik atis, Trat ter gentio prow mithek,

 And orecrome all mbery:





## 0




THE PLANOHETTE HYSTERY.

## риаковетtés own ribori

 Planchetete is intelifigant; ;he can answer questiana, and often answer then correelly, teo on



 sesay has been somewhat modited, and a carefeful



 veloped yout That will depend much upon
thenanitite. pertinence of your questions, zand your cappacitiy















 | the idea |
| :---: |
| P. Ah |
| Iti |











 P. Then eeing that you acknow wedege tine un
ity of the Couse of all words and ant things in








 and aill thing of of the other ; hence between the
intelligent inghabitants of one and those of the















































 the communietions purporting ta tomet trom

 Come koivasions which, though



 acts upon him to be credied with the echaracter
of that production Plesee make a note of thit





I. Thith is what we are anxious to understand

























 $\substack{\text { perience even } \\ \text { Congmitity } \\ \text { IT That fiss }}$
















## 

## PLANCHLTTE:

- bx wal b. fahenestocis

Thuer is no mystery in the working of Plas
ohette and why people will not ses the plain fract in the cuss, caun not tell, unless it it is that
 the writers on this subbect, cha not see anything
but maghelic influence in its morenient, at
 mot muve ayything but the magnetic needle
Eiectro- magenelisu requires a mueline or $a b$ b tery to produce it tand animul meximee, or a bain


 further for an intelisente canse. lool Hediums of pertete veraity
do not move Panceste, yet it is tronozn to the tiv cuestiens, mind fitee in a lagguge the medual
has no finuwi: Ige of, or doea not undertand
Way do not those who ovilat the posibity
 thepe is in numire that can communictite. The
herery and these who protes to
 to his stanic myjesty; no mater whither he
tells ine truth, dicates the same princiles the Christ taught, or plays the foll with those who
 as well as tuteligent answers, and no one put a
bigut would pretexd to deny the foets in the

 get tose then, and those whu do, do not onfen
investigute sutictentur, to learn whether the

 admit upon the same evilence that they cauk
anit do, conimunicate with man ; anit that the are visibe to all persons, when the necessry
conditions are present. Twis heige the case If we desire the trath, we shoult tendeavor
tearu what thise conditions sare, und study the peediurities Io our natural or normal condi
tion, too one, not even thuse who are mediemis

 tion enithes sona pers ins to ariee frem the
 are awake and in the light of day ?
The answer is pluin -there is no other than all medical men, and is generally entered durus natura sleep, by thuse with whom it has be
come a habit, especially when suel peranos have ervise dur ng the day.
The cond
white in it, are entirely different from those pos
 ayt; hesr, smell, tuste and feel independent he natura senses. The same state cain be ar! enter it at pleasure, independent of any one, and Whie they are in it, they pusess the eame pow ataral somnambulists de; consequenty the
 porith ocoatrol or communicate through then Ilawe also stuted that it it is pasibl for on ion indepentent of the rest, and the portion of sense that is in it, being then in condition; e boutrolec. When the hauls, fherefore, art weary, they y enter the scmnambu ic condition, ani Sthey enter the state perfectly or not, so will The scasion, were: to place tue hands upon tho Planchete, and to let them be as motionless a
posible, or, as if they did not belong to body In doing this the arms metzit not thoci he table, while the ends of the tingers are to rest ighty upo the Planchette. The object of siently to mate theme enter the somanambili ibie for spirits to control the linads if they do not enter thats tatete, and as becoming tired or wooner a fense, a porting the cone the bution, or the ion will be entered
Many persons place their havds bpoo the nuse they do not know respon to bithg aboul en necessary conditions.
A pencil held in the hand, in the position of vriting, until it becomes weary (as abyve de
cribed), will enter the sonnamuulie conition nd spirits can then control ti ns well as the Hall lingte, but as it often recturres patiences as wisites mast be sullliently exucisch, or the do red result will, not follow
T- An Yrishman heeran of friend who hain


Furific 忽eparturat.


 Though neaven or hell may io theirt best, ,









 many kundred feet higher than where the river
nuv rund
Again, the rocky












 We anple three thime in Wailua, hating the
 nood.snd to bimet, po peldom dia they hive in








 :Shed in the Jobinsite
The roll of Delegite















 On m thin of Dr. Buity, the Chair appointed






 you in Jour grand Covention on the 2nd and









 $\underset{\substack{\text { Wait wht } \\ \text { will ber pt, } \\ \text { Ant }}}{ }$




 to develope the moral priciciple that will reach
to the very root of the evil, and enable us to de.
vise means
Great and






 the earth and all things that live therein.
As mothers of the race, we hold the desting



 Carrie $s$. Burnham same: Mother seceet maty pheen, with reearid to wo Men, bat did
trom bume
Aljurned.






 the interest of the Lheetm, was agin consid

D. H. . . . Rrownionk Mitwankee in the chatir.


















The consid



 endurivg superattructure ean be reared, we hav
labored tor $a$ number of years, and wnuld eit

few fugreeitions:
We believe th
um to be the firie Caildran's Progresive the











 of shatited fragments, that hiporniong inas
oppsition will seatter to the four wind
vose



 master workman to ennetrect, to systematiza
to or
mol



















































## 

The Spiritualists of Racece and vicinity, met



























 L.S. Tzuer, Sce y .

L2F A Cuarleston puper says that in the up per part of $\$$ suth Carolina there is a younge ex ennedederate Boldier whose leg was empuated
during the war, near the lyigh. Ater amputation, the wound rapidy bealed, and he wal
sent home. About a year afferward a fiebhy sent home. Abunt a year afier ward a fleghy
protuberance was seen to grow out of the fesbl, which, in the couree of a ferm months, took the
slape of a foot, and elice tuat time it lias been growing finely untill Low the man has a perfect
y new toot and leg growing from his thigh.

## Fer the Relifio. Ftiloephical Journal WIAT ARE WLR?

## The quention Conuldered rrom a Putlo-

Power lies at the base of all existent things and resides in mater only by virtue of
the force that halds the particles together. This foree is not inherent in matter, bati is imprisoned in matler by external force or pres sure which slowly grinds, kneads and molls
the interal life out of matter. If it were not for the external pressure upon the eare n, all
heat would die out, all motion ecase, and liie and organization come toa speedy end. Power collects matter and binds it together closer and closer, uxtal by pressure heat is generated-heat
produces the manifestations calted lie, which is ut the liberation of the imprisoned force, or fhe evolution of that which was confined. Al mat-
er owes wiat power it may possess to external If ti were not for the otmosphere, all fires would become extingyished. If it were not for
the elcetric ccean surruanding our atmosphere, Which continually feeds the interial fires of earth, and in its passage through the ascenaing epirt of the carth, keeping all atoms in motion,
univerail stagation would be the result. Were it not for the night of nyytery that surrounds
all things, ife would not be worth having; of further ettort, nothing new-annilitation must of necessity follow. Were it not for the
power tuat t nows no fatigue, no rest, no sleep, out which, unspeat, unwearied, marshats the he gigantic work without a jar throughout the counitiss ages of a never-ending eternity -bolh past add future-where would ali things rest?
Without inteligerce what would thene Whithat intelligence what would there be?
Wowl there be power or motion or order or s greatest of all Which is cause? There is power in rock nad mineral, but it takes ages whict, then, reaides the most power thenti,-in tion or the acted upon? There is power in the arth to give birth to countless myriads of livban in earth, and more in air than in water, and still more in electicity than in air, and ge chain of the universe, the lav of the ratinfnite himself, the All and in all Ietrintoncet nor is this mere guess work. If there
 hiat swing in youder world-flecked tome. Poxer resides in matter in exact ratio to its ramitication and quaty. There is more powproduce, and pesetrates every atom of its hody;
furthermore, it is easier set in motion, and is far more voluminous than the dry dust. Agaid,
there is more power in the atmosphere, which easier set in motion than water, and is mor diffasive and volumincus, so with electricity,
which is still more voluminous and diffusive, dwelling in all ature, in some things more than easier set in motion than all grosser matter. When we come to magnetism, what do we an find an atom that is not a marnet? hing that is not dependent upon it for its existence? Were it not for this subtile something, IIt things would go to pieces in a moment. Wilhout the ond in greatest quantity? In electricity in a difused condition, and in man when in a conentrated vital condition, the highest, most rened quality of matter known. Moreover, it is easier stt in motion than all other forms or mat-
er; it is the lever by which we move our biddes; so subtile that a thought sends a tremor through every nerve. A sigh, a tear or a groan
sends a wave of agony throughout Gud's limit less universe, which echoes and reechoes from is influence on those who are and to be? and jet, none of these condilions of matter has any power in and of themselves, but only manifest power when in motion, which motion is only produced by some power which combines and hagnetism is sq subtile, diftusive and powerfal, yet in itself it is only subject to the all.pervad. ng law of equilibrium, and without the disturb. gy force, all things would find their level, all esult, for attraction and repulsion balonce esch ther. All power resides in that something; which is in itself a perpetual motion.
Now, we know tant law is above m that runs down hill. But there is the wament above even law, whici is the law-maker, and which uses magnetism and all matter as it wills, and that is Intelligence. Here we find the source of magnetisur; and as all matter is dematter resolves itself buck to the source from thence it came. Intelligence, human intellgence, is the highest with which we ate intitime when ell this will appear infantile. In the human it bears a striking analogy tinat neever slesp, unwearied power called God. the body lies down to rest and deep steep seals up the senses, still the mind ts busy. It is, in Iact, a perpetual motion in which is generat-
al magnetisu in direct ratio, not to the bulk of the body, but according to the strength of the will. How otten do we see small men lordigs to over great brawny gians, Mind ruer a whole drove of extle frantic, How of t the frautic spetela of one extiel man. Loif in the ges of an ourayel madran, und
one felg as if the bolto of hell wero pevetro-
ting hit iamost soul. What is the chill that
ereeps from head to heel and seems to curde one's very blood while listening to the inpas-
stonel appeal of some enthusiastic orator? Why do we qusil tefore the angry glance, o sonter and resolve themselves into sinply th
first and only law of existence, viz. Relation inst
ship.

## Pradued by contact or relation; White hate and ear are all colled

 The same as ague or bhe gout.What is it that produces relationship if it is
not the mind? And mind is moulded and fashe loned in the womb of eircumstanees, fo the unknown vortex that surrounds us all, which
hodds us in its iron grasp, through which none can break. But of all circumstances next to
God, man is greatest, at least here. Heredita ry tendencies are circumstances from which is very diffcult for us to break; yet man is flast
learning to modify and improve, until by and learning to modify and mping himself as he
by he will mould and fashion hell wills. But in order to do so he must become
the creator of ways superees superior circumstances, which al circuanstances, but in turn tan wreated by So the conditions that man maker, in turn makes him and the race that comes after. The
greatest cireumstance in txithice is intelligence the "over soul" and the inner; that primordial condition void of furm; that waveless ocean
whose brezzes are our inspiration; that nameless night in whose vacuums material universe whint into beig, he most ponderous of whith
are the greatest vacuumst Alas! for human are the greatest vacuums, Alas! for Luman yet they are all ciplifish. What grandear in the habitants of the spirit werld vary in heigh from a small che spirt to many milee, yet if there is a truth in Gud's wiverse, it is this, that man's
spirit enlarges as he casts off gross matter. His he rise cosconsness and paver increases.a becomes one with Gul, all conscious, all know ing. Bat on the other hawd, if he grows the other way, shall he not, in the language of
Carist, in the coming days, "ve striped of even Christ, in the which he hath on itl there is in reality man is his consciousness, his power. This brings us to a new subje ct-namely, "Progres-
sion and Retrogression," which I reserve for sion and Retro
future articles.

## SPEAKERS' REGISTER <br>   

 v.unual, 1.



\section*{| Mrs |
| :--- |
| room |
| O. |}



Dr.A. F. Augi. Adrees box zoot, Rochester, N. I. . .
ames M. Barrues. New Castle, Ind


Br. J. K. Buileg, bux 334 Laporte Ind.




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orpacan jubs



Logell, Mase
Mr.
Mrowen,

J. P. Comtes, M. D. Ad Adress







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DR. WM. CLARE: Soirit Magnetic Vegutacis

 Spirit Magnetic Vegotablo Pul.
monary and Bronchial Efym

 Spirit Magnetic Vegetable Ner. vine Syrup.
his shimt mavetic vegetable sTETUP.
 Magnetic Vegetable ISedicine:







Spirit Magnetic Vegetable Dys entery, Cholera-Morbus and


 PHCE, 81.50 EACH Spirit Magnetic Anti-Bilious Su gar-coated Vegetable Yills



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and Strengthening Powders. Spirit Magnetic Vegetable Tonic
and Strengthening Powders.
 spirit Magnetic Vegetable Colic
Pills.


 sent by expres SSLALL PACK AGESS 50 CTIS. EACH.
Bont Dr Mail on reoolito or Price, woethor mite
$\qquad$ WM, G. OLARK, Room 5, 84 Dearnborn St


## TETE "EJGYMAE"

LADIES COMPANION
Is a Periodical Bandage




 Spirit Magnetic Anti-Bilious Su-





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#### Abstract






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Extigio-thilosquhical foumal OFREE IEO SOUTH CLARE BT, ba PLOOR. s. s. Jenks,
reuna-mlosophich pubushing assocition. ohionac, 00ctober 18, 1869.





 The mans of the wortid see, but nat eieary;


 the woit Thase tive prition, we well neem,

















 Sour ratier, Nature your MITher, all hamanat our Bentiers

## 



 car Brothers.

 ling like adiamond from the Celestlul Courts of



 pee therein some curious munitestations of power, One element (seemiogly, we mean in
ail cases) is warring wilh another. The tender crames a majestic stallk The goldens stalk or
whent, howerer, subbues ad itional elements,

 must necessarily appropriate certath elemmnts crease in izza, We will now adrance a step. The elements are transferred to animals, and therein their an
isgonistic nature is still manifested. Animals are constantly appropriating those which are
weaker to their own indivitual use. Within the seed there is foceal point, a wonderful concen
 fients of the eath with its reach, and as conssquence, it sencs proudy forth, as a result of its conquest, a myjestic tree. It certainty was



## 

When theef forces of which $I$ ppeak, are tran ns characterititic3-they are only differently com lined, and it is thas combination, the reaut of suces sive growth, that mak's ste animal supe-
rior to the vegetable kiognom. It plants, jut very few elements are united-from two to five generally. In animalis, howerer, you wil ind
geme flfeen. They are not, in one sence, harsman iusty. organzea, b eque there ars firty
mine
nine elementroutside of then which stand ready nine elementstoutside of them which tand ready
as it were, to kick pat muss an any time. the grand dlimax, for he has within hs organiz ation all the forces of nature.
Nux the lesen the

- that the leseson that we wish toimpart is this tals ever dreamed of, though found in the pml
luted pools of Genesis, that man was maide in the image of Gid. The man wine wrote that
was wise than he kueve. God is limmorial for within His nature are the requisites of immor-
tality. If man is immortal, he must possess that



self the sum? self sustaticing intierent power What difference is there, then, between man
that ace

 miration is canstantly being exetited by the
numberiess variety of i wers that mille oloving ly upon her, alls so beautifal that sho knows nt
which to selcet herseli, but ealls upon $a$ fitend
 to earth fron the Cel statial Curts, and we passe
here, hesitate there, in determing which the here, hesitate there, in
world
will relish most
The children of earth should ever bear in tures's forces there is is othing gut the harnon.
ins sation of law; and olthoulth there may be a cloud obscirng, the real workings of the
same, ytit it is nevertheless true, that therei is








 to do so. If He des not desire to do so, then
He is not accuated by pure mulives. If not act. uated by pure motves, what kind of a Being is
He




 it is apart of inf inity, and lik wisis is a p att of
G xa. Therefore if innarmony
Exits in the as

 $\begin{aligned} & \text { organized; a concl } \\ & \text { willing to admit. }\end{aligned}$
AN EVENING WITH E, v, wilsov. It has never bean our good fortune to meet Bro. ifilion under circumstances other has asing
 o D Ditroit ( fhere hio was going to thll his ap.
pointment for the montil of ottober), he rang hed dor-bell. "Sister T, answered, and then we
heard the heary steps of a man in the hall and heard the
Sister T.
wison!
"You will get no tests tron me to night, for I appointed, as were others in the room.
Aferan hoor or more of precious time wast.
 Mr Wiss
casions't
 vate eitiogs for tegts, $m$ y while athention boint
given to the rostrum and public seances. MButsititing as we do this evening, do you see
pirits who reveal to you the surroundings of parties present?"
Yees, but seldom give voice to them. Fir
instance-I
saw mich in the pist history of the Instance-I 8 sw minel in the prst history of the
lady ag $>$ her lify was astormy one and fall ofimport.

the romm at the mumonent thls was wapken, but


"Taree years ago this season, you cume out o
 Yous were very happy. This happiness had its
birth exry ti Dee, preceeding this date; and birth early in Dee. preceeding this date; and
from the IO: of Dee.t) the 27th of February,
 to the right ot the tairr; the door waphere, the bed in this c rner, a bureau hare, with a glase over tit".
I see two I gee two men before you. No. 1 is para,
hight form, fair cunplexxion and brown hair, The other ซasstoxt of the iizz of Mre, J,
 not completing the work you had in hant hhen sixteen years, old
Yin were right in Yin were nggt in the cantre you shoptele




 preest, and to the spiritual phenomena as well
and was much aston shest and emburasssal to




 Year thruggh such preachiag,
lollow them that bitieve, and so the spiritg tiveth utteraces.
Woula itnet
rethren to call anyther $C$ texdand Consentition! and regalate this matter !
Tanse would-be conservtors of Spiritalisum,
and the custe of hunyn progress e enerally and the eatise of human progress generaly,
should be booking out for their taurels, or they may here to give op the champion belt
mad take a back seat,-go into oblivion with those who befire them had "denied the faith"
and been spuch out, as was just and naturul that they shpuld be, fre they hat grown and
bossomed ilise a L thetia weed in a dry pisture,
 rile elfirt to orguniz this migaty work, is an-
other exibition of filly. As well might thes organiza all the varinus elements and forces of
nature, and mate the mass sabierve one all sul) versive end, that af w might bilited up "even
as Myses ifited up the serpent in the wildernese that all might tok upn it and live" -such
waild to well to cmumit to memory the fillow

"veiled profinity
Hen Ward Beecher says some curious things
in $\ddagger$ very humorons way, and however utered, there is a deep mearing conneted therevith
that that can be easily perceived by any reflecuive
mind. In $a$ leter to Bonnerts Leetger, he says

 will cover it.in this, some matter offact old
Upon read.ng
 tioned the burning and hanging of withese, to
wrie under the titico of " Veiled Protanity", and




 $\substack{\text { Eno mn to b. } \\ \text { ing money. }}$
Mr. Beecher retorto-such reasoning of Puri.
 viexs in a l haconic style much to the gratica:
tion of the reasolng public. "Thix is exquisitel If mildew attacks my













 тик hitrial hikl. Those who doubt the fact that religious pro.

 day as clearly verifes as one truth can another.
In the Chicago $T$ tribune of the 19 h of Sept. is an article from a humorous contrinutor, who
writes under the non de plume of Peregt
 1 g reverts back, and asks how long sinco a pape would have been tolerated, even in this free
country for triilng with such a grave and sert
 parcenses tio cals the attention of the reader.
Peregrine Prckle syys that not seing any Peregrine Prckle says that not secing any fre
 pean
with
witi



## 

 and you will out tice the that he he of its gratififation














## 








 We have paid but little attention to the con troversy going on in the secular press in re.
gard to the "Byron scandal," believing that our time and columns could be much more misrepresented the Whether Mrs. Stowe ha ton of a doubtill character, and by giving it to the wortd in her own language, rendered it
still more doubtful, is not for us to determine The world is already ton full of "scandal," and The wond is already ton full of sceandal, and publicity to the same, at all times, or associate away. The position occupied by Lord Byron in society, makes him to a cortain extent pub-
lic property-still it would have been better to der in the matter in controversy, to smoul given it publicity in such way, that involves it in a still greater mystery. Under the circuma-
stances of the case is is not strange that Lord Byron himself, viewing the controversy from spiritual standpoint, shoutd desire to give to
the world incidents of his earthy career. Such, indeed, was the case, for he sought out that wonderful medium, Francls H. Smith, and through his
hand he has given a correct version of the points in controversy, and in our next issue we
Ahall pullish the same generally received as carcet, and prove of great interest to our readers.
main homemat.
We desire our readers to bear tn mind that when
the sum of three dollars is to be pild to this oflce, the expense of the Pot Ollice order, xsx carvs,


 ceptance, on Sundsy, the 3id list. and in his morning discourse the infuence chow that truthate effation of or kespenare, "Thera is a divility which shapes our ends, rough her them
as we will." This was 2 selfevident truth, apph cable to all condtitions of human ilfe, no matter
how exalted or huy mach debased. men were guided through this sife and then wo beyoni, by this divinity within every sout. That
power in the soul would shit they would result in good, either in this iffe or Which droves. the dean the steel to the heart of of his vie.
 there wil
tifal fath,
fast remo
burning $h$
In the e In the evening a largeiy linereased a adience over
that of the monning, reassembed to listen to his
taspired uttesminces: After an invocation and man


 particular the Boctor excelis,
clasest attention of his audtors.
mion tex as
J. Th Cumveland writes as fillows:
Please regieve the enchised three dunas for nent and upholier of Spiritualism, rue me tago pmolosormeah jourali, which we think getting more and more interesting
Briends in the far distant regions and pratioed toknow that the Joarnal is appreciated. We receive very many letters of similar im.
port, and we are porry to say that we receive bady worr, and that subscibors sometimes a possible. Tirea po we try to treid as much cently, which contivied irom where to to thirtien
papers. The wranpers got torn of and host in iransit, and the Post-Omze aldress with them;
and we wold have to rum over thousands of
ames to fnd them whither ames to find them, which would require from
thee days to a week, and cost us twice what the subscriptim amounts to.
We tegret this, and wish here to say to our
friesde, that we wotld be glad to have them supply it notifed in seasun, we are as anxious that you shoulid get your pa-
pers, as yon can passiby bo. The spiritualist of st. Iovil, have engaged Mr.


 .We congratulate the Soctety at St. Louis, in
having been so fortunate as to secure the serviea of Mr. Fergus). We had tue pleasure of Msten-
ing to one of his sont-ftiring addresses on Sunday,
Oclober.ard, and are free to asy that for thrilling it conld not be sumpassed. Mr. Ferguson is one of
Ben those hose presence, hasa harmonizing infuunceeover
nild. We like the man-for we sam within him real



## UNDIRHILIC ON MESMERISM.

 A friènd, writing from Bloomineld, Catifornia yet in the form. We answer yes-hale and hearity-now in the field lecturing and develop-ing mediums, althnugh over seventy years of Dr. U. has been before the public as a relorm, er for sixty years and upwards-al wayn a from
tier-man in every reform. There isbatone man that can excel him to-day, sa Temperance world ; Dr. Uaderhill comes next.
Thie author of "Underhill on Mesmerism "can boast of one thing. His scientific attainmen and boldness in proclai ning the truth, has,
ring his long life, brought dowa the ire of the of the pians so that he has His frieñes are numerou and ateadfast.
planointite
Brother D wia Truesdell, wriliag from Newport, Ky, says Planchette is creatiag quite
sensation in that region, that one of the Meth saist ministers present communed with depart ed spirite, ete,
Why ghould he not: John Wegley, the Frther of Methodign, preached it a century ago,
and but for the Spiritualism ho presched, Methand but for the Spiritualism he preached, Methland that tinow is.

## mRs, Wilicoxson,

One of the most eloquent advocates of ou Wisen philosophy, has just returned from sttending conventions, and is ready aggin to answer calls to lecture.

A NET PROPORITION To nny oxe who has never taken the Joversth,
we will sendit for three months on trisi, on the


 twingood mediums alway in attendan

MRES ADDIE LD BALLOD, Who has been sojourneying in Wisconsin for
ame time, lecturing and attending convensome time, lecturing and attending conven'
tions, is now st libery to respond to calls to lecture on week evenings, on "woman suffrage". She is a fattatul worker in the casuse of Spitit-
ualism, an eloguent exponent of the rights of ualism, an elofuent exponent of the rights of
woman, and should be constantly employed in the lecturing feld.



 for nian to do dell Ilone," he e timply gave utteranaee
to an inspiration which had been enstanpeat upon
 being, but which has bean enstamped in $a$ a timallar
manner uppo evers human bosiofe finee that period.


 hise lived upon this plane without the bereeicial
resalts mhich fow from social intereanree. Yon


 suibecet, we se santl confine ourseltes to the the presestit. clectrictity, mad esech portion of it hase $a$ peenllar




 mine of thowledge.
Oarassociation wiving bighs is stil more Important. The domain of vegetable life with its
grand foral bsauty and its wonderfal productions, so immenaly diversifed and spreat out with suc
profusion over the earth, has a vast jofinence develophg the innate powers within us.
thing of beuty being a joy forever,? we n indebted to inuumerable jyss from these, and the
unirersal feeling of love for them is evidence that they have an mportant mission in unfolding ous
natures. Stul more is this true of the animal kiagdon-how universal is the love of and destr
for certain animals, Fron thess, we draw the best physical magne
than any. other
Tese and eatiog their fiesh, we shall be able to obtain all that we need of their physical power, by
free and pleasant associations with them. The greyhound and other varieties of dogs, the deer, the an amount of magnetism which will be mue
tetter for our development than that which is derived from animal food. . Atsociation with onr fellow beings ls, however,
the most esential and tende to unfold our natures We have referred to the new born chlld and its necessities for association. All through hife, if we
would continue to unfold our powers and capaci
ties,
 There are certain persons whom wo approach,
snd find that we are losing our strength, our lifeforke. They crhaust us by thetr presence alonesmply becknse
tion with us.
that we have ever met, stated to us many year ago, that there ane cerli draw the irroneme. We have Known individualy
into their presenee. to become pale and sick from forted assocition
with those who were physically uncongenial.harmoniously and eren be attracted to each othe apon some of the planes, who give evidence tha one or both. This is a dificult portion of th Bubject to treat properif. We know a person who
has just returned from sn absence fromi home of tew weeks with the bloom or health on the face,
that can not remala thrce months, simply from
 parently very happlis united. The asebeciation of
the diferent sexpes the development of our powers, and all througt life there is a reciprocal and proper exchange with if we rould reach the highest bondspeased development. All persons experienc condilions of depressing and painfal infuencess upon them, while
 For the unfoldment of the soul nature, lirst, purtiy in all departments of our belag:-
constant care upon the physieal plane to do all that we can ty the ase of proper food do nill attain the higlest polat on the fatillectuat, th proper stuly all through lifo ad by powers by tiou with those whose fatellects will confer bless. ings upan us, and splititailly by keeping the
arenues of the foni open for the infax of spintual power, not only froin our fellow batigs on earth,
but also from all thass who "rilk the earth an


Sprictuallsm in phhadelpha
In the note last weet, we said that the leatares
vould be confinued tin Covicert Hil durig then prosent eeason.
since that tine, our association have leased
 tion of Spinituruists, of Puilidelphia, to humanity, under the name of Harmonitil Hall It is very
airy and pleasant hall, canable of seatiog one
inossid persons. The services were opened on
 dinge, whose diseoarses will be regularly reported
for the Jovrsal. A crowded andience greeted the epeaker, and the ffitends of the cause in this
city have reason to rejpice at tits onward march. We. pivg below the §eventeenth Annaal Report
oi the Board of Trustegs of the First Assoeition Anothertste philadephia: To a point in which it becemes onr duty to make
report to the assoeiation and the puhle

 Waren Gaws....
W. Rap White.
S. G. Fish,


 will be followed by Brother Forster and olhers,
and we cous forward with pleasant anturipations
a









 ceumas.
It has seldom been our fot to attend a more
arrinest and Interesting meeting than this. There was great freedom In the discusilion of the lmportant questions that came before the meetling. The
most Interestiar scene, howerer, was at the clo most linterestica scene, hoverer, was at the close,
when our excellent Bro., Dr. J. R. Nefton, was shen our excellent Bro., Dr. J. A. Nemton, was
fntroduced and apoke to the friends, We had been constantly engaged for four dass, but as he was
speaking, a viston was presented to us. There apeaking, a viston was presented to us. There
seemed to be a benutifit transparent floor let doma immediately over the hesas of the audience, which
were stil visible to us, aud on that floor there had been a cunvention, mach more numerously t-
tended than our own; bat now there cmme troops of hitie chillaren, who were golng througt a varieS of interesting performances, and with their Interest of the occesson. It was asolemn hour ad ailseemed to fel that thera ana a areat t and
mportant work before us, ant as wo closed the meeting, and friands mers called upon to spaak the
pattigg farewell words, many of us fett how near this gloprous eanse brought us to eseh other, and What a privlleze it is to bs permitted to work in
the beantifal vineyara of the Lhrd under the the beantifal vinayara of the
our suallgat of Spirtiualiom.


PUBLIC MEETINGS.
Second Anuyni Convention or the minne-
bota state Association of spirtualists. The Androesary Convention of tha Assogition will be





Rehmond, nud.


 oct. Brd. 1863 . Exs. Buoms, Bects.
(0) 14 14ary.








## SPECIAL NOTICES.

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Thi GREAT SPIEITUAL REMEDX, sponeov Pontuve and Megative P

[^1] B. D. Dr, charke" Remestieso



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| 1 Dr. Wm. Clarks, Vegetabie Syrup. |  |  |  |  |  |  |  |
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| Glorkeg, Vegetaitosyrup, propared by Mxb.Jeanie W. Daa. |  |  |  |  |  |  |  |
| Olorke's, Vegetailiosyrup, prepared by Mre.Jeanio W. Dana forth, and hearing that the hughand of our milk woman, |  |  |  |  |  |  |  |
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| from a triliting which tojured his side, somo sear and thal givce Buffering with painsfrom internat tumors, Yent hin |  |  |  |  |  |  |  |
| the totete of the adid syrup, with directions to have his e tathed with hot galt end water by a bealthy colored w |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |
| tathed with hot galt snd water, by a healthy colored w an, and to tote the syrup Internally. The regalt of what |  |  |  |  |  |  |  |
| ha, that in tendaye, ho was ont and st his work. [tiat of a was, that in terday |  |  |  |  |  |  |  |
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| manon laborer. <br> Hia wife, a deveted Catholic, tiad, sthe bed spont gutie |  |  |  |  |  |  |  |
| His wife, a deveted Catholic, fatid, "She had siont guits $\mathbf{s i c t o}$, unor him for ductore, with no god result; but haviag fath ingood furits, slie woutd try this.? |  |  |  |  |  |  |  |
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| mo |  |  |  |  |  |  |  |

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| :--- |
| S. s. JONES |

 The Medium, in his address to the public cays
The Medium (David Coriess, of Huntiey's Grov




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## DR. J. R. NEWTON

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## How whital fonce <br> BI E. F. MILIER, M. D.  

## A leoture in rhime,








## 6

Cimmunications front me enate zitt.

niovera mue diat


















































RELIGIO-PHILOSPHICAL JOURNAL
October 16, 1869.








 and











 and























## BOY DRO WNED. <br> And Aceladent, followed by a convineling Demonitration or Spirit Prevence.

 sy fobiati bumbs.Aboat tro o clock this afternoon, the citizens ment that a boy beionging to Mr. Maple, one of our nost worthy citizens, was drowning at the
dam in Ell river. The writer was among the tirst to reach the spot, but all hope of recovery on to the dimi for the purpose of hishing, and was walking along on the bank when heslipped and fell into the watcr where it was fiteen feet in
depth. He could not swim, and probably never depth. He could not swim, and probably never
rose. Tte water, being deepest near the dam,
and there veing but litue carrent, it was and there belug the body was lying near There were two skilis on the spot, which were



## ${ }^{\text {to }}$

 and pointing south-act, desecibed \& sine much
lower down the street then any had supposed lower down the stream than any had supposed
the body to be. Then moving his position to nertheast tand pyoint, his arm being again con-
trolled, pointing south west, fixing the place of cronsi, psome en undred and fitity feet or more
tarther down the stream than where the search was bieing mate. This was revested a number
of times, makivg the ame location. The boots


 Mrrst elfort, be.
hy Mr. Petty.
The above was witnesed by neariy evers
citizen of the phace, a large mpioprity being mem bers of difterent churches, my selif being the on-
Iy avowed Spirituilst, having lived in the $v i-1$
 We the underigrititicartit certiry that the above


 as wis visbe in the ccasisus, when the con-
trolling spirit effed the exact location through
 the same breath the hack was raised and the
lifeless form rres to their view, and dond ted
aria belief followed. The effect was as discern-
 ualists in this community, we have for the last
six years borne all the vilit silimy flander that
an uncharitable, unchristiantike churell could heap upon us-have been ealled lunatics, here-
ticis infifels, , hypererites and imps of the devil. I cond dot enumerate the halt-and why? Be-
cause we have boldyy and unequivocally stocd up and testificd to these truth which eieren
million honest souls sin tiese United states ean testify to to day, and which our defamers, per
secutors and slanderers in this piace, will readily admit.
ram somardat medumistac myself, beth elait.


 itualists, who are basking in the tunstine of this
new and glorious light, can judge of the mingled joy, gratiude and praise that buyed my soul
fit abve te tew surgis tide of selfist animos-


 and notwithstandiug what I have suffered, it wan nal forgotten in a moments, and when I I aw
the light, Ilough dim, break in upon those dark and gloomy soons stillin the form, my soul broke
forth with praises to Good, and thanks to the lorth with praises to God, and Hanks to the
spirit World, though deppisel, scoffed and per-
eented by those poor, priest-beclouded minds
 they do,
If elt to praise God and His angele, that the

 Yaike. We can now tak with our friends who
have cossed hte river withou fear of the stake,
the dungeon or the halter.
 Gate "religions teachings" with closeness, Rar.
lessness and deteraination. They are now re. solited to be hod winaked no longer with the
veil of prefuidice, enctanined witit the trammels
 to examiue for themedres, to "prove all things,
and hold fast to that which is good." And long have the priesthood dreaded the arrival of this
period; tong have they feared the development period jong have they feared the develeppment
of intellect and the enlightenment of tind ; ;ongy have they ferrea the advent of that era whicu
will nail the dawn of rationality and adavance. ment. Why ? Becuse they knew full well
that when inellect and rationality become the that when intellect and rationality beceme the
mainspring of soclety, when men bexin to ex.
gaine philosonhicaly int the mysterious wots

 posed. And when this is done, they are conseions that their lufluenco over hhe minds of the
people would immediately delline and ultimate.
ty
This has alreaty in in great degree proved
 as Vowire, Paine, and other kidered souls, up.
on whit they eraftily eall the "consecrated
 $\begin{gathered}\text { matation. } \\ \text { tul } n\end{gathered}$
Thi they know, this they feel, hence the
errife thuaderionls of futigation, the vitupe-
rative scandal which in inll gese they have hurl-
ed at the characters of thoe great reformers. In all agee, to every new truth, every new
light, every Galile, the ery has been, "crucify? light, every Calileo, the ery has been, "erucify"
Ctili, Iudiana, Sept.2011, 1869 .
$\qquad$
 We enent two - .ouys Friday venening in com. pany with about twenty ladies and gentemen,
at the rooms of Mr. L. W. Nichols, in Stickney's Block, for the purpose of withessing some
strange phenomena through the medumship of
 The seane e was enduducted under such hireum-
 performances, as see saw them, and leavy our
feaders tod
 compacily built, and deighing about tit poowids

 from the chair or to raise his hands, which were
bound together trom hif knees. On his right
hinn





















The wonder-working forces of nature are of infinite variety, from the minutest animalecule up
to the tightess individual inteligencee. All nature sems aglow with life and genius. The
real is wonderful and past human comprehenmay be and what is.
The atheisicic $m$ mind is to ns an enigms. The
 ons perceptions and narrow comprenension,
lives within a narow
teompass of toneught and feding. It is tree, a man has his sphere, and
lives within the circumscribed limitations of materiaity, and yet, he hass intutitive pereep-
tions which reach far beyond into the inpalpable reions of the imgininative and the fancito rest? rather are they not prophetic ot some
thing more than passeng shadows? We think so and it is of those, we wisht to speak.
In the scientific and rational inveati. The humiu mind, si it not a selfexident fac that the imguginative and the emotional side of
human existence, retts upon a hasis of facts or
realities? Are they not indications of tures possibilities and realties? Why not? True we now "see through a $a$ lass darkly," and in
our experiences and observations, we see but an infinitesimal or fractional part of what it. But
"coning teents cast their shadows befire" and thus the imagisative in man, blendei witit the
intutitiont, is tut the fores adowing of whe In reality is and what is to be. This seems to us dimply a common sense view of the case. ed by the intuitively guiritusi in in manare, is erratin-
ent Iy inatequate to realize a tithe of the hididen
beaulies of what ial But zee not these higher intuitional and pyititual perceptions of the soul,
condruat condration atrong as holy writ, of what is
and wait are to be? In the comen
of life, the normal wants of man ate all provided for. The need or desire indicates a supoly nature makes no demands that it does not make ample provision for, and there appears to be
an admirable adaptation of means to ends. Everywhere demand and supply, positive and
negative, objective and subjective, are corollanegatre, objective and subjective, are corolla
ries which follow each other and adjust every. thiyg within the univercselum.
deelve or mislead. There isa decpsisnificance ble to the lapambable, from crude materiality to the layinutive, and so we conclute that the
poctial wud the aspiational ary but the in:ex
ty toward the ideal
future life for man.
Philosophy, intuit
Phancospany, intuition and reason, in a well
this and active to this hypothesis: Man is lean inevitably experiemces and needs, Animals have their in
stincts-man has his, stincts-man has his, which, as he progresses,
culminates in intuition, esch point tain direction, they serve to ward of the evil and to secure the gocd. Instinet has to do With the earthy conditions; intuition goes further; it deals with the spiritual as well, and lead
us to the contemplation of a drine patenis and an immortal life.
Man suffers and feels all the ennsequences of
his earthly life-which to us is educational pain and sorrow mixed up with it. The beard ed arrows of bereavement, disappointment and
guilt rankle in his heart and wound his sengi biities; these belong to instinct, and to the neg ative side of his nature. Change the acpreets of
hislife to the incuitional and the aspirational and they become as prolife of good as the fort
mer does of evil. The one is of the earth, earthy; and to the eternal. The beautifil and the aspirational are virtats as much so as the
earthy; the difference is this: he former is permanent and positive, and belones to the
positive forces of the Infinite Mind who gorcent ends, while the latter are negative and a Divine Inelligence governs in aceoriance
with laws and with an undeviating will ond With laws and with an undeviating will and
purpose, the beautiflal and the good in nature and in man are to be eventually the vitimate of veritig in the universe of God, and that no po-
et's dream ror human imagination can foreshadow the glory which is yet to be revenled in nature and in man.
Courtind, $\mathrm{N} . \mathrm{Y}$, Sept. $17,1869$.
WISCO NSIN,
Vorthewestern Splituallise Assoctation of
Northern Wisconsin- Mird enterty
Conference for the Year 1869 . Met in convention at OLALfila, Sept. s6th, 1889 ,
pursungee to a call and pror adrertisement

 the hydra beaded pergasts of Od Thelogy, and
declanimy its open hostinty to Sivitualism, as he






 9ますw waw





















 Then fellowed a demonstration, which is ĉus tingers pointiag the way with merring certain-


## 

## mr



## The New Anerican Rellgion.



 selvera zrew Mow Hay.
Hare is the ered of the ugtor


























 Artice 1st. of this new and astounding re
Higion, is talen from Moses and the Unitarians zud is as old as reason. Article end mostly copied "Religion of Science". Where is the curw idea?
Ariclo 3rd ic a repetition of the siritual view aruche ard is a repetiion of the spiritual view
as taught by al leading minds and may be
ound in the writings of A. J. Davis, Phiney Tund in the writings of A. J. Davis, Phiney,
Tuthe, Hardinge, Doten and others. Article yth he past with the sta all of the Misterialists o, inferred, "If the spirits come to you, why don't
they come to us? If God revealed himself to ne people, why not to all the people?" This question is as fistandinsipid as dish- sater , and religion." Following this starting diteovery te have a rehash of geology, new (?) of course,
and original. This sect is aboye copying, for it and original. This sect is above copying, for it
is an original religion. aces in the world and the clearly defined prin creed in the world, and the clearly defined prin-
ciples of Spiritualism. Article $6 t h$, full spirit-
wial thea- in imitation. Article 7 7hi is a rehash unilden-in imitation. Article 7th is a rehash
foom the dicipline of every creed and sect on the earth, "We are (all) epposped to bigotry." These netw religionists don't want their drist spiritis stopped iby legislation
Attice 8th is a paradox, American Religion" as dead as an adventist This article accepts the cardinal principles of Spiritualism in the clearest sense, declaring the
mind or soal of man immortal and progressive, mind or sool of man immortal and progressive,
and atcepts the spititual itea of the pheres as comple
ranke
Article $0 t h$ is the emboliment of higotry and
saperstition, and kills the sense of articles $0 t h$ and sth, the first conceding liberality to all seeitarian elements, the second declaring immortal ty to be a fact, the third or Oth denying the on
ly legitimste evidenee possible to man-viz If legitimate evidence possible to man-via
 "We believe the mind or soul of man is immor-tal"-Article 8th. "We do not believe that,
any auch ephemeral characters as angels exist, auy auch ephemeral characters as angels exist,
or that the dikenbodide ever return to this earth."-Artiele 6 th. Then here is a paradox ciples. "Life is too practical for such non-
sebse," Brethren of the "New American Roligion," will you give the "Norld ymerr evidence of immortality! What is it? Where ig it? Pro-
digious! a big egg; it took five hundred to digious: A big egg; it took five hundred to
lay it: It can't hatch for there are no females Hambed in this "new religion" A nice society
in Chicago this time t Where is the divine in Chicago this time! Where is the divine
Pecbles! "Pardon us!" The result, we have - Mind and soul of mas imiortal-too spheres they have lett." O, the spirit of Danite,
siting in judgment ! Tinctured with sect ! Ray. nor and five hundred others:
Article 10th The
Article 10th. The "New Religlon" is reomplete; it in finisher. Ten commandments to
start with; Moses and Peebles repeated, the former tor the Jews from Mount Sinai; Peebles
from Pike's Peak; Raynor from the Chicago from Pike's Peak; Raynor from the Chicago
Valley and River-herein it is new, for this is the first revelation trom a valley, and like the "muchly" Truly, this "New American Reilision" col ers and, sisters, and compare it with the purt,
simple, practical results of life unto life, eapable simple, practical results of life unto life, capa
of demonstrating tiself here and hereatter. Where, we ask, is the proof of immortality, as ewer, bellef, imagination,
How we
Dear readers, you remember the report of our
inter's wort in New York, Pennsylvania and hio, and how we promisea ourself a right go est st Mary's home, with the "wee ones." Apil
We left Cleveland, Ohio, at "3/2 P. M., Ap 30th, arrived in Chicago, May 1st, at 6y/2 A. x
and was taken by the hand in joy and love b one who has sharealife's. Journeys with us for nd with us, our helper and cqual, is our constant petition to the Father of all the sons and
daughters of men and women. Distance travled, 3 35s mitles,
May 1s-left Chicago at 3 p ; it, via, C. B\&
a. R. R, for Aurora, III. Ind a pleasant ride
Arived at five oclock, and became the guest ot Arrived at five oclock, and became the guest ot
Dr. Cushing. While attea, word camet to the dccor tant his eldest-a noble boy, called Dannie,
 Sunday, May zath-two lectures afterooon and evening, to overlowing houses. In the eve is a fine town, stuated on Fox River, forty
miles sauth-west of Chicato, surrounded by a miles south-west of Chicago, surrounded by a
fine farming country, well improved. There rira, win are bellevers in the gospel of spiritu rira, w
alism.
After the exceilent home of A. S. Hall, Esq, where dity known only to the generous and true. Mr H. is a thinker and philosoper after the manner
o Swedenborg, but with more originality than ony of the ministers of that class. Yay he and wilh $u l l$ that love the truth
Monday, May 3rd-reached my home, dear day. Weleomed by the companion of my life,
our darling little ones shouting in glee, "Pa-pa tas come," and Trip, the pet dog of the houseour feet, saying in her dog way, "welcome home master, welcome to-day," and like a patriarch we sat down in their miast, fall of joy, recivy who, twenty-two years ago, luid her hand in ours, taking us "for better or for worse, down eft five months before, save one, our dear old mother. Her body was gone, but her spirit
came and blessed us in our humble home. Disance from curora to aur by the Chicago, sisty miless
Saturdey, May 8 .
miles west of our home, on the Diza Air Lin
R. R. Leetured once Saturday, and twice on Sunday. We began with one hundred hearere hold, giving many tests and readings of charac er-fully identified DeKalb is a praia depot and in the midst of as good a farming country as the West affords. This is the old camping ground of our good Bro.J. O. Barrett, now o Glenbulah, Wis, who can us somewhat o the Universalist Church. We will hare mind our brother of two prophecies we gave him in the past; one at St. Charles, II , in sion of a three days' meeting in 1863, when our good brother undertook to harmoniz Une forsovilent for the reason that Universa lism could not be trusted. We then told him hat he would be expelled from the church for no other reason than that he was a Spirit 1st day of January, 1867, at the honse of th Masel, Esq, of Chicago. Brother B bad then fully entered upon the duties of assistant cditor of the miserable abortion, the Spiritual lo $_{6}$ glorious Renroro Primosopmicar Jounal It was lis: Brother, you are now one of
the editors of the Spiritual Aepulicic (?). Be
fore slx monthe you will be unceremoniouly

Monday, May 10th-returned to our home zesting
milss.
Salu
Saturday, May 1 suh-loft for Evansville, Wis. Gave three lectures and many tests. Evans-
vilt is a nice litte town, 125 miles north. west Here Bro, and noted for its liberal views made free by Spirituslitm, D:stance from made free by
home, 145 miles.
Monday, May
Monday, May $17 \mathrm{th}-\mathrm{left}$ for Mazomanie, Wis, Gave three lectures axd many tests. This ing region, and contains many liberal minds.
We had full houses and marked attention. Dis. tance from Evansyille, 136 miles.

## NOTICE OF MEETINGS.


















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