| Eiterary Department. |  |
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| For the Rellglo Phllo\&oghlcal Jour nal. TAEN AND NOW. <br> at 2. \%M, vas wike |  |
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| masar, tar |  |
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| And when two Ittle gears ahoal I was to clalu as mine this tass. |  |
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## of Well perhap 1 toght ioh heve made anex















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 spitiis," from no exception,
Do y yu mean to say that man and spirits.
and also the lower living torms, are surrounded

 atmupheres of phats as not to have anything
specificaly ia mommon with them. The specitic
simuspheres of th wers, and when excited by
 trum the atumaspheres of ench other. Bat prop
eryly speaking, the pyebic aund surrounding









 perience even a marked and nussterious sense
I. Tainality
Is so ; I have often noticed it, but nev
 mind in a revery of hoose thoughts, noticed the
sbrapt intruson of the thought ot a person nito-
cther out of the line of your previous medite gether out of the line of your previous medita-
itongs and then observed that the sume person would come budly law your presence vety
shorty aferwanl
I. have, fryuently; the same pheaomeanh
appeass to bave been potied by otivers, and is appears to nave been poticed by others, and is
so common an occurfice as to have given rise
to the well -known slang proverts "speak of the devin ana he will always appear.".
P. Jast to; buts still further: Have you no personally known of instances, or been credibly
intornued of them, in which mututully ympuathiz
ig friends of highly sconitive or
 each other's general conditions) even when lon
distance apart, and without any external con munication:
I. I have but could hisve scarcely reeliceved them such cases. 1 not
had soime P. There nuast, then, be be here some menedi,
communication of that medlum is evidently no anything cognizitble to either of the five outer
senses. What, then, can it be but the eo related spheres of the two persons, which I beve already
old you sre not atomic- not material but spir
 show me. what relation these spheres," as you
call them, have to the spiritapl nature of
man.


There is no mystery ia the workiog of Plan chette, and why people will not ses the plain facts in the case, I can not tell, unjess it is, tha
they are prefuliceil, indilifeent io facts, or lock ey are pryjuicad, indifferent wo facti, or loc
to far fir that which is near. Ninetenths $C$ the writers of this subject, esa not see anything
out magnetic iofluence- in its movement, al hough it is well known that magnetism doe Electro-magnetism requires a machine, or a bat tery to proluce it and gathen/ mazkectism. .The B $=\mathrm{pj}$. Frankjia) provel by will devised experiments, that it had no existencet in nature; and
as nether of the forces that do exist, have any in as netither of the forcts chat do exist, have any in
teliggence, as a matier of curse, they can no prodyce or casse intelligept answers to bergiven.
It is'therefore necessarg, that wo should look further for an latelligent cause.
Hediums of perfeet veracity, declaro that they do not move Pianchette, yet it is koown to give
seasible aud correct aniwers, even to mental
has no know:e Ige of, or does not underatand
Why do not tose who cevil at the ponibity of spirit enmiunaion, tell what other intelligencu there is in nadure that on communicute. The clergy and those who profess to believe in a to his sutwnie mijesty ; no matter whether he ells the truth, dictates the sume principles that are in the Saike mooxl. Ascribe its movements to what you please, Planchette does give good bigot would Spretend to deay the facts in the Several of my onmmutications upon this suba very small portibn of the reading cemmunity
get to see them, and those who do, do not ofen in restigate stifliently, to learn whether that
wilith is written or assetted, accorns with the ficts. In one of my former articles I statel that It we nimitied the existemed of spirits at all (a) werience of thousanis have fally prowed), wind and do, comnunicate with man; and that can, they are visibie to all persons, when the recessary
conditions are present. This beiog the case, learn what thase coaditions are, and study their pecullarites- In our natural or normal condi-
tion, no one, not even those who are medinmis tic, can se, hear or commuvicate with them.
The ques ion then is, in what condition afe tho persons to see, hear, or become clear-minded, in tion exables some pers nas to arise fr m their fect safenthing else that they can do when they
or do any The answer is phein-there is no nother than all medical men, and is greerally entered during come a habic, espetcinlly when such perwons have been much fatigued mentally or otherwise dur'ng the day
The con
while in in, ara entely different of persons ressed by them while in a natural state, and they can thea sce without the aid of the external
cye; hesr, smell, taste and foel independent of the natural senses. The same state cau be articially induced, sadd persoos can be taught is
enter it at pleasure, independent of any one, ain while they are in it, they pussers the same, po ers of clairvoyanes or clear mindedaess, that
natural somnambulists do; consequently the are meliumistic, and ean see, hear, and be con-

If they are not in his conditi
Tense or partionso the thaty it is $p$ wsible for one ion independent of the rest, and the portion or sense that is in it being then in condition, can plscel upon the Planchette un til they breome as they enter the atate perfectly or not, so will The communications be readily given or not. occasion, were; to place the hands-upon the Planehette, and to let them be as motionless as posible, or, as if they did not belong to tho
body. In doing this the arms must not touech the table, whille the ends of, the fingers are to rest lightly upon the Planchette. Tue object of
this posittoo, is to tire the arms and hands sulliclently to make them enter 'the somnambullc condition, for, as I have stated, it will be impos noo Inter that state, snd as becoming tired or weary facilitates eatering the condition, the Whore of it, becomes io, the soooner the condi
ion will be entered. tion will be entered.
Siany persons
Slany persons place their hauds, upon the Planchette ad recelve no response, simply be-
aupse thiey do not know holv to brlog about the necesesary conditions.
A pencil held in the hand, in the position of writing, until it becomes wesi'y (ais above de ind spirite can thea coutrol it as well as the lianchette, but as it ofen requires patiences as
well as perseverance to effect it, both these rell uisites must 'be suflliently exerelesed or the do sired resul: will, inot follow.
13 An IIshman heerring of a frlend who hal


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CIT A Obarleston paper says that in the up.
per part of S 林 Carolina there is a young ex. per part of s suph Carolina there is a young ex-
confderate soldier whose lege was amputated
during the war, near the thigh. After amputation, the wound rapidly healed, and he was
sent home. About a year afierward a fleethy Which, in the courre of a faw months, took the
blape of s foot, and slace that time it has been

 by P ．B．Dowd，rosicrecian of tie temple． Power lies at the base of all existent things，
and residce in mattee only by virtue or the farce that hollds the particles together．
This force is not igherent in matter，but is im． This force is not igherent in matter，but is im－
prisoned in matter by external foree or pree－ sure which slowly grinds，kneals and molis for the external prossure upon the earrb，all beat woull die out，all mintion crass and life and organization come to a speely end．Power
collects matter and btads it togethor closer and closer，untulby pressure teat is generued－－hea produces the manifestations cal＇ed life，which is volution of that wtich was confined．All mat er owes what power it may possees to external If it were not for the stmosphere，all fires解 he elcetric ccean surrounding oor atmosphere rtb，and in its passage through the ascending n！verial stagnation would be the result．Were not for the night of mystery that surround tere would be no more to be learach，no neel further etlort，nothing new－annihitation power that knows no fatigue，no rist，no sleep utt whicb，usapent，unwearied，marshals th the gigantic work withome a jar throughout the ast and future－where would all things rest Without Intelligerce what wou＇d there be Would there be power or motion or order or
bxauty or life or even a ching／－．Whicb，then， greatest of all＇Which is cause？There is of electical action upon it tomake it carti，，－in which，then，reaides the most power，un the ac－
ion or the acted upon？There is power in the irth to give birth to cuuntless my risds of liy ing things，but there is more power in wate and still more in electricity than io air，and when we come to magnetism，we find the bind gg chain of the universe，the law of the Ioti－ site；one step more and we have reached the esce：Nor is this mere guess－work．If ther is any truth in reason，it is seff ervent tha han in all the worlds of rock，mineral and earth hat swing in yonder world－flecked dome． Power resides in matter in exact ratio to its Huilcation and quaity．There is more pow roduce，and penetrates every atom of its body arthermore， $\operatorname{it}$ is casier soluminous than the dry duist．Again easier set in motion than water，and is more diffusive and voluminous．So with electricity welling in all nature，in some thing diflusive others，according to their quality，and whi－ When we come to magnetism，What do we of it ．Who can explain what is is？Wb can find an atom that is not a magnet ？or a
bing that is not dependent upon it for its exis－ ence？Were it not for this subtile something， ill things would go to pieces in a moment． even the smallest atom．Where is th ond in greatest quantity？In electricity in frased condition，and in man when in a con entrated vitai condition，the highest，most re－ ned quality of matter known．Moreover，it it it is the lever than all other forms of mal so ubile that who hrough every nèrye．A sigh，a tear or a groan a wave of agony throughout God＇s limit less universe，which cchocs and re cchoes irom位e to shore，from age to age．Who can tell lanuence on those who are and to be？and ，wer or theere condtlions of matter has an ower when in motion，which molty manites rodueed by some power which combinee an us throws them outof equilibrium．Although
 yot in itself it is only sublect to the all pervici． ar equilibrium，and without the disturb gorce，all things would find their level，all ault，for attraction ad repulaion balance the or resides in that somethiog， hich is in itself a perpetuan motion．magnetism
Now，we know tant liw is above man ． ent above even law，which is the lsw－maker ich ueses magnetlism and wils，and that is Intelligence．Here we find endent upon $\overline{\text { maggnetisas for for }}$ fors exitence，so a astier resolves itself buck to the source from ence，is the bighest wlich which we are int astely acquainted；and yet thero com
In the human it bears a strikiog analogy thar aleepless，unweariod power called God． he boly tiess down to rest and deep sleep seal up the senses，still the miad is buyy．It is，In d．magnetiem in direct ratio，not to the bull the body，but accordiog to the strength e will．How often do we see sunall me uleathe unizersel $A$ bee or a wasp can re er a wholo drove of extlle frantic．How of den do we teo grest crowds tired with froazy Lock in the eses of an outraged madman，and


## SPEAKERS＇REGISTERL．




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Is a Periodical Bandage．


OFFICE IO SOUTH CLARK ET., 24 nLOOR. 2. 3.30 sE ,

ReLGio-phiosopnicaL PuBu'ishing assocution, OHIOAOO, OCTOBEB 18,1889 .
peraim in itar pose





 who comprecend, as it were, intaitively, the na
ture of those things that surround them. In a
 w.all not And a disseating p.ice in in Christen.
dom, for they are as elfievident in natyre, as any theorem In $G$ :ometry or equation in $\Delta 1 \mathrm{ge}$.
bra. Tiee chill nestling on tis m ther's bosom, its
wiole eoul radiant with gems of pure inopocence,

 the aci in of automstic laws, has made its ad
vent ioto the world of spree, - fireed there - to hive through wut the endless gase of eteraity. In
the infant, we recignize toal helplessess. I
 ia tiee minther's lop. We here have a starting
 wisdom. The ait is full ot sounds, the sky of flubing lightaieg is $\mathrm{A}^{\text {"th }}$ hought" of the Infin He. The rumbling thunder it an expresslon of
His inward emont in the foolish can leorn
from nothing; the wise can leara from anything.
 thase glitering ortss thit deck the frmment
abose. Think not yoursel tion wice. S me men


 to place, and exhibits elenents of life. Tuink,
 your Bnothers.

## 



## Yes, the "Wi.ind of Niture is our $\mathrm{M} P$ ther, ant

 regarling $G J d$ bur Father asd all humanity car Brothers:We spoke of the litule child on its mother's bo-
som. Beautifal, isn't it : We think s. We never meet a little child, its whole nature spark-
ling like a diamond from the Celestlal Courts of Heaven, that we do not foel sn irrecistible im. pulso to stop and kiss. It is our nature to love
little children. Well, Fhat, in fact, is a child Why, simply a buadle of forces, incorporated Sixty-four, primal clements there! The ele-
ments or forces of nature conatitute the "ways ments or means" of Gxd in all His. manlfestations. Toey are His family,-a part of Him, sod we power. One element (seemiagly, we mean in
all cases) is warring with another. The tepder plant subdues certain elements to itsuse and bo-
comes a majestic atalk. The golden stalk of and, of courte, assumes a higber order of exist.
ence. The elements of nature, as manfested in the vegetsble world, arre constantly warring with.
eaich other. The stalk of corn, all will admit, each other. The stalk of corn, all will admilt,
maat necessarily appropriate certaln elemonds to its own iodividual wants, or it could not in-
crease in siza. We will now adrance a step. The elementa
are transferred to animale, and therein their antagonistic nature io atill masilfested. Animals are conatantly, appropriatiog those which are
weaker to their own iodivicual use. Within the oed there is a foesl point, a wonderfal concentration of nature's forces. Pat it in the ground
and it will send its little tendrlis out in every
direction subtuing to its own wants the elf. ments of the eagth withla its reach, and as a consequence, it sends proudly forth, as a result pertinent quetion, "Who ate Eoger Wiu. that they did oat him, there cran be no doubt.
An'apple tree over hls mortal remains had sent its roots into his body, sod extruoting
nourisbment therefrom, trasosmitted the zeme to

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Wien tece forcet of which speak, are trans-charecterisicte-they are ooly differently oum. bined, and it tist that combiastion, the reault of

 moni nely organized, be cuse chere art forty sine elementso outide of them which stand ready
a it were, to kick up a musat at any time. Bat
But vait a moment-there is man-the vutima thule stion all the forces of nature.
Niow the losaso that we wish to impart is thi
-tant there is more in this thought than mor Cals ever drenmed of, though tound in the pol.
luted pools ot Genesis, that man was made in the image of Gdx . Toe man who wrote that within His nature are the requisites of immor



ef man is immorta, he possesses wiaun nhm
What difference is there, theen, batween man
 der.,.-1tik
miration
numberless Iy upon her, alls s beautifol that sho k 20 ms nt
wbich to selcet hersell, bat calls apon a friend Wdetermine-like her, we aro io a a garden of oid facte, beautifal tratbs, Jast traosplanted
oo earth from the Col stial C. urrt, and wo pause bere, hesitate there, to determinipg which the The children of earth shoold ever bear ip. mind that in this seemiog antagonism in na:-
ture's forces there is nothiog tut the hammon. jus action of law; and although there may be
 ublims truth thist out God is omileclent gand ali-po exifua, there
ilis manifastations.
are's forces, the same was cusued by $\mathbf{G}$ Gid ence Gof Himsel is is insarmoniously ygzanizxd moniout, surce.
2ad. If $G$ d is omot cient, He cannot mak,

 suppose thet pusessing all power. He would
place IIs sorks in harmanains relation to Him
3rd. TrG in is all pewerful, He e ould mask
 He e
4 h . If inharmony exists in the action of na Hete 1 aws.it sprang from a "dirst cause." s.h. Bat $G$ xt being all puxertal, no phwer
an exist outide of Him; belog inanaite, Ho
 if matter or spirit ootsade of Him, $\mathrm{H}_{0}$ is .not in "all.power' of God it mater and eplrit exist
 tion of nature's forces, whether in the external
world or in man, $G$ Jd mast feel the efficts of the same, cossequently He is not harmoniously williigg to admit.

## AN EVENING WITR E. V. WILson.

 It has never breen our good fortune to meet Bro. ly social or busloess nature, uatil one evening last week when on his way from Lombird, IIls, to Datroit (Where he was ging hall his ap-polintment for the month of Oitober), be rang polatment for the monta of october), he rang
the door-bell., "Bister $T$. answored, and then we heard the heavy steps of a man In the hall and
S'ster T. exclaim, "I have gnt a medium-here is Brater T
Wison
"You will get no tests trom me to night, for 1
am very tired. Sister T. seemed very minch disappointed, as were others in the room.
After an hoar or more of precloas time wast.
ed in $\mathrm{C} \boldsymbol{\mathrm { m }}$ n nonplace converastion, M $\mathrm{M} \mathrm{e}_{\mathrm{e}} \mathrm{L}$. as ked Mr.Wilson, "D, you see spirits at will on all oc
'No; sad of late I have refased to give any private eftiogs for tests, my whole attention
given to the rostrum and public neances. "But,sitting ss we do this eveniog, doyou see
spirits who revest to you the surroundings of parties present
${ }_{\text {ins }}^{\text {'Yea, }}$, but seldom give volce to them. Fur instance-I saw mach in the pist hletory of the
lady sition by voir side. Three and four yeara ago ber llfe was a stormy one and full of import The lady in quistion. (Mra, W) the roima at the moment this, was was not in cime in a momeat tster, when Mr. Wilsoa said o her, fidam, if you please, I would hike to ask you a queation
"Yes, ifI can."
"Taree years ago this seaion, you came out of a great meatal. atorm; this atorm began five
years ago next February. Preceeding this storm, you yere very bappy. Thts bappiness had its
birth early in Dec. preceeding thls date; and birth early in Dec. preceedjng this date; and
from the 10:h of Dec. bs, she 2thh of February,
five yeare ago on tharalay evening the third
week in March, you bad death in your mind; you was desperate ; 5 ou was in an upper room
to the right of the stairs; the door waj here, the bed ln this c rnen a bareas here, with a glass
I see two men before you. No. 1 is spara,
light form, fair complexioa and brown hat light form, fair chmplexion and brywa hart,
The other was ston', of the sizz of Mr. J., die complexion, black hair, and dark eyea. Again: Tae great missare of y ure life was,
in not completing the work you had. in hand when sixteen years ol
Y.ua were right in the "ecurse you adopted
three yeirs ago; you ought to have done that dethe greast, sod then yoa woald have shaafour yezrs ago.
Your sister io
and is now a spirit.
ast say you, -are these things so?"
"and I w ald like to ask what kind of a man you are any was"" suid the woman, in great preseat, and to the spiritual phenomena as well,
and was much aston sheot sid exbarassed to find that an entire stranger should be so very familiir with all the events of her life, and be in
Oa the following moraing, Mrs. W. told us
tion.
she had been aw ke nearly all night tuluking
she had bsen aw ike nearly alt night thinking
of this marvelous ocairrence; in tact, she could of this marvelous occurrence ; in tact, Bhe coula
say as the Woman of S ra tria said of Jesas, "I have met a man that told meal thast I evgry
is not this the Carist"
ive ve multiplytn hig teasoi tuousads every
Year throagh succh preachiag. Verily "the signs
tollow them that blieve" and "who speak only
tollow them that b:lieve," and
as the spirit giveth uttersace."
Would it not be well for our anti-sensational
and regalate this matter :
Tnose would-be conservitors of Spiritualism,
and the cuase of busin progress' ginerally, should be lookiog out for their laurels, or they
may have to give us the champion bell, may have to give up the, champion belt,
and take a back seat, - go into oblivion with those who before them had "denied the faith" and been apuid out, as was juist and nstural that they shpuld be, for they had grown and
bonsomed like a L bselia weed in a dry pisture, and proclaimed themselves wise absve that
given by the Spirit $W$ nid; and now the pue
rile efle rile eflort to organiz, th's migh'y work, is an-
other exhibition of folly. As well might they organiza all the varinus elements and, forces of
nature, and mike the miss sub yerve one all sul) versive end, that if owight bs litied up "even
as Moses lifed up the serpent in the wilderness, that all might loik upno it and live"-such
would do well to c mmit to memory the following passage of scrip'ure.
"Guds ways are not as our ways por Hil thoughts as our though's."
Hen Ward Beecher sajopsome curious things in a very humorous way, and however utterd,
there is a deep meaning connected therewith, that can be easily perceived by any reflective
mind. In a letter to Bonner's Ledjer, he says:

will cover it.
Upon read.ng this, some matter offfact old
Cogy took umbrage--bis "plous pen" was at Iogy took umbrage--his "plous pen "Was al
once lisspired by the paritanic god who sanctioned the burning, and hanging of witchee, to Write under the titce of "Velled Profanity", and
slgning himself Puritan, wth solemn earnest.
ness, says:


## 


 ing money.
Mr. Beecher retorts--such reasoning of Purian excites him, sod he gives utterance to hle
views in a laconic atyle, much to the gratioce thows of the reasonlag public.
the




## THE LITERAL HELL.

 Those who doubt the fact that religious pro velopments of the age, must lack in observaThop. That such is the fact, the literiture of totinn.
day as clearly verifes as one day as clearly verifes as one trath Cin another
In the Chicago Tribune of the 19ih of Sept is an article from a humorous contributor, who Writes under the non de plume of Peregrine
Pickle, in which, among other items he gives an account of a trip to hell. The mind iveontivent would hacres and asks how loag since a paper Would have been tolerated, even in this free
country for trifl ng with such a grave and sert ous questijn, ssying nothing of the writers add-
vanced notions of what a hell is; to which wo propose to call the attention of the reader Peregrine Pickle says that not secing any fir when be arrived io the devil's dominions, ho
asked him where it was, to which be r plied:


 Earth without a tiger chained in his breast. Le
him butoonce uuloose the besst, sad hell has then
broken loose in himself. Those tides of passion
nerer



| of esc |
| :--- |
| p 1 is |
| en |
| thp |
| the | ank, without the meann

im?
That would be any suct
miser, whn was eat
 They bring theto passions with them therem them olly
to hurve them intensified, to have their appetites
for pain for pasion correepondingly increased, and nev-
er to have the opportungly of gratifying them.
That is the kind of hell fre we have here, and it burns until the vielim is burnt out, and, puri-
fied and regenerated, and rendered capsbur of

 sorue on carih just like us, and when they come
heree they bring another of the pias of hell
with them which compensates for the ebsence
of fire.
The following, intody


## THE GYRON SCANDAL-FRANCIS R. AMITH-NOTE FROMMBS, STOWE.


 ceptance, on Saodidy, the 3:d lost.
Tbe Doctor apeaks lo the
and la hls moralog diecourse the orseml-trasee, a divlolty whlen shappes our ends, rough "hex them as wo mili." Thl wisa self-evident truth, appll cable fo all corditions of human life, no matifer men were gulded through this lifo and the spberea power in the eool would othipe eerery act so that
they would rebalt to good, elther to thls He or they woild retilt to good, elther to this life or
that beyond. Even the arm of the -marderer thm, was ciantrolled and lmpelled by yols divinlty.
 burning hell.
that of the man anag, re-aseembled to listen to his le by the choir, the Afier an forocation and mox
argumecessity of man"t nature." Afer an able
arloge he thowed that all intelligent
elogs mast revereaceand love somethlog or some object, he descertbed many spirtits sround those to
he hall, miny of which were Identied. In this losest altentlon of his, auditor:

##  years bubserpuina, to that in cusbore expo horo puthosophicsi Jovasal,whiela we think getting more and more interesting $\mathrm{B}_{2}$ assured, we are plessed to $\mathrm{B}_{3}$ assured, we are plessed to hear from riends io the far distant rezions, and gratilWe reeolve very may lthers of imil. port, and we ara yorry to ssy that we receive an occasional comflaint that the wrappers are budly worn, and that subseribers sometimes miss a number. Tais we try to avoid as mueh ently, which contaiped in $^{2} \mathrm{~m}$ thrce to thirteen papers. The wrappers got torn of and lost in (ransit, and tuie Post-Ofise address with them; and we would have th run over thnusands of names to find them, which would require from three days to a week, and he subseription amnunts to

Criends, that we would be glad to have them write for the missing numbers which we can
supply it notifed in season.
Please remember this, fiends, for be assured we are as abxinus that you should get your pa

##   We corgratolate the soclety at st. Louls, to having been so fortuhate as to secure the serricee of Mr. Yergus n. We had the pleasure of listen. Iog to one of hls soul-stirlog addresses on Sundas, Oetober Srd, and are free to say that for thrilliog eloquence, ad are free to say that for thrilligg those kind of men, whore toul lo foll of sunsblne, and whose presebce has a harmoniziog infuence over all. We like the man-for we saw whln him real merit, and feelligas that bubble up with love for all humanlty, and we asid. from our fomost souls 

## UNDREHILL ON MESMERISM. A friend, writing from Bloomfeld, Callforcis enquires, Whether the satanr absve nsmod is yet in the form. We answer yes-hale and Ing mediums, althnugh over terenty years of $\stackrel{\mathrm{age}}{\mathrm{Dr}}$ or for sixty years asd upwards-al waya a from. tier-man in every reform. There lisbat one mas that can excel him to-day, sas Temperance lecturer. Everybody knows ast world ; Dr. Uaderhtll enmes next. <br> The author or "Underhill on Memmerism" "cin wond and boldneess ia proclai filag the trath, has, diring his lovig life, brought dowa the ire of the- ologians so that he has been the but abuived man of the present ag <br> Brother DITVANCHETTE port, Ky , sags Praesdell, wriliag from Nea.  ed oplorts, etc. <br> Why should he not? John Wesley, the Fa: and butit for the Splritualism he presched, Meth-

 land that it now is.
## mas. wilcoxson,

One of the most eloquent advocates of our Wisconsin, where ste has been lecturing and attending conventions,
answer calls to lecture.

## A NEW PROPOBITION.

To any one who has never taken the 'Jovariti,
wo will bend It for three months on trial, on tho

| Splrttanllats viditíg Chlcago,will And a pleisant home st 148, 4th Arentie, on the 8 Juth slde. Ooly Ave minutes' walk from the Post-Omes. <br> ETGood medlama always in attendancey <br> Ming. ADDIE E. BALLOU, <br> Who has been sofourneying in Wisconsin for some time, lecturing and attending conventions, is now at liberty to reapond to calls to lecture on week evenings, on "woman suffrage." She is a fatthful worker in the cause of Spiritualism, an eloquent exponent of the rights of woman, and should be constantly employed in the lecturing field. <br> Phitrdetphia A Prartment. |
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os the Iunuence or A Azoelation Epan our
Spirita it Growth er Salvation. When Moses gathered some of the traditlons of
the Father and wrote the words, "It is not good the Father and wrote the words, "It is not good
for man to dwell alone," hhe slmply aree tuttrance
to an lisplratlon which hid been enstimped upose the soul, not only of the drit wan and woman wio came into conselons ufe oathils plang of
beligg, bat which has been enstampes in a olmilar
manner apon erery ham in belog sloce that period. manner apon every ham in belog sloce that period.
So indellibly is thls written there, thit a very small
年
 that have walked ths earth sioce first the Hght of lmmortallty was brought forth to shine through
the locarration of a soul in the humas form, could hase lived upon this plano without, the beneflecial
resolts which fow from soclal latercourse. Yoa resels which al from social latereourse. Yoa
mikbt give to a netr bora child all the clements
eisentlal to eisenthal to its growth and development in the
parest form, and if you withheld the social mag.
 Inf uence of assoclation, but as our object is to get
at the practien matters in conneetion vith thio
 Flistr, titen, and each portlon of 1 mag hat atpecaliar have become accustomed to speakk of acelinatlon


 oj) Iects, to a faculty but intile understood, but ove
from wbich wo may ladeed look for a valuable
 grand foral b:auty and its wonderfal productions, profuston over the earth, has a vast Infnenee in
eveleplog th' Inoate powers withio us, - "a thing of beauty being a joy forever,", we mast be
lodebted to innamerathe $\rho$ ivy from these, and the niverasal feeling of love for them is evidaesio tha natures. 8 ulll more is this true of the anlmat
kiogdom-how univeras is the love of and desire for ceriala antmalis. From these, we drawn the beat
than any other.
The tume will coms, wbes, lostead of slayligg
thete and eatling thejr tiesb, we sball be able to obtain all that we need of theify physilal power, by
free and pleasant asoocitions with them. The greyhound and other varietles of dogse, the deer, the
borse, the cow, and various kiods of birds, five us an amount of magnetism whleh will bo much better for our developm.
derived from animal food.
 and develop all our facullees.
We have refered to the new.in eccensitice for amoclation. All thro child and its Would contline to unfold our powers and capaci-
Ues, wo mast bave the loving and klndly nssociathon of the good and the true of earli.
 Corec. They exhauat us by their preseace alone It may be withont any fanlt op their part, bat
dmply because they are not ads pted for asocle Hon with ve.
bat we have ever of the most seoaltiro mediams ago, that there are certala perooss who actanlly draw the iron from the blood of otters, by eqming
loto. theer prevente. We have known lodivida aile with those paie and wick from forsed assoctitlon There are unany married persons who may live apon some of the planes, who girve evideocee that thotr aseoclation with esch other is InJ arlons to
 bas juat retarned from an absence fronfi homio of a that can not remsta throe montbs, slaply from parently yer anoclatlon, alltooggh they are ap. the different sexes 16 of the bigheat sosociation of the development of our powers, sod sll thropgh between tho eexee whlch ean not bo diopensed evelopment. All persoos exparience more or loses rividly the fact that certala lodirildanala prodice dheresilog and paliofal lof aencess upina them, whillo loge, brioglogi atreogth and Hfo to pleana foldmeat of the soal ratare, wo need, ron, pority lo all departmoats of our belag in that we can by the uso of proper food, dritik,
exerelse and carefal economy of tho forces to attala the blghest polat; on the latellectaat, the regular and healiby cultare of theso powers by proper study all throngt life, and by our assockalogs upon us, and aptrtitually by keoplag the power, not odily fromi ouir follow boligs on earth,

| seep," mbose infeerece and association lo brougbt Yo 80 by oar own conditiose Nive ree ware of ite presence of andeveloped spirita, bat we, baro no feare of tijarious Infaences from theec, if wo keef ourselves in proper condililose. This subjeel of association is one of the bigbest Importance. We may glve to otbers la the form and oat ofde that wbleh will bea blesclog and streng th to them, end lin turn we thall tod ouracelves growiog atrong: er and better for this exercite of the blgbes: pow. ers of out belog. When Christ suld," "It to more blesed to give than to reeelve," sod "The poor je have alwagb wilt you," he did not meao mero is for more lapportaot, spiritual gifts and the poor in splrit. <br> We bave dwelt at considerable length on this tmportant subject of life, and bave endeavored to throw out euch suggestloos as may give to thinkinz mindo the mesas of comiog up to bikber planex <br> As our phasilest ears are attune1 to barmony, We eball hast thece, and go to work in the right directlon ; as our Iotellectual cars are opeoed, the volees shall soand through our minds and laspirc us, and as the echolog, notes of tho abgel ctootrist. | The bath havilog been reated for the éveelog, 1 Was coscluded to tavite De. Nowt to to meet those <br>  witiees the heallog ot ottere. A goodis compang asembled and the dootor bealed quite a number Thero were no very strikiog cases at this uvo though almost all felt bit Infaeace, sid amy aogels through thls good and trae brother, who was never in a better condition to mololater to the Wants of sofferiog bumantly. <br>  pitions from bis earlilett reeostlections, and know whit was comiog to him. "Necessity" sald he "is the frot ectoo of G $\mathrm{S}^{\mathrm{d}}$ 's rolee, apeaking through nature." Sapply, is the bessed otterance of thai volce which alt nature hears according to it capacity. Nither man nor the lower ordern of crestlon know what are thele nescesifiss. Taero matter as for the liarasest planet, and the perfietion of the one, is the type of the paffection of the other. |
| :---: | :---: |

PUBLIC MEETINGS.

 Voole bo cootlowed lo Concert IIII durlog the
Treent teatoon





 the prakere, and the fritendso of the canse to thed
 Anotbelite or Phliad phila
Anotber revolution la our solar sytem brings uib
to m polat in whice il beemes our duty to mate


















## 





The seond Natlonal Convention or the
Priende or the ohlidrente Prozrousivo $\mathrm{L} \%$ -
It has selidom been our lot to sttend a mpro
eareat tad totereatiog woollog than tole. Thero
wna great frediom la tope dibecusion of the laport

 conatantly enguged for four days, bit no ho was
apakkiog, a visloa was prosentod to us. There ecenled to bo a bsautlfal transpareat foor lot down
 beee se conventloa, mach more - numeroasly st.
tended than our own ; bat now there cime troopa of iltle chlidreo, who were golog through a varlety of laterecilog performancos, sud, with their buppy faces and smeet masle, added mach to the
toterest of the occasion. It was a solema lotereal or tho socemod to feel that there mal s rreat and important work bofore iss, asis as wo closed the partlog farewoll worde, misoy of us folt speak the thas glorlons casase broaght up to oase other, and





 Lutur wio


 batbed afth hot alt sad mater, thy \& heallyy celored wom.




## LIFE'S UNFOLDINGS WONDERS OF THE UNIVERSE

Is the title of a new work fresh from prese By the Guardian Spirit.or David Corless,
S. $\$$ JONE,
Publisher. Ralloio Pumosopmical Poblismiva Assocta
tiox Pmantens: The Medlam, In his address to the public asa:




 On page twenty-four, the anthor treats of "the
Way medius panint treasses , ho the true order ol
the development of the arts and scleoces.






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DR. W, \& MRS. P. J. CLEVELAND,



 ob My! ou My $\overline{\text { Trop }}$ en

infortant truths.
A Boot for Every chile
Mr MR8, K. P. MIILLRR, K. D.
 DR. J. R. NEWTON
 BLOOMER HOTEL,
buffalo, thef tork.


## Communications from the zexure zift.



















 | to arr |
| :--- | :--- |
| Own. |


















































 perceived that mive wefe entirely differeat from
What $I$ had wora so loig-litey were also


 mitror in which hill ber horeliness shonp forth.
Itelt myself humbed in her prseeco, but she














As soon as Mr. Petty approached, being at a north-west stand-polnt, bis arm was controlyed,
and pointing souik ast, described a line much lower down the stream than any had supposed the body to be. Then moviog his position to a
north-east stand-point, bis arm being again controlled, pointing south-west, fixing the place of crossing some bundred and fifty feet or more was being made. This was repanted a number
of timee, making the same location. The bocts Were soon brought down; and one was rud
ashore, and Mr. Petty fetting into ft, dircted out into the stream a short distance, when his arm bciog syain, controlled, pointed directly
down by the side of the skifl. A drag hook was let down, and the body was raised on the
first eflort, b(ing found exnetly where located hy Mr. Petty
The thbove was witnessed by nearily every
cilizen of tbe place, a large majority being mem bers of diflerent churches, my selt being the onIy avowed Spiritualist, baving lived in the vl cinity for the last six years, but never knew the
fact of Mr. Petty's mediomistic powers untilI saw bis arm controlled on the abore occasion.
ertizicata
We the underiganed certify that the above
tutement as to the drowning and rceovery of A. C. Thall $)^{\text {menber 3liss. Baptist church; }}$ A.
A. Horner In De iddition to the above, I cetire to add scme omarks. Thave witcosscd eearly trery phase
of the theni mecral evitconce both in fublic ard as was visible ca the cecasion, when the con-
trolling spirit defined the exact location through Mr. Petty ;ard when the hock was thrown
down, the bystaders stod in breathers susthe zame brath the hook was rnised and the hieless form rces to their view, ard. doubt fled
and beliff followed. The effect was as discernible as though the wholecerowd had riceive
powerfal shock from an electric battery. Myself and companion beiog the only Spuritsix ycars borne all the yile slimy slander that
an unclatitable, unchristian ilike church couild hrap upon us-have been called lunaties, here-
ties, infiliels, hypocrites and Imps of the devil. I could not enumente the half-and why? Be -
cause we pave boldy and utitquivocally stood up and testificd to these ruths which eleven testify to to day, and which our defamers, perI am somewhat mediumistic myselt, both clairvoyant and inspirational. Being budly diseased
in body, the enntrol ts verf uncertinin; bat on the ah ve occasion, about twenty minutes be-
fore Mr: Petty's arrival, my spiritual vision was opened for a moment, and I should Judge that
there were over a thousand spirits visible to me, that were hovering over the scene, and the Sp!r-
itanlists, who re busking in the sunshine of this new and glorious light, can judge of the mingled joy, gratitude and praise that buoyed my soul lites, when I descried the great contrast between waiting in attendance over the birth-cene, and those gloomy terrifisd souls in the form, who
were watching-to them truly, a scene of denth. Though it cost the attending spirts an effort, bow joyfully on their part was that eflort made;
and notwithatanding what I have suffered, was all forgoten in a moment, and when I asw the light, though dia, break in upon those dark and gloomy souls stil in the form, my soul broke
forth with praises to God, and thanks to the Spirit World, though deepised, $\begin{aligned} & \text { scoffied and per- } \\ & \text { sccuted by those poor, priest-beclouded minds, I }\end{aligned}$ telt to say ns our nobbe Brother said: "Fath
they do.
Ifelt
I/felt to praise Gud and His angels, that the al worl!. The day of emancipation has dawnedt Truth has long grappled with superstl-
tion, bigotry and error, and has at length prevailed. We can now talk with our friends who the dungeon or the haliter.
Praise be to God that intelligent and think-
ing men of every clas, are beginning to investi gate "relig:ous teachings" with closeness, fear-
lessness and determiantion. They are now relessness and determiantion. They are now re-
solved to be hood $\begin{aligned} & \text { inked no }\end{aligned}$ longer with the vell of prejuacice, enctasined with the trammels
of superstition, or Intimidated by the denuncla. thons of a crafy and intoleruats priesthood; but
to examue for themselves, to "prove all things, and hold fast to that which is good." And long
have the priesthood-dreidea- -thoarrivat of thate period; long have they feared the development
of intellect and the enllghtenment of mind ;long bave they feared the advent of that era which
will bill will hail the dawn of rationality and adyance
ment. Why ; Because they knew foll well that When intelicect and rationality become the
 yantre phllosophically into the mysterious work.
Ings of relliglon, that all thelr Impoittions
will be discovered ; alf their crafinees detected,
and all thelr desigas and practioes fally ex and all their deaigas and practices folly exposed. And when this is done, they are con-
sciona that their tofluence over the minds of the people
ly fall
ly fall
Tы
Thls has salreedy in a great degree proved
true, for by the many buld and fearlees inrova. tlona that bave already been made by such men as Yoltsire, Paine, ard other kindrel' Epul s, upon what they crakily call the "consecrated
grounds of religlon," their fofluence has greaty decliced, and has every prospect of utter anci-
hilation, Tth, they kniow; this they feel; hence the
errifle thunderivolis of Indigastion, the vitape-
ratire scandal whlch in all sRes they have hur
ed at the characters of those great refotmers. In all ages, to every new truth, every new
Iigbt, every Galileo, the cry has been, "crucify! Cbili, Indiana, Sept.20th, 1860
Trie the Coscord N . H. Dolly, Montitor kept. 25180 We spent two hours Friday evening, in company with about twenty ladies and gentlemen, at the rooms of Mrr'. L. W. Nichol, in Stickney's strange pheromena through the midiumship of a gentleman by the name of Cbarles H Read, of
Boftalo, N . $\mathbf{Y}$. The seance was onnducted under such circum-
stances as to be eptirely satisfactory to the company present, whille the retults were so mystertigation. We will give a brief account of the
perrormances as wo saw them, and leave our readers to draw their own conclusion.
On ent ering compactly bullt, and weigbing apout 145 pounds.
 gentlemen, whote name is unknown to us, It
was an abolute imposibility for him to move
wro from the chinir or to raise bis bavds, which were
bound together, from his keees. On his right
band, band about three feet from him, stood a common
light -atand which held a guitar, tambourine, atd two cusc-hardened ste l.rings, perhaps eight
inches in in dhanecter. On his hett hand, st the
same The gas was turued of for a minute or two,
and then turne ond when it was found that the
chisir was hanging from his left arm, and his chisir was hanging, from hhis left arr, and his
bands and knees were as securrly fastened as when first tied, with not the slightest appar-
ance of having ben touched, or of hlis havigg
changed his positon. Another moment of dati chengend posinou, Another moment or darke
nese, and the light let on reveakd the chair
over his hend and around his neck. This was
foll forlowed with a muppension of the tight-stand
from hhis rightarnow und uround his peck; the
removal of a glass i f water from a chair to the
 and puttivg on of the seeve of other persos,
aocats, ant oll this without any spparent indica.
tion, hat sition ot the conds hand been untied, or the po- panged from what it was
when firat seated. when frrat seated
This class of experimento lasted for nearly three quarter of an hour, when he was unbound
by the persons who tied him, and a wholly
different class of phenomens ensued Soyrat persoos had the privitege of placing one hatd
on his bead and the other on his stoulder, with both of his hands clasped over one of their amps,
and while holding him thus securety, the tam
bourine and guilar were souoded and moved bourine and guitar were souded and moved
tron the stand to the armson the two persons,
nid upon their heads. Touches were also felt apon the arms, faces and shoulders of persons
holding him, and at another time. while belpg
thas held, his coat was taker oif of bim and thas held, his cost Jas taker off of him and
thrown to the filor at a distance of several feet
from him. It was the most wonderful exhibition we ever
bebeld and throws the Davenports and EElis
airl an int tho girl ail into the shade One thing is certain,
here was an exhitition of power and intelli-
genc wous gence outside of the man, that was murvelolos,
snd after wituessing the demostrations, we
were prepared to were preparedid ot give ine our asonsentrations, \$8akes
pear's statemnnt that. There sre more things

 mitted affer the performanco commences. He will place himself ina the bands of a commmittee
of clizens who will be tiliberty yo institute the
most sat tistactory tests they can devisc.
$\qquad$
The wonder-working forces of nature are of insinite variety, from the minutest animalcule up
to the b/ghest individual intelligence. All nature seems aglow wilh life and genius. The
real is wonderful and past human comprgtiension, and the imagina
may be and what ie
The atheistic mind is to us an enigma. The man who would dimit the universe to his sensuous perceptions and narrow comprehension,

lives within a narrow compass of thought and feeling. It is true, a man bas his sphere, and lives within the circumscrited limitations of thons which reach far beyond finto the impal. | pable regions of the imagiasitive, and the fanci- |
| :--- |
| fall; and bave these no solid ground upon which | foll; and bnve these no solid ground upon whlch

to reast? rather are they not prophetic ot something more than passing shadows $\%$.We think so; and it is of those we wisa to speak.
In the scientific and rational investig the human mind, is it not a sell-evident fict hast the innuginative and the empotional side of
human existence, rets upon a bionis of facts or realities? Are they not indications of fature
possibilities and reallites Whypossibilities and realties? Why-uot: True,
we now "see through a glass Jarkly," and in infonitessimal or fractional part of what iof, But thus the imagioative in man, blended with the inturtional, is but the forest adowlog of what in reality is and what is to be. This reems to The Imaginatively beautifal in nature, promoted by the intuitively spiritual in man, is cortalialy inadequate to, realize a titbo of the hidjuen beauthes of what is, But are not these higher
intuitional and apiritual perceptions or the soul, con Armation atrong as poly writ, of what is of life, the pormal wants of man are all provided for. The need or dealre indicates a supplynature makes no demands that it does not make amplo provision for, and thero appears to be an admirable adaptation of means to ende Everywhere demsend and supply, positive and
negative, objective and sabjective, are corollaries whlch follow each other and adjust every. thing withio the univerovelum.
Natfre is rehi, it is not a phantssmagoria to
decieve or mislend. Tbero isa deep significance insall the phenomína of nature, from the palpablo to the impalpable, from crude materality to
the langiuative, add so we conclude 'that the

ty toward the ideal
fature life for man.
Pbilosophy, latuition and reason, in a well to this hypotheais: Man is a being of varied experierces and needs, Animals have their In.
stincts-man has his, which, stincts-man has his, which, as he progrcsser,
culminstes in intuition, each pointing in a cercuiminstes in intuanon, each pointing in a cer-
tain direction, they serve to ward off the evil and to recure the good. Instinct has to do ther, it deals with ilie spiritunal es well, and leads us to the contemplation of a divine paternity Man suffers and fe
bis earjhly life-which to us is pain sad sorrow mixed up with it. The beard-
ed arrows of bereavement, Jisappointment and guilt raakle in bis heart and wound his sensibilitics; these belong to instinet, and to the neg.
ative side of bls nature. Ctange the aspects of bis. life to the intuitional ard the sepirational, and they bcoome as prolitic of good as the forwer does of, evii. The one is of the eartb,
earthly; the other links him to the superlative. ly happy and to the eternal. The beautiful and earthly; the difference is , this : the former is positive forces of the Infinite Mind who gorcris and directs all things to grand atd henefi-
cent eeds, while the latter are negntive and a Divine Intelligerece governs in accordunce
with laws and with an undeviating will with laws and with an undeviating will and
purpose, the beautiful and the good in nature
and in man are to be all, and are in fact the only abiding and eternal verities in the universe of Good, and that no po-
et's dream nor' human imagination can foreshadow the glory which is yet to be revealed in nature and in man.
Courthand, N. Y., Sept. $17,1869$.

## 

 Mot in coovenetion at Oakkeld, sept. 20th, 1 sen , that effect made.Bon. Nentekeron lo the chairr. Order of exerelses
for this ceston, a general conference. Bro. E. V. Wilson opened the conterenee with
his strong logical remarks, cutting to the quilek
the hydra headed pecsasus of Old Theology, and the hydre headed pegasus of Old Theologr, and
declasiog tis open hostility to Splrituallim, as bo






 be, "What is the origin
to ten milutes for ceach pe
Convention ajojound.

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Bencetctetion by Bro.wilso
Adjouruct


## Tuatity dayautuani．

 ＊x．．
The New Ameriean Holizion． Below we give nur renders the religious creed
of $E$ ．J．Raynor，S．erehry，and some five hun－ dred others scatkered through tho varinus States
 selves New Mown Hay
Here is the cred of
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 Nomed等





 Article 1st．of this new and astounding re－
ligion，is taken from Moses and te Uning ligion，is laken from 3ises and the Unitarians， trom as sect lately startétin Eaghand，called the
＂Religion of Science．＂．Where lis the new idea？ Article 3rd is a repelition of the spiritual view as taught by all leading minds，and may be
found in the writings of A．J．Davis，Painey，
Tutule，Hardinge，Doten and others．Article 4th Tutle，Harringe，Doten and others．Article 4th the past，with the stale question of the churches inferred，＂If the epirits come to you，why don＇t
they come to us？If God revealed himself to one people，why not to all the people ？＂This question is as fist and iasipid as dish－ $\boldsymbol{N a t e r}$ ，and
yet it is given to the world rel！gion．＂Following this starting discovery， we have a rebasth of geology，now（ 9 ）of course，
and original．This sect is above copying，for it Ls an original religion．
Article Sth，you can find in substance in every， creed in the world，snd the clearly defined prin－
ciples of Spirituallsm．Article 6：h，a full spirt－ ual idose－an imitation．Article 7 th is a rehtsh from the dicliline of every creed and sect on＂the
earth．＂We pre（all）opposed to bigotry．＂These splrits stopped by legisalation．
Article 8th is a paradox，and kills the＂New
American Religion＂as dead as an adventigt Tmerican Religion article accepts the cardinal prinvipies of Splititualism in the cleareat sense，declaring the and scocepts the spiritual ides of the spheresas as completely as Davis，Pcebles or others of our Article 9th ls the emboliment of blgotry and
sujuratition，and kills the sense of articles eth superstition，and kills the sense of articles 6th
and 8 ，the Itarian elements，the second declaring immortal－
ty to be s fect，the thind or 9 th denying the on－ If legitimate evidence possible to man－viz；
the return of man to those on eartt，sudd his
teatimony concerning immortality．We And
concestion and a devial of man＇s immortality
 any such ephemeral characters as angels exist，
or that the ditembodied ever return to this earth．＂－Article 0 th ．Then here is a paradox as well as a flat contradiction of declared－prin－
ciples．＂Lifo is too practical for such Dion sense．＂Brethren of the＂New American Re－ ligion，＂will you give the world your evidence
of immortality ：What is it；Where is it Pro－
digious ：A big egg：it took five bundred to lgiousi A big egg it it it can＇t five bundred for there are no female
lay it namel in this＂new religion．＂A nice society Peebles ？${ }^{\prime \prime}$ Parlon us！Whare is the divine Peebles？＂Pardon us：＂The resalt，we have
it－＂Mind and soul of man fummortal－foo apheres they bave lett＂： $\mathbf{O}$ ，the espirit of Danle
iting in Judgment！Tinctured with sect I Ras or and tive hundred others．
Article 10th，The＂Ne．
Article 10th，The＂New Religion＂is com－
plete；it is fished．Ten commandments to
tart with；Mosee end Pe tomet lart with；Moses and Peebles repeated，the for－ trom fike＇s Peak；Raynor from the Chicago
trom Yalley and River－herein it is new，for this is
the frrat revelation from a valley，and like the ver dowiog tarough the valle river fowiog
＂muchly，＂
Truly，this
Truly，hais＂New American Rellgion＂come ra and，sistere，and compare it with the purn simple，practical results of life unto life，capable Whene， aid down，by this＂New Religion？＂We an swer，belief，imagination，with no power to dem
onstrate its paiticulars．Read it by all means．

How we Reated this summer，and to Re－
Dear readers，you remember the report of our Obio，and how we promised oursell a right goo reat at Mary＇s home，with the＂wee ones，
We lef Cleveland，Ohio，at T1／ $\mathrm{P}, \mathrm{n}$ and was taken by the hand in joy and．love by one who has shared life＇s journey with ua for two and twenty yeare．May she continue to the
end with us，our helper and qual，is our con－ daughters of men and women．Distacce trav－
dill May 1 st－left Chicago at 3 r，M，via．C．B At Arrivedat fire oclock，and became the guest o
Dr．Cushing．While at tea，word came to the dce－
or that his eldest－a noble boy，called Dannie， had received a fevere gun－shot wound in the
he funt under the shoulder．We leotired at oclock $p$ ， ，t to a fall hose，giving many fine
lests and readings of character，which will apear anon．
Sunday，May 2nd－two lectures afteraoon sing many could not get into the hall．Aurora
is a five town，situaned on Fox River，forty fine farming country，well improved．There
are many noble－mind̂ed men and women in Au－ rors，whan are bellevers in the gospel of Spiritu－
lism． After Dr．Cushing＇s son was shot，we went to we were．treated with that franknees and hospit－ If．is a thinker and philosoper afer the manner oy edenborg，but with more，originality than his housebold contioue to grow in wisdom with ull that love the truth．
Monday，May 3 fd
Monday，May 3fd－reached my home，dear
old home，after an absence of day．Weloomed by the companion of my life has come，＂and Trip，the pet dog of the house－
hold，is frantic with joy，whirling like a top at our feet，saying in her dog way，＂welcome home re sat down in thery， ive sat down in their midst，fall of joy，receiv who，twenty－two years ago，laid her hand－in little blue－eyed Wille our pet and darling only ten months old－all were there we had lent ive months before，ssave one，our dear old mother．Her body was gone，but her spirit lacce from Aurora to our home by the wey bicago，sixty miles
Saturday，May 8th－left for DeKalb，III， 39 miles west of our home，on the Dixon Air Liro R．R．Lectured once－Saturday，and twice on Sanday．We began with one hundred hearera bold，giving many teate and wa hine an would ref－fully identifed．DeKalb is a grala depot as the West affords．This is the old camping ground of our good Bro．J．O．Barrett，now of Glenbulah，Wis．，who cas tell us somewhat of the Univer charity exercised Lowaris him by mind our brother of twe prophecled we gave the Universalist Church．It was on the oceas sion of a three days＇meeting in 1883，when
ouf good brother undertook to harmoniza Universallsm and Splrituallim．We opposed lisim could not bo truated．We then told bia that be would be expelled from the tion for nd other reason thain that he was a Sprct uatist The second prediction we made on the 1st day of January，1807，at the house of H．H． Hareh，Eeq，of Chlcago．Brother B．bad then or of the miven lo duties of assistant edi－ pildio，born out or the attempted ruing of our It was Reniono－Pimbogormical Jounnal fore sitr monthe you will be unceremonloual
kicked out of your place．You are too honeett，
Loo good a man for the place．You will be
put out，＂and the fulfilmext of this pridiction was literal．$\quad$ ．． Monday，May 10 di－returncd to our bome，
reating for five days．Distarce－traveled， 39 Sarurday，May 15 th－lef fot Evansville，Wis． Gave three lectures and many teats．Evans－
ville is a pice little fown，i25 miles north－west of Chicago，and noted for its liberal viewa Here Bro．Kilgore，now of Philadelphis，was
made Iree ly Spiritualim．D．stance from home， 145 miles．
Honday，May Gave three bectures and many tuats．This ing region，and the center of a fine hay－grow－ ing region，and contains many hiberal minds．
We had foll houses sad marked attention．Dis．


## NOTICE OF MEETINGS．














TRBHS OF SUBSCBIPTIOA－II ADFASCE： One Year，． 83.00 ．I Six Months，． 81,50
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（1） | S．S．JONES， |
| :---: |
| 152 South Clark Street， |
| Chtengo，II． |



## $\mathrm{D}_{\text {A }} \mathrm{A}$ W N．



