

|  |  |  | disinapanch |  |
| :---: | :---: | :---: | :---: | :---: |
|  | tion, which characterizes the affairs of earth. Now, the results of my study and investigations, I shall revẹal to you as fully as my limited time will ahlow. <br> treatment of tie criminal. <br> Allow me to say that I found, a | light. There was a fountain of love in the wilderness of that man's immortal nature; he had loved and apparently had parental affeetjon added to it. This merrory stirred his last moments ; that memory or love that had not been adequate to keep him from crime, and protect him from s mad dissolute career, had been sumfieient to make an hblding place in his heart and strengthen trim. discovered that ray of light led to a place not on earth, but climbing the beams, as fine as the finest thread of light, I found it was the recollection of the death of a wife and child, and the possibfilty of their meeting him. <br> his nedemptiof in spilit-liyg. |  |  |
| -Three States of Spirit-Life from Actual Experience. <br> Giving Scenery, Soclal Relations and |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| By the Spirit of Juage J. W. Edmond Mrs. Cora L. V. Richmond, Medlum.$\qquad$ |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | I found davenues of light leading into vari-ous extensive spheres. I cearly saw be.and |  |  |  |
|  |  |  |  |  |
| net intended to speak soffequesill thito <br> this organism, but Gsexperiences fow in <br> my life, and as I was lately in your mid | ings descend and penerrate the da |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| ing the spiritual state, and so conscious was I of the need of such knowledge. <br> If thoughts were a pent up river, they. would not more surely overllow, than do |  |  |  |  |
|  |  | He had created for himself a prison; $;$ could see, however, the, bubbling of this fountain ;as offen as he would seek to repress |  |  |
| the thoughts and experience of the spir |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | druction for hea |  |  |  |
|  |  |  |  |  |
|  | ministration, but 1 could discern nothingwhatever to inflict punishment. I entered |  |  |  |
|  |  | discern it, and as I looked I beEbeld the |  |  |
|  | through what seemed to me to be a sea, |  |  |  |
|  | and its waves extended to the different shores ; this sea contributed the potent hearjng waters, through which souls passed on, | amiable countenances of a woman and a child, beaming out as if thay would fifin reach that darknest, and fee mother polto |  |  |
|  |  |  |  |  |
| the contrics, atr |  | chrfd to pray for her father. He, however, |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | Decause of the magnitude of his crime; 1 discovered that there was an espectal form |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  | onetimes torn by titad I haveseen |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | ap |  | fuflled, and then acrosss a garden bordered |  |
|  |  |  | and through a wood sphaded, as it werensith | preparation going on for better things." |
|  |  |  |  | Indeed, I could see from her nature, and the very hue that overspread her face, that |
|  |  |  | leaves that were transparent, and yet opaque, lio was taken-along the puathway |  |
|  |  |  | leading to a vine-wreathed cottage, the exact prototype of the, one where he had | ing to forget that which was a morbld sensitiveness as to righteousness on earth. Bome of those that, were confined here 1 had |
|  |  |  | wooed and won his bride. In thë doorway |  |
|  |  |  | a spirit bend above him, and the child who | of those that, were confined here 1 had known on earth. |
|  |  |  |  | astonibhed to find mingelif a patient. Before, however; my experlence ended, I |
|  |  |  | had prayed; they were waiting for him as though they had not been away from his | found to my astonishment that I wis there also for the purpose of receiving treatment |
|  |  | sleep; the somnambulist would have more animation $;$ asumject under profound mes meric cohtrol, would have greater volun- | alde. He could scarcely believe that he had | also for the purpose of receiving treatment for some over-righteousness or desize to be |
|  |  |  | bie entered that sacred abode where we can- |  |
|  |  |  |  | goodness manifests itself, and will bring ita |
| nd most decideclly that there is a |  |  | covered a beautiful ohlld emerge, and she | own pecullar teward. 1 nawa man apparent- |
|  |  |  |  |  |
|  | ed distinetly his spirit. I asw him upan | that upon earth. | when she returned I could see the devoted wife had the fingers upon her lips as though | rand. I begged his pardon for interruption. With that expression of countenance, that |
|  |  |  | the weary traveler was asleep, soon to |  |
|  |  |  |  | Widicites no morbid state, the very fullest ind |
|  | enier in consequence of crime he haid |  | -forgiven, redeemed thrirough that perfeot | congciousness of health, you surely are not a patient here. "Yes, I am," he responded: |
|  |  |  |  | "I have too much health; that is precisely what is the trouble with me. Life was not |
|  |  |  | thig, and I could not tell now whether it had taken six months of earthy.time for this |  |
|  |  |  | great change to be wrought. He was an instance of volent reaction wherein the |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |

IS THERE A CONFLICT
DARWINISM AND SPIRITUALISM?
DERIVATION of the oreater pron tir lesser.
The same observations applyto anther of Mr. Peebles anfirmatitons oconcerning Darwinish,- that it teach es the derivation of the greater from the lesser: and so
it odoes, and os ooes all nature Which is greate, Mr.
Ppeebles as an embryonic germ, or Mr. Peebbles as an in-
 of elghtor ten yéars; as a boy or ans, a man, as a man
on earth or as a spirit flve hindred years hence? In


 gyess consist but in growt from lower to hifher cond)
tions, the greater ever springing from the lesser, the lesser ever becompmint the ereater? If it were as Pee-
biles would have, the unlverse would be one eternal
 sider these statements. Brother P.; and
fection and just analysis thereor will
you your woefully erroneous conclusions.
 Mr. Peeblese avers that Darwinism alleges the trans.
formation of lower sjecees into higheri but this asserformation of lower sipeces isito higher; but this asser-
tion only demonostrates the soperficiality of his inveskind. It has never maintained, thet any one species
becomes transormed into another-ftis merely the
uninformed,-the misconceptions of the popular mind the surface thinkers, that attribute-such a proposi tan co by it is, that one species spyve -as the instru-
ment or the medium througd which a higher or differ or our semithuman ancestors ever became merged into
makind but that these semi-human orgainisms wern mane median hy white man was evovived
 blgher. A monkey can never become al man nor a
man a monkey, such a thigis is imposible, -but the
first humran beings were born of ante-human progen-tors, closely.approximating but not quite reaching,
the human; and so of the evolution of all lower ant. mal and vegetable life.
Doss Darwinism derive yen from yowkers?
Mr. Peebles has asierted many times, and, despite Mr. Tuttri's contradiction thereoo, still, gdheres to ith and monkeys. I repeat Mr. Tutte's denial, and will, I
think; eatablish the truth of said denial. Moost American thinkers are familiar with the name of Prof. E.
Morse, one of the most famous of American scientista and a prominent advocate of evolution, -Darwinism In a lecture on evolution delivered by him in Chicago
in Match, 1875, speaking of this point, he said:-" DarWin has never taught that man is a development from
a monkey. He simply teiaches, or suggesta the proba-
 monkey and there stops; and the other to man, and
Does Mr, Peebles claim to understand Darwinism better than its ablest ádvocates, who have studilied it,
In the light of scientific facts, for yearas Prof Morsi
 be true, that, according to Dorwin, man and the mon-
Key are both deacendanta of some original form, one
branch of the descendact of sive links, led up to mann, and anocher branghi, .eading
ovitin $a$ different direction, ultimated in the present quadrumana,-monkeys, apes, gorillas, ete; none of
which, however, were ancestors ors man, nor in any
manner connected with him save can be traced back to ani original ancestor of both
 ape, chmpaazee, orang, gorilla, lemur, maryooset,
baboon, or other of the existing simians, ever became so, such being at variance with Daswin
 etples. Whenever Darwin or other eyolutionists speak of men springing from apes and monkeys, no refer-
ence is made to any existitg species of those animals; but to "some apelilike reature" (as Darwin says) par-
takigig of many oit the characteristicic of apes, monkeys. and Sther gquadrumana and called "apes" and " mon
keys " Thr hack of a special term by which to designate them - They were not monkeys, they were, not apes,
but they were a distinct species, resembling those ani-

 that which it expressly repudiates ;and has nover
taughit-the derivation of man from apes and monkeys. - Mff. Peebles-charges ives Darwinism with the development of reason from instinct: Will he please draw the
line of demarkation between the two ccan he tell where one leaves off and the other begins 9 do they not shade
off into eack other by almiost insensible gradations, that the abiest metaphysiclan or paychologist cannot
 Are they not both manifestations of mind 9 and is not
 mineral, but all compos 1 of one substance - matter:
so we have different manifeatations of intelligencee
misi, that of the fish, repitle oid misd, that of the fish, reptile, bird, mammal, man, but all Intellifisance, all mind, differing in degree, not in
kind. it is a well-known solentific fact, that the craniai capachy of the modern Anglo-Saxon surpassees
that of the aboriginal non. Aryan Hindoo by a differ-
 ween the highest and lowest mane of brain be at least siac
in mot man and the high. ushman with that of Spencer or Humboldt, and then ornng, thé gorilla, and tell me which it-mote nearly
oraxmates.
arwinism nerwinism toaches derivation of reason from in-
no does uature. Will Peebles pleitis tell


 intelligence than a human infont has any much more igence approaching that of the bee or the norte? Let nul not, hereafter, be so fond of vaunting their boastruther antimals in the unlversal as superiortity verer al
At Peebles de er plane of offe, I fail to tee the consistency in his op the eyeration of reason from Instinct.

Mr. Peebles
iowing from Mr. - Note the for "Only. fow persons now dispute that animafs pos-
seas some onder of reasoning. [Peebles is one of the select few. Lnimalis may constantly be seen to pause,
deliberate, and resolve. It is a sisnifcant fact, that
the more the habits of any particularar animal are studied by a nataralist, the more he attributes to rea-
son and the less to unalearnt instincts. a certain amount of reason. No doubterentiy display chat on instingt'" "The ppemptings of reason, anter
thery short experience, are well shown by the follow
ver
 that when he arrst gave eggs to his monkeys in Para
guay, they smashed them, and thus losit much of their contents; afterwards they gentiy hit one end gaganst
some hard body, and picked off the bits of shell with sharp tool, they would not touch it again, or would
handle it with the greatest caution. Lamps of sugar were often given them wrapped up in paper; and Reng
ger sometimes put a live wasp in the paper, go that in hastily unfolaing it they got stung; after this had once
happened, they gilway frat held the packet too their
eass todetect any movement withth."

The following remark from the illustriouis Humbolde is in point:-"The mulleters in South America
say 11 will not give you the mule whose step is easies hos he adds, "this popular expression, dictated by
Ione experience, combats the syster of animated machinnes better perhaps than all the arguments of specu-
lative phillosophy"-Personal Nafrative, Eng. translati, That acute reasoner and logical thinker, Mr. Lesllie
Ster anybody who has ever kept a dog, or seen an elephant
can have any toubts as to an animal's power of per Torming the essential processes. of reasoning. $\neg$ Essay On this point we have also the positive testimony of
the eminent anti-Darwinan, A gasiziz who remarks forlows:-"We can trace in all vertebrates mental pow-
ers akin to those of man. We cannot deny to the higher animals some degree of argumentative power, or an
actlon of the reason and affections similar to our own, without shutting oureyes to the plainel ana mast un no right to clatm a privileged position among createa
animalis on the ground of the essential patuife of our

## 

Darwin, Hunboldt, Agaseli; Stephting, and many
others, weerit thint animals reason; Peebles affirms they do not: I leave my readers to Judge which is the better the point.
 between animals anid phants is distinct and well defined. In opposition to this sweeping assertion, I.will
cite the fact that the two kingloms of nature approach each other so closelly, and shadid off into each other so
imperceptiby, that there are various organisms tuit science was for years uifiabe to determine whether which being stlluan undecidet. $\Delta t$ the bottom of the ant mal and vegetal king doms; we find creatures like the
imaba and protococuus, wbich cannot be clasaffed either animal or vegetal, because they are ang much one as the other. As Tyndall romarks:-""The Vegetable
shades into the animal by such fine gradations, that it is imposible to say where the one ends and the ether
beginis;" while we learn from Huxleg. "that the wonderful facts recently brought to-light tend to the con-
cluslon that the difference between animal and plant is one of degree rather than kind, and that the problem,
whether, in a $\begin{aligned} & \text { riven case }\end{aligned}$
an organism is an animal or plant. may be essagtially insoluble. It the most eminent
scientists, through observations extending through cenare animals or pidants, there certainly can be no line of
and demarkation strongiy drawa and well defined between
thie two. Undoubtedy the line is fistinct and well defined between certain vegetabies and cortain animals; er and Shakeepeeare, between a finh and an elephant, a to the same great king jom of nature.
tRUE SPIRITUALISM.
II claim that true Siritualism, which is at the same
time aption
of onther devil in the unsverse; and like wise with the lecrions of









The tenth annual ionvention of thè Mininesota Stat
A ssociation of Spiritualists convened at Harribi Hal


































## 






 pand reading over an article in the newspaper and com-
milting to memory while playing.







 ated on the Board
The prealdent
tled P Peter MeGuire









 hid the satiofaction of seeing and conversing with
nine of his relatives
Dr. Kyyne












 gobleta pardy yllled wome wweet Home on sixteen











Winona, Minin. Mrs. Estier T. Dovelass, Sec'y.
ghosts at the altar, Extraordinary Apparition at an Indign yinssionary
 parition which ras startled not only the thians, but
there hite missionaries at Metlakatlah. The mission
here


















 Thou art come from the spiritis gand; And tell orthe shadowy band!
We know that the bowers are green and fair
In the thight or that summens.iores.
And we know that the friends we tave lost
They are the there-and they weep. no morel
And we know they have quencha thieir fev-
From shtritstuntin of youth oro now
For there must the stream in its freshness
For there emust the stream in
Which hone may and below
And wo know that they will not be lured to
From the land of deathless llowers,
By the feast, or the dance, or the song of
Though their heart were once with ours!
Thounh they sat with us by the night-fire's
faze with us the bow.

But tell us thou birid of the solemn atrain
Can those who have loved forget ?
We call-and they answer not again!
Do they love-lo they love us yet?
Doth the warrior think of hit brother there,
And the fother
And the chief of of those chas that were wont to
His wanderings through the wild?

But asy, do they love there still? -
 ed) in the late Prebbyterian Council at
Edinburgh wat ohe onisson of the Lor tis
Supper, gut of deference to the close com-



 Or from the soft eyed virgin steal a ieart
But Hefto harts a harm ness neighbor's Insultacact fillen worth or beauty in distress,
Who loves alle, lame elander helps about,





 Hiaresitual fs on the increise in Lope
Hondon.

 thity-nine displayed candies on the altar. Dos'r ask the Lord to keep your garments
tunspotted.' He lisnit trenovating old clothes. SvxRaL newspaper men have been swin
dled by the new counterteit five thousand
dollar bll.
Ralph Waldo Exynsos is sald to speak
of himseif as a man whose work ts nearly


 be
often-onily its counterbalancing power
sten
 Wrr ts not the product of study. it comes
almost as unexpectedly on the speaker
as





-a AD he begought him much, that he
would not send them away out of the coun-



|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |



| deeper versed in the occuit lore of his surroundings than his successors; that co-ex-istent with magic and side by aide with it a "Worldiceligion" the fitie weth |
| :---: |
|  |  |
|  |  |


|  |
| :---: |
|  |  |
|  |  |
|  |  |

these propositions must be a laboriois un-
dertaking and that tit demanats not only
row















 In the Orient, worshiped under the sacred
groves, watched for the phatom shadow

 the bare sial a and whose condtions were
the bright sum and tho open air.
Her gopportunities have been great, being

 Wiodo with those Eastern magi. wonder that her work is tot a
Wo


TEAS. 5


SECRETS OF BEE-KEEPING.





Patent Parlor Elevators.

MEDDCAL STUDENTS Wil find at BENNETT MEDICAL COLLEGE a finer building, better ace
commodations, larger faculty, longer session and lover fees than glewhere
In the Northwest. Winter Ses) pon be-
gins October tat ond weeks. Open to both sexes. For an-
nouncement address Prof. MILTON

R. $\mathbf{P}$.
GALVA

OALYAKO-ELCPRIC PLASTER.
Gamyane naftery



| WORKS OF J. M. PEEBLES. <br>  $\qquad$ <br>  <br>  <br>  <br>  <br>  <br> Mind pantas <br>  <br>  <br>  <br>  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

## To New Subscribers,

 N TRIAL 3 MONTHS, for foity cents.We make this offer in the confdent -xpectation that a large proportion UNTIL DECEMBER BIST, 187 ${ }^{\prime}$,

Religio-Philosophical Jonirnal
(0every new sabseriber, THIEEE MONTHS, will send the paper Thise Mostrif to Tre Noe
Subseribers provided the meney and names ite sent
$\qquad$
$\qquad$
$\qquad$
$\qquad$
$\qquad$
Recollect-13 weeka for forty ENTS. Ten Trial Subscriptions sent at stopped when the time expires. Remit by
Money Order, Registered Letter, or Draft Money Order, Registered Letter, or Draft at our expense. Small sums sent in curnot assime the risk. Address,

Epronon,
Chicago, III.
IsIs UNVEILED



SEVEN HOUR


## HOLIDAY PRESENTS

## Immense Reduction in Solid Silver-Plated Table Ware

## Read Carefully These $\mathbf{P}$


H:

## 

 2a-12]HAIR RESTORATIVE

## SMITH'S ${ }^{\text {POSIITIVE }}$

 SMITHE'S SMMITHE'SSMITH'S. SMITH'S

SMITE'S
sMiTH's


JMO. C. BUNDY
J. R. FRANCI

|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

## 

## TO READERS AND SUBSCRIBERSS.



## 

A Diggusted Investigator.
One who has been argeod friend of Spirit-
nallsm, but who is at times somewhat erratic, and does not seem to have trad leisuré
yet to "reason things ofit" satisfactorily, yet to "reason things oft" satisfactorily,
complains to us as follows in a recent






"You have made yourself unpopular."
Well, friend, if you made yourself unpopularin upholding bravely what you belleved
to be the truth, then, in your highiest moods, It will be a satisfaction to you all your days,
and, especially towards the last, that you and, especially towards the last, th
were capable of such a solf-sacrifice. "The church folks are hard upon yo
ana you nave Tost money by your cours Well, did you go for the truth in the hope
of making money by It? If so, it is well of making money by It If If so, it is we
for you that yea were disáppointed. As fo
the enmity of the church-folks, are you not the enmity of the church-folks, are you not
stiff-kneed enough to bear it in a good
cause? All the world's great reformers were subjected to thè same kind of enmity; for much that you now enjoy. Can yo
not bear your little share, and thank Go for an opportunity of showing your sin-
cerity in working for His kingdom-the
kingdom of buman adyancement-of the kingdom of human advancement-of the
triumph of the good, the beautiful, and the true?
"Spirits have promised great things, and
always lied." Spirits are finite, fallible always lied." Spirits are finite, fallibl
creatures. like yourself, and thisgreat spi itual dispensation is probably intended t
convince men of this important fact, among
thers, of which they have been ignorant A spirit, when he has east off this shysical
husk, is no better than he was before, per. haps the evils, that were occult in his na tulfe midy come, out all the more prominent-
ly ifter the phenomenon of death. Many
persons that were estermed good in this life wid appear evil when the mask of flesh
is thrown off; and many who were looked
down opon as erring brothers or slafers, Sown apon as erring brothers or sisfers,
may appear in a much better light thint
their defamers will, in the unseen world Why should you tempt spirits to "promise
greã things?" How do youknow the'meas ure uf their ability? How do you know that
the spirits are the identical ones they repre sent themselves to be? 8piritualism re-
guires somewhat deeper study than the profession of a boot-black: There is much
in it to task ore's best thoughts. If your reason has been satisfled that there are pre tersensual powers and intelligences - and
what cateftul, experienced investigator can you enough to think upon, study, and digest, for at least ten years of your life.
Don't expect to despatch all your study and reffection on the subject in four years.
Men of high culture, who have been studyIng it twenty years, realize that they are
still in the rudiments of the great theme. still in the rudiments of the great theme.
If spirits are a mixed set, and lie, opitrage-
ously, there is a great truth tnvolved in the fact, worthy of heaking, all your reasoning
faculties. They fre fullining a law of na-
ture, and polnt to this tremendous wing safety of the State
By paragraph

## declared to be a krime, and the General Assembly shall enf suitable penalties."

This is as it should be; thepurity of law proached, any more than the purity.
Judge upon the bench, whose duty it is see the provisions of the law carripd out,
of the jury who sit in the jury box to hear the evidence and to "render a verdict in mony,"
of the wife. at the provides that "all property and all property given to; inherited, or ac
quired by her, shall remain her separat quired by hier, shall remain her separate
property, and not be llable for the debts of her husband,"
Art. 6th Sec. XV declares, "No total di-
vorce shall be granted, except on the con currehce of two juries, at different terms of Court ; and the jury rendering the final ver-
dict shall determine the rights and disabilidict shail determin
ties of the parties."
Article 8 on education, provides for thorough system of common schools, where the elemendar only are to be taught, endowis the Uni-
tion versity of Georgia, makes provision when
the public funds will permit for the endowment of one University for the education colored ra
up the ba
up the bag for
 matter for conadderation. That there are that an intelligent. inquirer adopts. But is
there net some blame on your side? Ought there net some blame on your side? Oug
we to be thinking of "the old account,"
when such an augngt when such an augnst fact as the re-appeear-
ance of a departed spirit is forced upon our convictions? It reminds us of Patrick "Beef! beeff" through the camp, when the
uberties of his country were at sfake, ant one of his cattle had been take children.
diers fighting for/hin and hrs
"It doll recting your own thoughts on the subject Begin by sinking the shop and the "old ac
counts," the "broken promises of the spirits," and your own worldly and sensual
teresta and schemestid then looking at th
great phenomena fidet the stind point great phenomena fraten the stand-point of
immortality, rather than from this littie isthmus of time, wrapped in fog at both
ends, from which we are so apt to draw eur
conclusions, The facts of spiritualism will conclusions, The facts of Spiritualism will
be found in harmony with the facts of bu man nature as revealed in the most advan
ed scence; they throw light on the who deld of physiology, psychology, and anthro-
pology. Rightly considered, abstracted from veal depths of meaning of which we h not dreamed. But their meanings can $n$
be grasped by merely shutting the paln must make them ours by honest though
and study, free from all selfish desires 't acquisition of truth for the common good There have been many who have been disaffected by an imperfect acquaintance
with Spiritualism. There is much jin the exposures of powerful but unprinciples
mediums, to frighten off-timild inquirers. Pope tells ss to "
the sierian opring

## "There shllow draughts Intoxicate the braln, Rut drinkidX deeply sobera us Agaln."

 - Something like this might be said of Spir-itualism. If we pause impatiently at the tirst obstacles and disgusts, and refuse to
go on, we may miss truths, pregnant with life and light for every devout and thinking
soul, that looks around on the phenomena of the universe in a aerious and reveren
spirit. What is life without thought? How are we distinguished from the veretable
and the lower animals except by thought If you suppose that the use of re-appearin your old. accounts settled up, or how you of this ephemeral life, or how you and your
friends can have a good time of it here genenally, you must be taught by hard exper ence, by many railures, rebuffs, and assgust, thinking being, qualifed to study and enjoy
somiething beyond the mere " creature com forts." of terrestial lifet-and thus to pre-
pare yourself for A -splritual world wher thought and mind will be paramount ove all lower allurements.
New Constitation of the State of Georgia
now Before the People.
Paragraphs. 11, 12 and 13 of the new Conthe power to suspend the writ of Habeas ble right of all men to worship God, each sclence, and that no humin authority should xigit of consclence:- Declares that.no in
habitant of the State shall be molested person or property, or prohibited from hol
ing any , office of trust, on account of his religious opinions; but the right of libert
of conscience shall not be construed as
excuse acts of licentiousness, or juitity practices incoisistent with, the peace and
er's face became suffused with devout joy
while amen! and thank God! resounded through the house.
It is well known that bodies in rapidy passing through the atmosphere, grow in-
tensely heated, even granite melting like wax. It is suggested by a scientiffe theolo-
gian that this is the probable way God makes it a hell for his rebelliods children.
He sends the poor soul with dnimaginable velocity through space, a sort of spiritua comet, and the motion produces a flame
hotter than the seven-times heated fornace As the soul can never stop, the fire burns
forever, and there is no need for further trouble. The sulphur is sprinkled on betore they start. Hell was once located, in the center of the earth. Now every sinner flames
in his own hell. How long before our good Christian. Hriends will ind that iod is under nonecessity of becoming a po-
lice judge, and a majority of (souls are under no necessity of Infinite burning?
 Some-time since there came to the city of St. Charles, IU., after an absence of years,
a guileless, kind hearted old man who had a guileless, kind hearted old man who had
once filled the position ot - pastor of the and kindly talk was remembered by the people. The old man found the society de-
moralized and the church in ruins; he lis-
tened to their cry of distress, broke up his tened to their cry of distress, broke up his
pleasant home and returned to aid in putting the society into more prosperous shape.
Through his own personal exertions he raised a large sum of money; gathered from gave because they loved and resppected the the
gray haired follower of Jesus. The man could not preach with the oratorical effect
of many, but he could take ofl his coat and of many, but he could take off his coat and
carry the hod during the week to help on
the Finally when all was completed and things wére moving smoothly, the old minister
was one day caught in a most serious of fense. He stated boldy that he did not be-
lieve in Hell and had not for thirty years. Such heresy as this could not be tolerated,
either by the pillars of his own' socetety or
those of sister churches who combined and those of sister churches who come from his
houmded this simple old preachiserable that
pulpit-and made his life so miserabin pulpit-and made his ire so miserable that
one day he walked out under a tree, and
there, in God's first temple, quetly died of a D memorial sermon was preached in the
Congregational chuch by Dr. Everts, of Congregational chyrch by Dr. Everts, of
Chicago, a notice of which the present pas-
tor of the Baptist church refused to read from his pulpit.
Fortunately for St. Charles, its inhabi-
tants are not all followers (?) of the meek and lowly Jesus; they do not all shelter
themselves "behind the Blood," nor want some one else to pay their debts to the Al-
mighty. Among those who prefer to settle their own bilts, and to work their passage
to the future world, is Brother Wheeler, editor of the St. Charles Leader, than Which
there is no better country paper in the Uni-
ted S ted States. Commenting upon the Baptist
minister's refusal to read the announcement
"Mr. Williams did refuse to read the no
tice-God only knows why-don't ask us He would have read a funeral notice for a
murderer or a respectabe dog; but for
Elder Matlock, a nobbe old man, whom the
people of st people of st. Charles loved-as but few men
were ever loved, no such courtesy could be
given. We think it was a great mistake and are yery sorry indeed that it was made.
Even if the church think he erred in his
life time, we think it wo wild have been
christ christian-110e to forgive him, and do so lit
tle as hing as to read a funeral notice."
In that same city of St. Charles is a soct ty of advanced thinkers, people of broad
viows and auperigr tinteligence who meet together to listen to an inspired mettle Welchman, once a Methodist, but who like
his brother minister, Dr. Thomas, could not his brother minister, Dr. Thomas, cowh has, unlike Brother Thomas, been able to see his vay clear to leave the church far belinn
nim. This society led by Mr. Herbert its
talented preacher is a great source of tributalented preacher is a great source of tribu-
lation to the orthodox churches the princi-
par objection to it is the same as the agajnst the horetical old man previously
mentioned and is .clearly suggested in ty following zecount of an actual occurence.
During a prayer meetingat the Free Meth. odist church a devout young disciple of the
Lord arose and said in his usual drawling accents: "They've got-a-curious kind-of-a Society-over-there-on-the-other-side-or-Lw
Why/ Brothers and sisters, they-don't believe
in-a-hell. But 'thank God! we'veron Helli-IN-our-owsi.churcha," and the speak-

## 

## ning falls after. Bush



Now is the time to get up clubs of trial
subscribers for this paper:

- Mrs. Andrews, the medium, is now pleasantly located at 57 - Prospect street, Cleve-
land, 0 . . Fannie Allyn lectures in Cleve Mrs. C. Fannie Allyn lectures in Cleve-
land, O , during the month of November.
We had the pleasure of a call last week We had the pleasure of a call last, week
from Brother Gaunce, editor of the Xenia, (Ohio) News.
B. F. Underwood lectured at Napoleon,
Ohio November 21st, 22nd, and 23rt. He Ohio. November 21st, 22nd, and 23rt. He
speak at Nevada, 0hio, 2oth, 27th and 28th.
Th

The Refigio Philosofital Journai or less than the cost of the white paper;

During the month of December the peo-
e of Cleveland, $O$, are to be entertained y the inspirations of A. B. French, Hudson Tuttle, and O. P. Kellogg.
Dr. W.-L. Jack expecta to bs in Spring
feld, Mass., about January 20th, and re neld, Mass., about January
main for a time after which he will visit
Chicopee, Greenfledt and Amherst, and during the fall of ' 78 expects to visit Chicago.
Frank T. Ripley is on hís way West and would like to make engagements along the route to lecture and give tests in public
audiences. He can be addressed at 51 RockMrs. Mary E. Weeks, 180 Adams street, a medial powers, had the pleasure, in eompany with many others, of seeing her Indian
control fully materialized a few nights A. B. Spinney, President of the Michigan
State Assoclation of Spiritualists, informs State Association o! Spirituahists, informs
us that Captain II. H. Brown, on account of for Austin, Texas, nnd commends hlm to Bpiritualists along the route as an eloquent
and polished speaker, capable of doing effiand polished speaker,
cient and practical wor
Capt. H. H. Brown, accompanied by Mr.
Vandercook, the singer, spoke at Plainwell. Vandercook, the singer, spoke at Plainwell,
Nov. 18th; at Hammond, Nov. 20th. He well on the 25 th; at the conclusion of these
they start for Indana, filling engagements on the roule. Acturess them until Nov. Soth,
at Lowell, Mich. Bishop $\Delta$. Beals lectures in K Kamazoor
Michigan, the last two Sundays in Noven Michigan, the last two Sundays in Novem-
ber; in Sturgis, the first sunday in December, and then goes to Montague and Grand
Raplds. We are informed his lectures in Rapids. We are informed his lectured in
Battle Creek were well attended, and that
the soclety there is Wood \& Holbrook, 13 \& 15 Laight st, New
toon. York, are the publighers of The Herald of
Health, which besides other rich and varied contents, will, during the coming year, con-
tain a series of papers entitled "Hygene for
Farmers and Mechanics," which will no doubt be bilghly interesting and instructive. Pr. F. Barkley, of Mt. Plessant. Weast
moreland Co. Penn., writes: "I am forming a library for the benefit of
the unemployed young men of this town, (there being a large number) and being of
limitied maens I am compelled to solicit do-
natons from here and there, and books
which you can fernish toe noon any subnations from here and there, and books
which you can furnish ne upon any sub-
ject either new or old, worn and soiled
will be pladly received and any information
. Will be gladly received and any information
where may get, others 1 will be much
obliged to you for.". As we have nothing we can send we pub-
lish this in order that. those who have may
respond
A eorrėspondent wrifing from Haverhill,
Mass., says:-"J. Frank Baxter Mass, says:-"J. Frank Baxter lectured
here again last week 1 afa large and appre-
cliative audience, giving many testa of which were recognized. He is to lecture In Groveland, two-and-a-half miles from
here, ina few weeks. As a lecturer, singer or reader, he has perfect conmand of the
situation. Our Western frienids would do

The Galveston Cioillian notices some what at length the first burial in that city
under the auspices of the Spiritual Society which occurred Sunday, November 11th, on
the decease of Mrs. H. Wentworth. The black plumes. were removed from the hearse and whi ones substituted in their place.
Instead of a pail, the coffin was covered Instead of a pall, the comn was covered Talbot, were appropriate and impressive several times giving messages from the
spirit of the departed to comfort those left bohind.
James Nolan is becoming familiar to our
readers and recelving many readers and recelving many oompliments
for his display of candor and common sense -qualities which spirits donot always give evidence of possessing. Last week he gave
to a private circle who have been listening to a private circle who have been listening
to him weekly for several months, an agreeable surprise by materializing his face-and showing it three times to the visitors, un-
der a good light. Two other spurits der a good light. Two other spirits also
showed their faces and were fully identified. Mrs. Hollis-Billing is becoming indispensa-
ble to Chicago, and we trust will find it best to continue her residence here permanently.
Herman S. Snow's nêw book, "Visions of the Beyond," by a Seer of To-day; or "Sym-
bollo-Teachings from the Higher been received, but too late for revlew in this number. Among the subjects treated
In the volume ard:- Resurrection. ExploraHons, Home Scenes, Sights and Symbols,
Healing Helps of the Hereatter, $A$ HBok of
Heman Lives, Scefies of Senefince Healing Helps of the Herearter, $\Delta$ Book of
Hyman Lives, Scentes of Feneffeence,
Ligmis and Shades of Splrit-Kife, pnd Symbollo Teachinga. I
with information
For sale' at thiss of



LIST 0F BOOKS RELIGIO-PHILOSOPHLCAL PUBLISHING HOÛSE


|  | 2gruts mauted. |
| :---: | :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

Works of M. B. Craven.

THE SPIRTTUAL HARP.
for the Choir, Congregation, and Social Circle.




## 

 Animal Magnetism.

| 发 |  |
| :---: | :---: |
|  |  |


|  <br>  |
| :---: |
|  |  |
|  |  |
|  |  |

FIRST SERIES.
INCIDENTS-IN MY LIFE



Incidents in My Life.


SPIRITUALISM,


ficdiums.
Mrs_ Mary J. Hollis ${ }^{\text {r }}$

|  |  |  |
| :---: | :---: | :---: |

ASTROLOGY

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |

thistellancous
25

Jehovah and Satan Coutipared.
nuthation
RUSH'S
NERVE \& BILIOUS REMEDIES. Getyour Nerves and your Liver Right,
And your whole Body will be Bight:



## THE GREAT

SPIRITUAL REMEDIES, Ponitive and Negntive Powdera.




W orests danted for the




Nopr.

ANNOENCEMENT.


| JUDGE J. W, EDMONDS, <br> SPIRITLIFE, <br> Ofven Inaptratiotially by Mre. Core In V. (Teppena) <br> "THE HOME OF TIES SIMRIT, ${ }^{*}$ <br> In pampiter form, is pages, large type. Price sse. $;$ poestage pald. <br>  CHAPTERS FROM THE BIBLE OF THE AGES. <br> By: G. B, STEB́BINB, <br>  <br> "Elowly the Bible of the race io writ <br>  <br> Price, 81.50 , yeetage $16 e$. <br>  <br> Heronines of Pree Thought <br> By SARA, UNDERWOOD. <br>  <br>  <br> Oeorgility, (A. I. Aurore Dudevant) Harrlet <br> Tracer Mrathy <br> Frofiripower coibe, Eegrge Eilot. Grarian <br> , Natax |
| :---: |
|  |  |

## Clairvoyant Healer.

The Well-Known and Rallible Clairoynt,
ind

 Psychological Practice of


THE ONLY HOPE.

RATES OF ADVERTISING

## 


gate type mearure foaricea ines lo, the

 sitiveness to, nor sympay the bestowal of
others. While I enjoyed tern its thad really no
benefits upon humanity, perception of the spirit's relation to suffer ing." I am here to minister to those really
suffering, and by the added power of this
state I can perceive and understand true state 1 ca
department in the temple
existed that was supposed merely to imaginary. I then perceived that in this
plendid temple there was a place for assplendid temple there was a place for as
sembling, for Instruction and for enjoy eight; there was music; flowers, sunshine nd shadow; there were cloisters, for those who desired to engage in prayer; there was
place for those desiring to be merry. ing as teanchers-brought to each soul and enment-to watch with the utmost vigilance heir, return to useful life. There were the
hopeful and convalescent; and this temple ncluded in its various department those on earth that considered
ed the a verage-moral condition
To a vaunt above ground I was led to see a singular case; it was within the range of
healing, and yet seemed to be set apart be-
cause of the peculiar inconsistencies reprocause of the peculiar inconsistencies repro-
vented there, As the friend conducting me said, we shall have, to appear to know this
man's history, and sympathize with him in all things; he was a king on earth. He was ing to the standard of earth. He' was mon-
bid in nature, his mind so resting on that bld in nature, his mind so resting on that
subject before leaving the earth, that it formed an absolute,bartter to any progresgive thought. Although seeing h him in all
this splendor, I saw that the palace in were draped in tapestry. There throne at one end, the ermine as
uss borne by one who had stepped o advanced to meet me. I saw that his countenance wore the most ineffable ex
presion of outraged dignity, that I had er witnessed. It was as though the
whole world had conspired to rob him of his rights, which he imagined were every-
thing. If an angel had been robbed of his estate in heaven, or had a.spirit been disinherifed,from the throne of grace forever he could seemingly suffer no greater déjec-
ton; he wore an air of innocence, as though positively injured; he was the only wronged individual in the whole affair.
As my eye glanced over history, I wa coollected that his wrongs had been only lees, many of which had been inflicted by tm; those whom he had injured had th reatest cause to complajp. My. guide sa wrong; he believed himself entitled to rec gnition; and I discovered, as he straightway less, even that the world had advance since his passage to spirit-life, as years,
and I may say centuries, vend, had made no impression upon his brain; that he had dwelt there since his de parture from earthly life, in the full belief and would eventually be recalled. No avi-
dance, no testimony, no amount of sprit
visitation, that could be presented, could thought that a conspiracy existed that had deprived him of his rights. Finally in the ttendent who had been his physician whit ,was yet a denizen of earth. He, as a friend could see the course of his malady Thaw are slight- indications now of his recognititle this true surroundings. Little by tittle the path gradually opens, and soon he ad stubbornly woven for himself. This case presents a signal instance chat perversity and ambition which mas stances. to the numbers of thousands, bat to ion of thought pas supposed myself to ave been a visitor in this sphere; but to y surprise, as I entered the temple, I found lu what came up before me then af obsta say that I found the crudities of my outer the hands of one who knew and could care orhese 1 w perhaps, some whom I had Judged. I had however, that I had been vindictive. Ii de lent to the criminal, I had no pity for hose who, not being criminals, yet had
tInned. The burthens of self-righteousness prostrated but for the would have been under than mortals, as T found there th os ter misery than that when the gel aif-condemnation like this. I saw person his spirit judgment, they voluntarily step wheat all the excoriation, and the ad 1 been judging my follower Did not seen it, but it was selfighneis that blind
od me. I walked in the righteousness 'o were of stich acticharacter thy fellow ma

seem as nothing to me it and this was. my
sin. All my little faults and delinquencies
came up before been judging myself, supposing almost incurable. Under the benign influhealing,
self-cond self-condemnation. Criminals in earthly
prisons are set to work at some kind of prisons are set to work at some kind
drudgery; in spirit hospitals for moral in work which they can do best, and loving to
do it, one speedily outgrows the conscious ness of imperfection which constantly reminded me of my faults ure that I would speedily outgrow them. recovery, whenever I visited the earth, I
was compiled to ow by the Shrine was compiled to os i by the Shrine
Self-humiliation, an look at-myself in Whether one's faults have lessened or no I previously described the sphere higher
than that of Beneficence-higher probably in its use, but more removed from this, in
mediately influenced by the demands an sympathy of earthly minds:- Insure yo
that Before leaving the earth-life, it is in unbent upon each one conversant oh the
this philosophy to pass readily in the if there may not be within themselves that which they condemn in others, so that they earth, but at the same time they are comin order

THE DEPARTMENT OF ORDER. entered the Department of Order. I he mentioned another state of this sphere-it
is the Sphere of Wisdom, combining love with wisdom

## the nature of man.

I had been yin pursuit of government an or laws. I Found activity in the Sphere
Beneficence; I now found the source of that- activity
represented the ernments, while the legislative department
is the source of that activity -so th is the source of that activity,--8o the
Sphere of Order combines the legislative and executive departments. As it is repro earth. Enow found the beginning o? those an assocla principles of things, and who give instruc-
tron on those principles, I remember th ion on those principles. I remember that
in the instruction to those who are student In this sphere, there are no details given as them, but only the principles whiled before students, are supposed to be capable of ap plying. When they receive these princl-
pleas they seem like complete globes of light, oo condensed are they. When they pass int min apherg beneath for the first time, the
mind can take these globes apart and see in another direction, instruction in mora law; in another, the various branches of cation; in another, the zenerle source of things. All- have their origin in this
Sphere of Order. This. Sphere of Order embodies not only the laws that pertain to also. When thoroughly instructed in etrator of matter, a ready teacher and
instrument for the purpose of communicaworlds wise spiritual and material material, but the spiritual side of life. On Ing experimental lessons, by showing the
pupils, step by step; he being obliged hot to begin with primates, but with the expres ion of primates in the outer department of nature. - In the Sphere of Order this
reversed. Teaching begins with principles, and as spiritual principles are just farther arthly primates are primates than tho the outward forin of a flower, you can readily judge that they discover not only
the cause, but the cause of causises. Long the cause, but the cause of causes. Long
before the flower can bloom or human be ing have shape, the laws or principles co of Order; they start so much nearer the
center, further along the line or angle junction which forms the perfect state
knowledge, nearer the one final Truth. knowledge, nearer the one final Truth. So
with Spirit science as related to earthly sc ne. The points of conjunction are the date any possible expression are found to 'ex list in their completeness, so that what you
discover, whether in geology; astronomy chemistry, or any other sclenge, or any other le line , only a broken fragment or sim and sometimes a completed circle. It any spirits from this Sphere of Love and Wis not a fragment of truth, but truths that hike round balls, will not, perhaps, penetrate ignition as the germ waits for the time to burst into bloom.

I am asked very frequently myself if the
Spirit-world represents a higher knowledge Splrit-world represents a higher knowledge
than that of earth, and why we don't tell the same to mortals? The little child does these perfect truthis, is because they are chill-
font on logarithms. The man who claims
for spiritual revealment something that for spiritual revealment something that
the world knows nothing about, is precisely in a condilition to receive the truth which oo so earnestly desire. When the alpha-
bet shall have been learned, when these chingar have pleturedin the state of Bench
fence are understood; you will know the reason why the Sphere of Love and Wisdom
o rarely descends in your mitt, and why hose round balls of light are so rarely sur-
pended for the passes to see. Truth, fragment like, appears as rapidly as the people
are able to receive it. The spirit light of that sphere is withheld from earth because
of a lack of growth. You, realizing that on of this; you are not yet fully dredged
men and women, much less angels. In that sphere I am told that the principles of life
and light were, as far as they may be reWhen leaving that sphere, those principles ate stage that represents the various arts and sciences or earth; they there become
brazen and fragmentary just as a ray of light passing through the atmos-
here becomes, red, yellow, or blue, or just
ip proportion as the sphere becomes broken y 'mathematics, you discover not a sphere
but merely a fragment of it. This explains
why an ultimate truth starting towards
he earth, becomes less true, as you receive This may account for the great diversidifferent presentation of the primal $r$ on of truth-a fragment of it.
The companion of his marti life.
I give this statement that you may know
that I did riot suppose myself qualified to
abode on the outer circle, hoping all the
time that somewhere in the bright eternity
might enter that state. Then close to my ide the companion of my thought and
heart seemed at once to take a place - not as a teacher but as a friend; then with the were more and more perfect; I perceived hat the soul that would receive light, must
be complete not a fragmentary soul; so a we crow together and as our gifts unite
nd make a complete orb in earthly life, I nd make a complete orb in earthly life, 1
tory of learning no study of the scholar but only the benign sphere of those perfect ohs that seemed to rain sunbeams an Then I knew that this state was that abslute state in which each soul will enter,
having been purged of the conditions ariding from the and Wis pom.
The next department or home
earth, that of Home, a sacred state of kin:
died spirits and companionship of those allied to each other In the sphere of those fficence I had spirits grouped together, only distinctly removed from each other to alow a more perfect association to take place As all persons afflicted with mortal or mp5 maladies, are there healed, so also in that where of benencence they are not fitted to of Home, which follows that of Fraternity, ween the Sphefe of Beneficence and that o laws of spiritual association; that the tie earth, may also unite them there, pat that the basis of their existence; all adhere to nether; all by love are united; by congenial-
ty in taste, by pursuing the same object, and seeking the same beneficient ends; in a word,
the families ${ }^{2}$ consist. of those joined ogether by affections, and those at
fections are spiritual, and not mate having its origin purely in matter, can not Moral Rectitude. Then and there the vated, and if these are mere earthly affect
lions, they are dissolved and for the sou enters after passing the Sphere of Love All associations there in spirit, have the
basis in the true affections of the soul, and
survive matter; all healthful activities he senses belong to the mind, exist in the oned/Then you enter the Sphere of Spirit Association-when having been healed, re deemed, disenthralled, forgiven, the spirit re restored like the pure gleam, to the criminal as pictured in this address, and th love that comes to, him from the heayeniy
state, is the blooming out of his earthily disel so the love that can survive the change of time and death, which can set which in the form of frienderist as splint y your lie form of irlendsblp can walk he external Vision have departed, had even nd does not depart because not of earth nature; and love that abides for los
sake, this friendship of the friendreaction of the soul to soul remain)
other than earthly ties, the father arid son
Inked by strong interests and kindred 0 in
also whom your have not met except in
books or pictures painted by thent, bat
whom you know belong to your souls: and as the stars belong to certain groups, these belong to your families whose lowe endures
raid the companionship that rarely coínes
 sociations I have no word to fully ploture,
therefore no power to portray with pencil;
the longing of every heart to the desire of every mind to be known even
in their innermost estate; and to feel that somewhere in the world or universe there
are souls that know you and do not mise-
judge you, and that the spirit sees with
pure eyes and loftier forms of thought that even meet the stars, these are the beings,
especially belonging to your group and you
abide with those whore kindred; this is
what makes a heavenly love, the real heave what makes a heavenly love, the real hear-
en, and into this inner home, into this saer it be the nearest companionship, or
whether it be parent, or child, or brother,
each; I ask you to.enter for a closing bap. Men build cities upon earth, commence
with the walls and outward tenement, and
then with the aggregation of masses of bu then with the aggregation of masses of. hu-
man beings, called a society. In spirit-life
kindred souls begin their associations ether; that the society is inst, and after-
wards they create their surroundings as an outgrowth of conditions. You build
houses, and force men to occupy them; cireate creeds and free men to adopt them.
You create octal conditions, and make human beings conform to them. As the body
is the outgrowth of the soul; as the flower Is the outgrowth of the germ which con-
tain its life; as the tree is the outgrowth of
the seed in the soil ; as the world is the outgrowth of life expressed in the atom and
laws surrounding those atoms, so every human being shall expand from withIn, have a larger and better nature infuse itself into
material life. The treside, the home, the
assemblage, the convention, the church, the light that radiates from the center; that be-
ing perfect, the whole is perfect. Let the fireside bbppure, and I shall have no fears for
society. Lot the homes be made the standard of excel hence and you will have no need
of thoselaws that are arbitrary. Let there be a fraternity of unselfishness
will be no need of jurisprudence.
states of spirit association those societies are together only, that are bound by those spirrespasses upon his brother; no soul wronged, by another. Ag wheels within
wheels carry forward the perfect' mechan-
ism of life so these intricate ism of life so these intricate spheres of spirit carry forward the great purposes of life and divine beneficence.
tate of life is be and shall Illuminate the habitations towns, world, that, cities, and countries of the mockery; but the growth that begins is a
fountain in the wilderness- $\beta$ seetcast by the wayside-oven as a fountain that rises
up before the vision of the exile when home, friends and appreciation are nigh, age of heaven, the tree of life, to give its

## The Electric Pen.

 an wa vex mine"The Pipers in Alsodition,
$=$

## D. M. BENNETT



HEAl HEA Stritsupporter OOM
 $=5=2$

WHAT E Illetis Suit bisilu Mew ne an
THE WORT, N'SGAGES, Infidels, and Think dress:


Judgment of the Public



Valuable Evidence.
 and man

A Waking Miracle.


## Reliable Evidence.


 vEGGIE IS SOLD BY ALLL DRUGGITST. PLANS THREE SALVATION

 THE SCIENCE OF EVIL: FIRST PRINCIPLESIQf HUMAŃ ACTION.


SOUL AND BODY;
THE SPIRITUAL SCIENCE OF HEALTH AND DIBRABE.
 cana mix
SYNOPSIS
COMPLETE WORKS $\therefore$ ANDREW JACKSON DAVIS.



