##  


 in ront of the bod, and my inter put it all back






















 it while nilil on the ga. The barrel had been









 in the hitivigromem and on trying to open the.
 eniurad the book-cuese tumbibed agsiatat the door










 the boy at the house alone. Siater then Hent tio






 | of the |
| :--- |
| the cen |
| wall |

They next heard, whlle Mary was till clean-





 Sifiter, then agid to the hoy: "morything was


 Which had heen ntanditor on the dopk kenel in





 she pesed and ropasesid themit heant it noutive
 Fatee to tell it it







When the dinner bell rang at brother Bam-






 Tera petitand the pilantut pulled ont. Nothining



 Af, and that men things about the house ing
 and brother Sanan werasilio on the porah. While









 to atop it butit tall and rolled awsy Ahere












 Demd bilidr
and
ticular.
tibo
Winesee $W$ an

We, the nderaigned, Sumuel Stiver, , sr, and






##   <br> Joiv X mativen, <br>  <br> 


 Siver Jrib william Stiver, John siver, Kary


 enco. was mate and aigued by them in my prea.
Gkalantown, Onio, Jouly Zzib, 1871.

## MORE OF THE GHOBT STORT.

Tho mof Pontins intorviewed
The reporter of the Dinieinati Commercial tion that appears on the fiftit page of our paper The reallt io as follow:
1 regrettea, while in the "ghost" busineme the other dyy, that I 1 was unable to esnd you the his uncle, some ditance from Stivere, which made it impoosible for me to complete the ex
 supopes that hir mataement was inientionall
 Wonr theory, or rather explanation, that the

 Thin wingomes ay he cuid not have done the







 had disiried be
hution, beetume
Hition not be oth that there yus an optical in




 rom him, though me remarted hin with all the
隹

We equezed the following out of him:








 Thiat was meen samuel Stiver, jr, and his wife

 ${ }^{\text {stor. }}$

 that: "Ihe boy Pontius, in' not the voluatury



1 Christian Pire.
The beautifit Spirtualiat Hall at Aobley he reulta of our "mine yeanaraggo, beirg among burnt to the ground. Enough hese been dit

 areaboutone oclock at night, and their Lyceam E Sxciety by Bro. W. Granger Coned to rero all deatroyed.
Spiritualiste of Ohio and the worlt Aot a blow at the Spiritualists of Ashley alone It as ablow the building was insured for is 0 pl保t denired to put another Hall (of brick) up
 ualista to and them. If every Spiritulist in
Ohl Send in your cuntributions at once and le
the Hall be buill beotrra ano falls again. Any

 matior how great or mished in this journal. No the amoun-the wid
Fis mite is needed. Send or's mite is needed. Sendition ato once.
A. A. Wreirock.

## The Twin Sufreagists.

The Golden Age for Jaly 1st, under the thll of "A Legend of Good Women," givee ahort ights. The following paragraph will doubleer be relighed by our readers:
"Milizibeth Cady Stanton, or, as abo it enome lunj \#ith mon-whita, and anifdra h hait, plump nd livee simaitaneobaly in two honger-none a
 perroonge, and not only attends all the Yumant
meetingo whereverthey are helo, but amo hat
beenk too the rotolutions, and at the polf anme moment




## Chy gastrum.





 to wit: thi ctifing of burnt offerings and escri.
















































## 

 Nin














$\underset{\substack{\text { meenn } \\ \text { The }}}{ }$


































 May they rit
c.mfort you.


## 

 The world bas devanuced and condemned


 can be done
and 1 impurity.
 which was ratural atterwards, that which was spititual. ${ }^{\text {P }}$














 intinerpreation























 dictions of gouty old orthodoxy, or trembles at
his
hrecionatoms, but thoutus that reason, that moat








 It is rather amue. wing to see the miserabite ehi
 to - to avoid the truth, and it would seent that
gny other theory than the true, and only common sense one, is sdopted by them, rather than
they would a amit that disembodied spiritithase
 mediums (being in a scmnambulic condition) to
produce the various phenomena that are dailly extibted thragh them.
Mift. Crockg and
Mr.


 ${ }^{\text {by }}$ Th. R Charden,





 ious prohems ocaring are easily yolved, how is




 the asme state, diffring only in name or de-
giee
$I t$ must be remembered als, that mhen










## E. F. Wiison in Smutherest Missounti. We, the Spiritualiats of southwet Misesari,  We had the peasire of hearing his leetures, both in Springfeld and in this place, and we eel asarred he has given the canse quite an im  not both friendis snd $\begin{aligned} & \text { kepptices were deeply in- } \\ & \text { and }\end{aligned}$     
























 I have not given amay or fent iff and hegan to
look oneover before I I would nse it; tound $t 0$


 rurcid more than twenty yeara ago, at Clinton,










 Elate

| TGE QUE, TION. |
| :--- |
| By J. |



 Rer gane not tor soo bless me only for an bour, and













 | among Buch. |
| :--- |
| Let $\mathrm{S}, \mathrm{pritu}$ | peaple, the epiritual literatare, for each crumb


 Soirtualism is lowiy but surely progrewing








 it from undermuning thier prot
nillord, III, Aug.1, 1870.
 tions among tho lour a nerool, with inffile gradr.



 aio charming sa the nutes
you will ike to pub is it.






Oh, there are times to every heart


the sode s conging.





Heck Creel, Wis. $\quad$ Pbit.
 ABrter statement or when Idid, and saur Wishing to sety fy myeelf in regard to the so
called spirt pereq I called in Mr D hery'


 Indianapolis, Ind., Ju'y 1ath, 1871.

## ron the radion



 ares of so ne of thiir dead relatives, and gen-
erally go away sitistied.
 excentithes durtint the exponsurde of the pepinture to
the fliter ne huth his opon hand over the e 3 .


 cept spiritual, his knuwn chariac er for tonety,
and his ouryp ken opposition to Spiritualism, makize the test.
He
 Was enirely stitis d thyt there was. Lothing in in
or about them difl rent from ordinary photo
graphic ro ms a/d inatruments He then excraphed Mr D. Arou the dark rom and alliwed
him to touck nothing connected with the operMr. W. then $p$ silioned the sitter, focused the
camera, thik iem plates from the box just ai

 made the exponure, nie then develi ped the sacie,
snd after a tew triuls was astonisbed to lind a so called "pprnt piciure" on the lage plate. H3
Fent hroug the eutire formula himelt, and 19










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 Oillicethe, Oni, Jaly 19. 1871.



THE PSALMS OF LIFE, psame $A$ compilation of


 Handd, Bailyn, Mozart and Othor Distinguishad
Composers,
 Standand Music Book of Spiritudlim, Rudieat
ism and General Reform.


 th For Sale at the Religio. Pitlosopir. OAL BOOK STOAL,
187 and 189 Sonth Clark $\begin{aligned} & \text { 8t, } ; \\ & \text { Oitcago, }\end{aligned}$
vane 4.
ABRIDGED EDITION of tak

## 

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 or mental commenion without
bight on soend, betwien buoles
 BY BAMURL UNDERHILL, M. D., L. L. D.
 Addrens. s. Jones, chicaro. m.
ARCANA OE SPIRITUALISM apibiveal soience and philosopity By Mudson Tuttle.






 the bible in the balance, 4 Book for the tye and the Times,
nind one that spond be in the hands of every

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## the thade streptitú



## Science of Hvil;

 first frineiples of buman action by soml moonx.






The Great MAGIEIIC CURE.


Sind for oheculab to de. a bmith, nobmay Criticism on the THEOLOGICALIDEA OF

## DEITY

Contrasting the Views Ehtertained of a Supreme Being by the Ancient Gre cian Sages, with those of Moses and Ancient Judaism Pige and blending tianity into a Comn on Original: by m. be dratian.



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By Mrs. Onn L. V. Tappan


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 The Bible in India. HINDOO ORIGIN OF Hebrew and Christian Revelation. thanslated hrow La bible dans 4 tndes? ars brom autrions pebeace:







A revelation I!!

## EXTRADRDINARY VISITATIOX



## Eiving Bovies ot the <br> The spirits of Washing ton, frankliz PEN, GRARD, ST. PATRICK, MAPOLE- ON, JERN WESLIT, BYRON, GEO. FOX      -IIVestugator, Bostan,   

 THETORCE OR DAATEA,
A Poem by W. S. Barlow, Anthor of


Exeter Hall!
Exeter Hall!







THE LAW OF MARBIAGE,


## 

 B: Mituct

Dfece 187 and 189 So. Gant






 | ohicigo, augujtio i81. |
| :---: |
| A search after god. | noubre min

 Is your pationce exhauated in following is in
ourr intricte Bearch, in endeavortiog to unveil






 cupping a prominent position in the Spirit
World where he eand disecran the workings of


 od wint ant the heart cound wiet or imginiaston
deeire, he tooks apon the children of earth as deite, he tooks apon the children of earth as them, will pive them a more correet and compre.
thenive idea of their deatiny. The minda of henive idea of their deatiny. The minda of tion, and they deirie to gee a practical aolution
of it Are thes morbiping a myth, an image of it. ATe they morsiping a myth, an image
of the brain alone, a mere fhadion, as it mere
ond snd do they expect to realize any good there
trom The world has been deprived of $\Delta$ dam and Eve, the Serpent, the account of Creation,
the Devil, and now, to loese ite Goo, -Tould

 ily alar:-we have seen the aged father, granccuildren around it, and as we heard the
pelition of the vene-able gray-haired veltera, petition of the vene -ace gray haired veleran,
autered in tremulous accents, when all was quiet and berenen with those on bended knees,-would altar-dash it into e thousand fragments, and beat beck the aubilme prayer tha wat being
utteredt Yeal who would dare do this? $\Delta$
 tone-each on bended knees-who would in-
vade the" Holy of holies the sacred mant
 and dimmay around Intin If your God is a re-
 disemination of succh views willdo harm? We aro eeking for the truth. If a being whom ha-
minty boould worahip, we have as yet falled ${ }_{t}$ minity him.
Thureyedo,-there we many things jet that renuire our ateontion, and in their inveatigation, We propotene to mo prowes
$T$ The milide of oome in diecuming tha mbibect, are often confurued, for they do not clearily undentund the proper courrow to parane in ite invetigution, in order to arrivt ent anpecited re.


 presences of the earth, \& world.maker. Bat can
we torm an eotimate of man from the click? Yes: because we know that man made it But
can we aupose that becuuse man made the
 zand God made man, who made God \& Bat here
you are correed! Yhat methoo of reanoning


The match exhibits evidene of a design,
nence must have of deigner-man,
univerre, the motion of the planeis, elc, exibibic niverte,
greatre evidence of a desiga, hence were de-
sied vised by Gad, you may delure:
Deigu i a s lader with

 mant have $\begin{aligned} & \text { larger, more extenaive deigger- } \\ & \text { God. Hert ie matter, eternal, -it is indeatructi- }\end{aligned}$ hle; it exdibits still greater evidence of deign
than the watal or hue mechanimo of the nui. Verse, hence it muth havee beon absidutctly createce.
But the abosutue ereation of matter is ma impos aibility. How fallacions such a method of
reasoning! We can't find Gud by any buch yystem of hogic. He who and
er him through evidences of a a daign in the the
onive

 can make an engine it no proof that it woild
require an ininitit mat on mate m world. But one man do $n^{n t}$ make an engine-he is powrer-
leas lilone, itr tequire men. Why, hen, thonld we infer that one infaite man -Gud-alone
made the earth? If we reason from analogy, mhy not say many mon made it? What iit the source of our knowledge? The
universe $i s$. Can you form the conception of an animal from the hole it digat Here is the uni-
 must be like man! But in what reepect In In
form? No. In cappacity? No. Doce he think? Can he plan:
For anyon
For anyone to execute any work implies
 dieates thought; and thought indicatees a think-


 all power, he can make no midtake, Hiid destili ure coutd ensue. Woula not mian, in fact ant
his children, cerry ont his desigas in all their acte the eame as the planets do his designs in all sgent, hus he any deeign in reference to him? You may asy he deigned man to be free-io
purue any courea in life he chooses Then tell me, if he decigned him to do that, -to pur-

 and God is simply reeponsible- is he?
II God made man, he had d deaign connected If God made man, hie had a deign connected
therevith. Wint tind deaign evert termintat? God deigigee this mhen he made each one: "I think, plan, and execute hit purposes. In his thoughte, plangs, and the execution of his pur-
pooes, $h$ sie shall be independent of mel". Nould that be a posesibility Gan God's de-
 phaicaly, noo Tho very fract that he deisigned
 his acts fuat as much as if ho willed bim to be a machine-not stree moral sgent? If you se-
kuowledge God as your Creator, you mut
 Please tell me, ecientist, what is the diferenco Please tell me, geientist, what is the difference
belwen Geiween ayer: 1 willo or deeign man to be a free
Goral agent-to do as he pleases; ot, God dayse: motal a
tuil
or that.
Would
Woild not God be responsible for man's acts in the latiter cisee shd if in the latter case,
would he not be in the former altop cod
cod
 aible for all of man's acts; ;in no case isman re.
sponitibe for them if a deviga be connected vith his exitence, If man bsars with him volidences of \& deiga, and we reason therefrom
 ervise. If omnibecience denigne, sll power would render thow deaigne infixible, and would not
mhat he created be mubject them them ba be noth ing but a machiae 14 mill not do to aay that God created man with the detign that h he stould hea free moral agent, for the
infexible there as othervie.
Non, if God is an Infnite Designer, you conld not sey that his deaign ceased with the
creation of man It must extend throughout areatlenernits, or he woild cease to exite. II I not reasonasble to muppoee that God monla de-
 antagoniticic to himp II mo, then we charge all Gho crimes of the universe on him. pecinlly siter tho creation! Ho would forca yon Into the world, and then destign yout to do as you


A dedign for yon io do as you defiro, in juat as
imporant, and in every senne of the word ohapes sour acts in life just as much at a wo ign,
for you to do thi or that. Admitting, then, that Gud in your Creator, poweewing altributes that he has defigise compected with all created
ter objeetis, then yo.
the actiof fiff.
the book robberizs $4 T$ ST. PRtarsburg.

## Triat and <br> 



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od










 rex use of the 1 I.
rarely
pranted.






















 human niture-likeo.ther peepple, we love aun.
thine. We loveto look at a bright, beaulful oline. We love to look at a bright, beauiful
picurre, especialy a life piclure of an immortal



 ingente, or by the obpervinge of of mame eocher
Iorm or ceremoty, ordaind by s council of ec Yorm or cens.
cieinistices.
To the enensib, thinking, man, that falkuy it
selfobvious to those who do not tumk for zelfobyious; th those who do not thuk for
themselvee-no matter hcw high they may


 proot, that the priesthood, considering their
numben, aforde a knaces and villain, than any otber olass of edu. cated men. Colly and deliberately they see rupt and debebekg to tomplish an object cor rupl and debeshg to good moral, and con-
demnod by all orrect thinkern.
 the prenititeney tith whlot theobjocet is puriviou



 concelirable phase of crime known to the crim-
innl calen

-the teachere of moral atieking of the dergy.

 the devotees of old theologh our attention to lieve in, and follow such leadera.
Visit t to


 Hater ere they die, wheng they have their" fill of
min, they will turn their sttention to the "sao.
 courgege men in crime, believing that by and by
 culprit can ea home to glory, a pure white
wir eal angel.
Contrat such \& doctrive with the Philosecph or Life, as taught by Spiritualiz.m. All man
hisd, from infance onward, are day by day un
 Thart in the drama ot ilite.
The excesive activily
Ine excessive activity of propensitite neces-
 crowning elements of maxpe nature. Theese ex cemes rexalt in crime, such as we have above
referred to snd undill the crowniog faculties of the midd are educated and brought into action so as to control and hold in oheck the propenti
tiek, erime is a neeteary reault, and the grace Good will present no beter reanlt with the com
mon rell gious derotee then mon eleligious devolee, than it dose with tite
prieathoon, ax above blown. The cunning, ze
 penaty of the law, as B sith, the wife drowner,
and thousands of others like him have done, but to the spiritual eye their tuxe character is appa rent, and to the epiritulullaw, there iono escape,
"Those who sow to the wind will reep the
the
Wirinimad the
Indidusophy of $L$ ife tenches that
 vill not onsy be epanabe to self $f$ inpection in sill coming ages of eternity, but subject io the in
apection of the clairovant t piritual eyes of all Other spirits
Such isfifin
Such isilifin ithe spherea. Every tocch of hife'
brush, beit brubb, beit a dant from the passions for untholy
purpoce, or a In fier touch of our higheat nature in pietmenent and ever enduring, but with this consolition, that even the groaseat toich may
be amended and made uefuli in a life picture, by
 moral faculties. Hence the indacement for ev
ery moul to act his part well in the drama Uet
life
Get

 Kow will it contrast
carious stonment

## The Dally Witness.

New York fantily has a dally religious paper
$-T h e$ Witnest Ite firs number wis isued The Witnest Its frrst number was inued July 1st Its editor, John Dagall, claims to
have conducted a timilar paper in Montroal ior
 his Now York enterprise, beccuse he feils
special eall to it and because he pelace hit

him sucecesfally along, it he has got pilenty a "Alithy lucre," or what is commonly deaigatied as the "root of all evil." Without itto asiest
ance, he will be as poweress to carty slong hie enterprise, asa Crinago rat would be to speen-
 the "Lord Jsaus Chritst" and judging from tit tone, its allegingec is in no way donbtral. But
why does its pious sin oberrere give so many

 doubt the Lord Jeasu Chisist felse exultant in
the fact that John Dugall has starter ent

 was in earth, he will not shower the sponiu ricks freefy down upon Mr. Dugall, to aid him
in his enterprice. Papers ate now publibbed in the interetent of Chape, Grant, Cowifax, ete, and laesty in the interest, of Jemus. Good, Gland
the Savior is so highly favored, and we ardenty hope to eee his blood quoted as abovepar mmong he bulle and bears, and bast-epese (Mrs. Wood
hull and Mise Ciafit), of Wall street Nent York. We preenue that Col Jim Fisk, Jun, hio takes hieed exiteveral barrels of hish biod when tockholder fn Mr. Dugallt puper
is no perper unuderakting. 8 medentorg has hit organ, God has his, while the lemer lightitare are
left in the dark, Poor Adem, he thon repremented by \& dalily gempaparer ; so should
 The fithermen hoonld have an organ -a period.


 thithts grew within Ave hundred milef from the
plice mhere Sampoon realded i hence it would price where Sampon reited ; hence it would
have been uuterly imposesibe for an ass to live there. Such biiig the case, we are inclined to the cpinion that it might have been the javt
bone of horee

 is a rreat queetic now, whether the Devil act-

 ine the chatacter of his boils. A larned phy siologist declares they were Aarbunoles, and
brie no reesmblanee to important, and should be setlled $A$ paper



 Le coutd what prompted Jeremiah to lament
Perhans however, no sprit of the departe Peels the necestity of s newfpaper to any greater
 gion, tell what he farw, heard, and felt in the
bripy defp, when in the atomach of the levie hann. He obtained during his qqueous submer rion, much valaable information in relation 4 . sperm oil, and aligo dikcovered a passage to the
North pole, and actuanly sam the hole to the in. erior of the earth as latd down by Prof. Tyon Jelly confrming all he has said. Jonal, like odevoted exciusively to sait Water, Whales and Sperm Oil, ahoming the wcnderful dibpe
sations of providence in thoee directions, We wikh John Dugall haccesss in his underta ing, hopiog that all the luminaries of the Bible
may
moon have an organ. —
Doings of Mediums in Chicago.
ity every evening.
Ai Dr. McFADDEN, 343 West Madison street, De T. J. Lewis And wire, at No. 76 Third avenue, are good mediui i, and have a healing pitit to go, bathas get healed.
Dr. J. WiLser, 400 West Rindolph street, in a good healer, and does good buainces, For
many years he has been known to the pulic as excellent healing medrum.
Mrs. A. H. Robisson, 148 Fourth Ave, continuer to treat the sack in all parts of the
conntry with moat remarkable suceesa, unde aprit control, apon the positive and negatine ${ }^{\text {principles, }}$ By column, the requisites to ba complied with will be readily understood, diagnosing diseases by
Bhe treats by letter, ilag holaing a lock of the sick person's hair in her the Eick patient, and invariably preaceribes curative remedy, which (by the sid of her band of healing spirite who atiend upon such patient magnetically until fully cured) in all curable
casee, rityer fails. The proeence of such pirits cases, ne ver fails. The presence of such sivirits
has been fully realized in numerous cakee, and atteated to by those who have been thus cured. Mre. R binson is urquestionably one of the nost remarkable mediums of the age.
Mrs. Mavd Lomp on Mrs. Mavd Loid on Wednesidy evening: held another of her cabinet seances at Miss. A.
H. Robinson's residence, to a crowded house of investigators, among whom were many pro-
fessional and other gentlomen, and ladies of the higheat raiks of Chicago.
Many spirits who were fully recognized oy
-riende, slowed their faces and hands on the oc Her seances are of a firt-cles onder and Her seances are of a irrat-class order and
vorth going hundreds of miles to witnees,
De sirienver Dr smaranay and Prof. Lxch, 3c6 Clark atreet, are engaged on a new bouk of a simi-
lar Epiritual origit, but even superior to that
most valuable wisk wThe Mrs valuable wurk, The Hollow Mre sumaman, the piychometrist, continue of her patrons.
James brions, the developing medium, 306 Clark street, is one of the very best.develop-
ing mediums of the age. See his advertiseing me
ment.
Chica
Chicago is certainly blessed with good medipirit.communion.

## Warren Chase \& Co., St. Louis, Mo.

Owing to the large increase in the business
of this flrm, they have been obiged to give up heir fine rooms, and procure a still larger and more convenien and commodious place for heir raplady growing trade. They have there
fore teased the store, No. 614 North Fith Siret where we have no doubt their prosperily will
nereese, and hope it will far surpass thelr ex increase, an
pectations. $\qquad$
Mrso Robinson's Tobacco Antidote
The most certain and perfectly harmless ant-
dote for the peioonous, effect, and remedy for
the tobacco appetite, is tnown by the


## 

## fersonal aud grant. 

 near Waubega, ILave arived here and will tex



 The etter fo a prepions number of the Jonns - Brotieer Bits writes as follows from warren


 - Mra, Sade Balieg writes, "Thave fast returnad tolerantoon and Accommodaditig gplitit manifeteted by





 Remarks; :-All ripht, dear inter. Your, ,oord

 time.
 -i. Sorter sends ns Aye dollast, but no popt ffice
 puny him.


 - Throe puppte, one in Rdirburgh, one in Irelend
 Empland
 Intancec comes from I Idida alone. . India has ppened Scriptures and poems are entering by the eame
 abic or Peraian langanges
 ${ }^{\text {dor porpe. }}$
 thilt melimam from tealing.
-2. .i. Willon will ecture at Ergate echool hoose




## phace.



 tiber, ditrect to
Iora, box 655.
 mill hoid E grove meetlog at Greenp, commencirg
 Conaty, will sesitht me in the conduct of the metet

IT We are In want of duus tor the JoraxaL have a part, as an an earnenst of a good will. Wike upt we are in earneest.
 Trose wao wist to have tuit paper discon.
 fore such time expiree, es it takee that time to gat it out of the malling machire. When an order $w o$ arseontinue Le g given by those in arrearn,
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ghbiladelphia ${ }^{3}$ cyurtment.
 Soul Life, Past, Present and Fature. When we speak of the past life of the sou, we must depend upon those who have advanced clear and explicit expressions of it. God : man's highest idesh. Oar ides is of a great pos
itive mind, the central source and combination all the powers of the universe, which is o That thing principle or power. That this Central Soul has a consciousness, nat as we, as spirits, are conclous of the ex ast as we, as ayine
itence of these phyical bodies. II this is pantheiem, put us down therc-we are not ecrred
at worde. We know of no God outside of matfer, and of no matter ontide of God. ffodee and bining ard matter. This force exa the materlal world, It highest and mosk periectexperal plane, and therefree the result on
higher spiritual condtions than any other form And in the magrleat portion of all his atribute that can nutwork all these and herce it it true
 al as God, hoving a,
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Tho an immorntiv. princ ple time is nothing Ahene marks time, and in proportion as man man scmounenes of time. Hence ne we move down
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 ly reveriak on it until afterith man pensed trieay
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Every one muat have notifed and admired


 bod beome cramped in its energies and the prinn hane toit The
more we can awaken mankind to the import mare we can awaken mankind to the import
arce of suduing theee lespon, the bettor wil
the soul be enabled to outwork its high deatiny on earth 1 is aimesa a atrupgle and conflict attende y mental ard phyical suffering, but thee
havye hhfir infuences in aiding the unfoldment of the soring mich tends to improve the men.
tal and phing phycesl condifiono of hunnenity, tends alis to give greater freedom to the soul, and
promotes ite growth and anfoldment; while,
on the contrary, the crampirg iniluences of vice end crime and everything that depreesses
the phyiniol and mentar condting, hapresen
doney to bind the soul with galling fetters that
 circumanances, become corrupted, but it may bo
retarded in ils growth and progress. retarded in tis growth and progrees.
We are plad to kno that everything en-
nected with the noul is claiming much more mest of the teachings of spirits have refer
Mce erce to the condition of the soun. We therer-
two metheds of aquiring anowledge of the
future conditions of the soul. First, by our

 nd thus leave no room for reasonabibe doubte
 Dit hatt he esperssed in these words:
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 vidernce of the $\epsilon$ xistence of $a$ God; an interior
videno on the individual boul, cennot ke given to anot
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drant them, and they
ormm the basis on which he knowledge which cimes from other soula in
regerd to the future life, can be permancnity
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tonit There ane those who cannot tecept them



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 crrient to it; then man begins to realize what
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the light hiph has hitherto ben vague and
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, uncertain, becumes clear and distiact. He ii
stius a tiune being having añ eltrnal phybical
a mental and a soul nalure. mental and a soul nature.
This new order of thingy in
 allience ; ; in the higher worid, when man re-
alizze theee coodditious, there comes to him a
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D scord and inharmony being entirely ban
isbed from the interior, cannot long remain the
exterior, and thus is realized the idesel of hu metrion, and thas is realized the ideal on haw
manity, the grudeest reazo of the eeer and the
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 abor for its attainments.
The first grand thitkers were peta, ngrehol-
ogits and religionista. Cemte says, "That every thiroughly devel



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 spasms to a strong man, cosuse anotherert fo fint
sad draw internal disease to the surface by Means of etveral kinds of blisterr. A A batery of
 the epirita rejoice in this work, and are as
nuch buntitea by it, as ase the mortald whom
they heal.
E. D. Babers.

## Phobe Carey




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## embers or fractlon ove the frat iffty. topyortant business will come before the convention, and










 spwin Caze, secretary.

## Wisconiln Grove Meetinge.

It will be roticed in an another column that tho pro
 great gatherings and powerral bittenien. Come, evers
Solbewn, (Mineh.) Grove reeting.




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of the dibease.

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Letter from John Corvin．






















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new truthe of this age are exactly in acc rdance
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whooe influance over the pepple is very great，
would it nut be wiser and better to show them苛它它言 aiso；and greater works than these shall he do，
beaube I gounto my Father，＂Snow tuem that











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one else． 1 have heen，for the last thrits－five yeari
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## Letter from R．B．Hall．

Broteren Jones－－The good people on the of a medium for physical manifestations，and
upon this subject I have heen solicited to ad dress yat，believing you would give us the re
quired infirmation． quired $\mathbf{~ m}$
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eqances those best pasted，that the time his come for
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fictory jiving，and a c nstant aid paying in
come．The time for Divenporis，is now ripe forir a rieth harvest，in
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 tersts，to come to tour coast，I repeat，that none
but a No meedium need appy
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metrium；in that direction there is l lul．The

 mam bome medium，to whom you send this or
my arifers．Ditret to me at 710 Fulsom St．，
Sxn Fracisco，Cal．

Letter from N．E．Doane．
Broties Jowes－ 1 am under the ban of
the churanes（ s which we have two），and the little Suvday school children are taught or can－
tioned not to pass my doot，or enter the thresh old，－of which I don＇t complain；but it would
3sve me an amount of trouble if their parente or moral teachers would keep them from steal． ing my piums，and other depredations commit．
ted by them at my expense．I suppose，howev－
er，that my relizious procivities coustitite me a







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Letter from EII F．Brown．
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 a tpirit and purpose，that will make their fliut productive of macig od to the catue．
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## By Charles Darwin，M．A．F．R．s．With Huat






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