83,00 PER TEAR IN ADVANCE 1

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| :---: | :---: |
| ter bircts of gorgecoss plumage | antmal worlds． |
| Se | teath or their stru |
| yifeld man fockl and raiment wil |  |
| cre we meet oifecets of intureat and bea |  |
| learnj lessems，turn whers wo will．Moontains |  |
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|  |  |
| The litile rill，apringiny from the heart of the the |  |
| otain，how like elithithod，asa it langha and |  |
| murs，eaping alony！The brook，more sedate，yet tian |  |
| carselesily wandering by nowery foresty，how siks |  |
| key，here moving the ponderrus whels of a ${ }^{\text {a }}$ |  |
| mill，there setting a thonenod looms at work；now |  |
| the latur at a grim Coundry，watio that $T$ |  |
|  |  |
|  |  |
| the posom of the inflite ocean，bow beautifuly is h |  |
| it like old age，and that death which abows purpose of lig is the entrance of a florlos | scha |
| nite future． |  |
| No stady can be dry if you comprehend it．To comprehend，you must understand every principle | be |
| as you proceca．You gain oothing by merely＂ | The ocean Botto |
|  | Mr．Greent the framens |
| To be brief，there are two reasons for gour close |  |
| tunities to learn．Second－Because you have great |  |
|  | ${ }_{\text {made }}^{\text {rem }}$ |
|  | mat |
| our country ls destitute of a singyle commo |  |
|  |  |
| ． |  |
| It is said，one of their Governors＂thanked |  |
| God that we have． | ${ }^{\text {mmoth }}$ |
| I need not tell fon that yout hdrantages tole | height，and from one to |
| are great ；your opportanities tbe ase your acqu｜ ments are still greater．Theso are days wherefin |  |
| ergy and talent can acaqure al | 兂 |
| －The lamented Clief of our | ancor areb and an |
|  |  |
|  | ${ }_{\text {a }}^{\substack{\text { arcered an } \\ \text { which } \\ \text { lid }}}$ |
|  |  |
| profound Chase－was ferry boy． | were torers belonging to these stately temples that |
| do，is to do your best，and the harr |  |
|  | mr |
|  | Whe |
| nowledge－that is of the kno |  |
|  | ${ }^{\text {that }}$ |
| vast questlons of the $w h$ |  |
|  | inder |
| yet solve lasso problems．There are | Ba |
| ，new laws to be writen，new principles to |  |
| ered． | 既 |
| Tho dield is wide，and awalts sour coming．Go | tropard to the hues 5 t the sesume |
|  | less minnow to the voracions shark． There were also fish which resembled plants，and |
| mado ap of tritles．Great | There were also tish which resembled plants，and remained as fixed in their position as a shrub；the |
|  | Only power they pospesect was wo |
| Tin vem | in full |
| sen millions fall before Nexton＇s time．It |  |
| Ing to him，howerer． H | those of Arao． |
| swer was，the | Another thit was spotted |
| velopment of the snb |  |
| which we grasp the universe，going out to the |  |
| fruchest star，by which we account for all their di | from |
| verse phenomena，and unite the suns，planets and moons，rolling through the abyss of space into one | dred to ine hundred pounds． |
| perfect whole．The falling of that apple，so insi |  |
| Thero is another lesson I would impart ．I | natural bistory of animal |
| of untiring and unfliching application． | terssing with |
| you remember the fable of a hare and to | animal have famiy characerer not to to mistaken． |
| was told almost 5,00 years ago by a Grecian | the dog hare the |
| The tro ran a race，but the hare | ，a somewnat difierent pitchi |
| lind $\begin{aligned} & \text { that dow } \\ & \text { lay }\end{aligned}$ |  |
| low moving tortoise n | tigers and panthers of the jungle．This last may |
|  |  |
| that the student who lear |  |
| 俍 |  |
| than the one who learss without efforit． | asite |
| dolur，you who hur |  |
| omprehen | and |
| dullest of the world！You can find more examples |  |
|  |  |
|  |  |
|  |  |
| re．What you acquire with d |  |
| the full value of，and can uso | donker is tut Aclu |
|  | ors from the |
| Wesster was the dullest bo in the school | mashe cattio |
| ended．＂The bogs called him＂all erse＂，and |  |
|  |  |
| cratendung course at college，he filled |  |
| a ${ }^{\text {a }}$ asilatatory diploma．What did he |  |
| Ho tore the diplone for wheh te nad four yeors，to streds，perere the face of the |  |
| mace |  |
|  |  |
|  |  |
| power low wricded ior god and froril |  |
|  |  |
| a niffairs of our uation． <br> Hud I time，I should |  |
| studies wrlich nev not tholuded th your mment |  |
| osuplyy，whioh | － |
|  |  |



## Why I for a the spirituallst.


 return to carth at pleasure, and under proper con-
diltons, hold d direct personal intercourse with
s.

 based npon the writh ing of men who Hived in the True Modern spirtualism 1s strongly fortined by thons of the past, furilith much prof of the genuine
nese of the manifestations of tuis age. In them wo


 preached to all people. After his cros, he came to tis


 showed unto them His hands mud IIts side. Theon
were the disctples glad when they suw tho Lord.























|  |
| :---: |














## languare

And at two different eances, I T enjoged thit great
privlloge, lutening to the thrilling communications
 pressing then to my frice, and beholdug them tin
therl tryuntifurutlon flory


 Communion
Therefore





beine, hinn, nakk, nave I not good reazons for
















 angels, otherwाse the harmony of the universe i
deatroyed. Thls conflusion is selfevident. There
fore if Sirituls fore if Spyiritualiom is not true,
false, and there is nothing true :

 and none more precious.
Elighth : I belleve in Sp



 with spirits or angels.
As to Jesus, whom all Clirstendom calls suriour
his whole elife as recorded in the Bible, is truly
 ism. Angcls were continunlly with his parents
they inspired them, and taught them many divin lessons; they announced the birth of Jesus in
manner most sublime and benutiful ; they guarded
him in his infincy from the vengennce of his enemies they paralyzed the arm that was lifted up to tak
his life ; and from the frrst up to the time he entere upon his great mission, the angels were his gua
dians, protectorisind teachers. Afer he was tempte thes ministered unto him; and almost the frrst
thing he revealed to his disciples was that they should see heaven open and the angels of God
cending and descending upon the Son of Mau. He took Peter, John and James up into a monn
afin, nond with them, conmuned with Moses an
Elins ; thus showig, then the with Elins; thus showing then the gpiritual intercours
in all its transendant glory Who, then, can
bellevo in Jesus, and not believe in Spiritualism And is in nos pland that as sarie as the professed dis
diples of Jesus, who now live, are in opposition dples of Jesus, who now hive, are in oppastion They are at war with the Bible and the Church, and God, and all the angels of haaven.
Ou, Father, forgivo then, for they know not
whit they do 1 But mark : They that receive Jesus,
 tuallsm or tha Harmonial Pluilosophy from Nature,
Renson, Scence, all History, all Bibles, all Reli glons, and all human expericnce, y yet chiefly, and
above ell clse, I believe fit from my own ilfe es.
perionce ; for as surely as the Lord liveth, I hate

##   Lirti.s SNss. -As von are farnhl to net sreat sias

Lettor from a beading Iiliveralisat.

| dran Jourmal,-meveral years oncof, a beloved daugliter wan called awey, with bat elght hours noteen, by that as mach dreeded and ratal dievaen, cholera. Ey,mes faw wenks subbequent to the apirit's relence froin the earthify tablernacle, a buelnem frlend, Mr. A., pheaing 2 fow bours at my r"addence, in company with my wife ard remaining remdren, witnossed the effech of the eed bereavement apona the family circle. Xayecialy wan bia attention reatied to the sad impromion the avert had made ugon ing wife, who paseed ratch tisne in gazing iotently upon an exact and almost apeaking likenoes of oor departed daughter. <br> Upon leaving our house, our friend invited me to call, for a ride after tea, which I did. Upon Mr. A. coming out, I obscr ved mornething onusual in tha manner and mood. On inquiring the canse, be replied: "I have had a singular experiunce since leaving yourhouse,"-adding,-"yourecollect, whise In your silting-room this afternood, Mrs. R. held a pleture of your departed child, while weeqping at her lose. Well, on retarning to my room, I lay down upon my bed and commenced reading. Very soon I discovered a fernale form foating over me in my room, which I thought I recognized as the same and go fromouse. I was then constrained pen, ink and paper. The aame infuence which brought me to the table, caused me to write, what, opocm reading, seems to be a message from your sphrit danghter to her mother, which I think she contains, none of which I could have been acquainted with, as all were strangers to me, save a brief business acquaintance with yourself, in which no mention of your loses had been made, from the fact I |
| :---: |

 opeceketh in the same kind and loving topes which
wers hers white the esplitit tabernacled in the flesb, il being hallowed by the thought that they came
from the spiritu' home, th which all are os orapidy
tending. Bborild you deem the message worthy or publication for the comfort of any, you are at
ibery to make such pes of it as wull beet promote
the interesta of hamanity.


## Letter from Leo Muler.






Weep not, weep not, my own dear mother, for
thy tearr rob theo of strength, , and turn my own
sweet thonght oto gadness. Think not that I sma
forgetful of the dear ones lef, when I say that
their grief is my only sonrow. Thoogh they cannot
nee $m \in$ with the eyes of sense, I can see them at anl times, am with them, feel their joga, and more than
feel their every oorrow. Hother, let me pervade
cou to look upon my abeence, not as a looe, for this
.
 of oution politically, bat they have stirred the
olse could. The and sacrificititual nature our first-born notic of battle, the roir of carnon, the groans of the the
wounded and dying, and the dark habilimentic
ourning in every piace-all thees things wiat moorning in every place-all thees things harr
wobered our people, and made them more thoogitred
more spiritual. It Is imposifile, amid sach revolutions at
changes, that men should not grow refiective, aLi
begin to inquire if there be not another life, mor befin to inquire if there be not another life,
real and enduring. It is impoesible that ha
million should be tom from az by the rati storms of war, and we not be eager and a
to know where they are and what is their
tion! The church gites no answer. It dar
send them to hell ; though, if its theology be


$$
\begin{aligned}
& \text { converted state, a place which the church } \\
& \text { styled "hells recruiting office," and forthwith } \\
& \text { the world canonize him az a martyred saint. }
\end{aligned}
$$

## 

$$
\begin{aligned}
& \text { the world canonize him as a martyred saint. } \\
& \text { these thing are a blow at existing theologr; tin } \\
& \text { teagger the world, and lead to much refiection } \mathrm{a}
\end{aligned}
$$

tnduce a more general tinterest in the greas fate
philosophy of Spiritunlim among the masees I
than
 and more attentive andiences, wherever thes
spoke in Detroit two or three Sundars ago,
they had not held meetings for more than
and where people generally supposed spiritr

$$
\begin{aligned}
& \text { opened the meetings in St. Lovis last Sunasy, } \\
& \text { there had been no meetings for more thaI } \\
& \text { years, and so farge was the crowd that masiy }
\end{aligned}
$$

$$
\begin{aligned}
& \text { years, and so large was the crowd that masy } \\
& \text { obliged to ogo aray without being able to find } \\
& \text { standing room in the hall. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { speaker was entranced. } \\
& \text { Not so now. Norelty and curiosity stroce } \\
& \text { few. The great masses are earnest seekers }
\end{aligned}
$$






 $1 \times$ nall spend the winter in the West, and th
1 shall not entirely sbandido the subject of Ph desiring
our heaven.born phillosophy, will please addreses
at
ao. $\# 2$ Market street, Chicalo, Ill, and they

RELIGIO - PHILOSOPITCAL JOUKN


FLORA WRIGHT, BRDPond, MAss.
your earth in the springtime of life. Everytherf your earth in the springtime of life. Every.
thing that could make elife pleasant and weda mor-
tal to enrth I had ; ushered into life in the social atmosphere of congeninl parents, surrounded with
love nad kinduess, the rude words of discord and
contention I never knew chords of my nature, yet I suffer when I come to
earth life and mingle with Its scenes of angulsh. When I stood an invisible spirit by the side of my
gentle mother and my loving father, with no power to wipe a way their tears, the suftrings which
wrung my heart at that time, language falls to
express; but soon light dawned npon me, and saw that the sundering of that llikk externally was would soon enable me to bring to them peace and
a balm for every wound. I found that reallzed, and now I would tell you of sufferng more intense
than that. When I look about among these of my the, Iron heel of tyranny, all the Joyous springs of
their natures forced Into channels that give forth nought but sounds like the nolsy entaract of publlic
opinlon, I feel an Intense deaire to ery aloud for reason to m them a right to wrestle with Igno
suals, and give
rince and misdirection. I now se why I deplored thelr condition of humunity. I was reared as Bald, In the bogom of love, and that is the high
cat atribute of my nuture ; and while $I$ know that
1 could never be happy unless I was continuully
wrestling with the condillons that wrestling with the conditions that enslave the
mind ; und all the happliness that I have or expect To enjoy, towe to he great diving law of Progrees,
 will be enveloped in the mantle of charity, wheso
anple folds will enelose the down-trodden, the weary and the heavy-luden. The great law of unt
versal love spenks in my earr, and wakes and ansernit and I see them penentruto tho dark cham
thoers of the oppresed and lonely ones. As seeds sown, I know they will spring up, und. I slanil sec
an abundant harvest ; for the liand of Alinghty Love is my strongth and my tow


people and a Lyceum, anter blending our sools
together in the atmosphere of spiritaal and social
life United in a divine work of anch portions, and of such spiritas1 character, souls
grow rapildy ynto the measure of a lony manhood
and womanhood; they soon forget the Bitle mean-
nesses of an unemplo nesses of an unemployed spirit and tongue, slander
and petty jealoosies disappear, and eanch sool comes
to possess and to feel the strength and good
 poses of the whole brotherhood, Just as he wio
keeps his head polsed over the moral centre of t
world, ts armed with aul the gravity of the mor porposes of Good. Hera, in this , bleseeded work,
centred the spirit of anity. No annal conven Honal mechanics can eroke the spirit of unity. or
make it operative among us. It cannot be brought
trom afar, not even from the summer Land. from afar, not even from the Summer Land. I
must come, if it omene ant all from the heart of oor
humanity. And it will and can come, only when tempted forth by worthy and soul-evoking work
The sprrit to so constituted that it puts forth 1 th
decp and holy powers only in work worthy the deep and holy powers only in work worthy the
godd. It will not pedlec tin when republicicare
be saved ; nor will it unbosom its Infinto wealth
social and spiritual unity at the beck of ambitious
party leaders. It will enfold like a holy halo only the selffrorgetful toller, who inds his place above
personallsme in aimf or the elevation of humanity.
II there is no possibility of fullure ; for the moral law
of the universe are engaged to the anme end and or ledge nivecrse are engaged to the same purpose. Such a apprit and
woond
soon "convert the Furics into Muses, and the hells

Never have I known a fuller or a swecter inspira-
tion, than when organizing these Children's Progressve ycyeums. It is in this blessed work that
my heart grows warm, as well as my head. How often have I felt the need of inspiration, when
presed and driven into my intellect by the constant questionings antendant upnn my public life
and relations. And, though I mlght be able to meet and master these questlons intellectually,
have found a \&wect and holy rest of pprrit only,
when, from the very centre of fraternal love, $m$, answers have been clothed in the golden rays of Ing, "First seek that whilch is good, and that waich
is true shall be added unto yon." Nature yields her richest and hollest secrets to the intellect, only
when warmed and sofened by the deep-drawn asplrations of the heart. 'Tlis only to the sweet voice
of love, that Mother Nature opens the Shekinah of
 arth; but 'tis only to the affectlons that she will
yleld the tife, the soul, the splrit, the asencee or
ruthwoman's heart slrinks from while it is drawn tuto he cold blaze of the mascullad intellect. $\boldsymbol{\Lambda}$ ma
of glgntle fintellect, unwarmed by the fres or fraa ternity, Is the bost possible prototype of the Milto
nin devil. The rays of light which lsaue from his
$\qquad$ dinzzle and to chill. No minter how largo tho tn
tellcet, Is the heart be equally largo. .unt odivorce
them, is to divido and stanter the pplritual unaty

| ruly t |  |
| :---: | :---: |
| Marringo should alwnys be a question not neccasity, but cholec. Every grrl Ought to tnught that a loveless union sthmpsfout dishonor as one of those connections which omit the lognal cercmony athgether-and that, however dark, ollsome and drenry a sminte lffe may bo unhappy marrled life must be ten-old worse, a over-hamiling temptntion, nin Incurable regret,torment from whith there le no csenfo but death. |  |
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 Short Sermons on Scriptare Texts-No. 1.



Breligio. Whilosophtical drourna

to Our suhserlicers.



## 

## Letter from Mrs. Rallon


















 of the chain of circumstances in connection with
our own experiences, and their bearing upon our
present, in the "anti-natal" or period before the
brain was sufficiently solldififed (if I may use the term,, or developed, as to retain for after reflection,
the memoro of events.
Third: The over-reaching or inventive, the wandering out and gathering up of fragments, and mis-
placiug or replacing into forcign relationshlip, things
that were derived from separate combinations, the trayination.
These three emotions, if they may be so called,
are etrongly akin to ach other, and what I wish to










RELIGIO～PHILOSOPHIOAL JOUIRNAT

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## communichtions phom thr enner lipr,













 We wrine Thee, our Father, vecuneo Thun art





## questions And answers.



 march.
It venores every one to attend to his own phy-
stcal condition, and the puriticat on of the atmo.
and







 that the mind has much to to wilh the condtion of



 Why tit tuat persons wito nro most subject to








 nedd bue ent
epldemle.
 Wil the controllig intelligence at your publle
circles ppease to ansmer the follownng quiestons: Q. Is the Book of Mormon of divinc or simply of
Lunan orign? The late Joseph suith, the Mor-
 Cergaren on ondiden platese, and delivered to tuim by
the lands of an angel. These engrvings he trins. lated, he enys, by the gir and power of God.
A. The trist question $x s$, What is divine?
 that Deity is the embodiment of all hings, then we
shall say that it is of duvine orighn tuasmuch ne
as man 18 a part of divinity. Thus far
to be of divinn orighn, and no farther.



##               seemelh good

##    His captatin was also present, nud tried to control, but could not plece Hece  leanyr was about lurty-fve.. years old. He ma shot. I want gou to say cerery mord exactly am  say just tilis: that when poope witt the suppes dead they with themselves and with God. <br>  that we dont know ansthing about fit or if te are near, that we are dead to anl sesese of right, or gong  Now, sir I wane ererrbody to know, that ereer Knew anything sbout me, that I not only hear what   them inth whole of ther ilives frimbibecrinining to to end. Their names I will not give now. My orn name and the names of some of my fully will be bunfliclent for them to know it is me; at least It is all I see fil to tive. If they do not make 11 suf ficient for them, the time will come, perhape, that        

 Lhe coluunux of your paper, you willon mo. Good bjo.
miza nason.
gifled for tulking
As women are Elticd dor tulking moro raplaly, I





 os ay againet what we dor o. Ythink he diad
the best that conld be done. I am very much MLLO FERGUson.
I am atead of her a hitute, youn. seo. Kanghing
heartily.] I I beliered in this thing. It is fun that

 Whero I I oould not laugh and have fun over such
fokks. You conld not sec her, but we could Well ererybody is coming to tit; if not on your side, they
have to when they get terc. My folks believere tin this thing-sprritualism. Thes
Hive in Dubuque, Iowa. We used to have circles at our house, so I know all about rapping, tuble tip.
ping, etc. Father sald the benuty of this belecec was,


## 

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|  | treen sobllores. Thay went aw |
| ulacay. Feellne that way, I patica |  |
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|  | Ithank you. Derhapo it in tha budneas of tha |
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## 











## cisod dey, otr. I wint detaln you but atoout    death has ilied her cup with ocrow to overffowing: that the woild be willing to teave father and all the     in a noble canse. But think not ever," and with her inger <br> in heaven." Thace lope nance, altho



## 







## 

nd that ended all my fighting.
$I$ want this to
go to my father


uinn









Admitting that to be true-that 11 doss havo
 Know If it was not fort hem, who stald at home and
speculteto out ot the condtion of the country, and nude themsel ves rich-and no
nituence of Lle solderers Ife
Tilk about prepring yourselves-guarding your
property, oro far it will be taken by the returned


hare come home-since they havo been discharged


- for ten dollanarn," Thice are plenty who are wrill
ing to pack all thets and wronss of ppon returned boldiers. Now I want that class of foiks to tuink
and take into considderation what their condition might have been had thees very same soldiere they
are talking about stald at home as the compluinants
 livest they would not only hare taken your money
and overything they could have put thelr hand
upon, but they woold hare taken your lives-the

 Then thstead of bodng afrald or the boys who


## Dxcmarial g. milo barnes.

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\begin{aligned}
& \text { munleallon from the spirlt world will boar truth } \\
& \text { upon tit fice. } \\
& \text { Another thing: It doess not follow that the exper }
\end{aligned}
$$

$$
\begin{aligned}
& \text { What I am about to glve is for my friends, and fo } \\
& \text { their special beneft. } \\
& \text { I want tbem to know my condition, and the fac }
\end{aligned}
$$

$$
\begin{aligned}
& \text { will think it strange that I should take an interest } \\
& \text { in the financiul matters pertaing to my fanily. } \\
& \text { But to that class of indisduals I would simply say }
\end{aligned}
$$

$$
\begin{aligned}
& \text { for their welfare that we had before death. So for } \\
& \text { as in our power lies, we are always ready and will } \\
& \text { ing to convere withe them npon every subject. } \\
& \text { whether it pertaios to their naterial or spiritual } \\
& \text { welaige. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { There is a good deal that I could have collected } \\
& \text { that would have helped my frimily wiy wife and } \\
& \text { five chhldren- rery much. I now eee they will never } \\
& \text { cet mucb-it will be a dead loes. }
\end{aligned}
$$

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\begin{aligned}
& \text { A medlum milgha say. } \\
& \text { Perhape I un soon }
\end{aligned}
$$

## Decrmana s. K. Willinams. If I had not been told this was the place, I shonld hardy think it was. I do not see anybody I would

## have taken for a repprter; however, I shall not fee salisfed unless C say what I have desired to so long;

 Wat is, to tell my folks that the road is open,smoth, the scencry by the rondside pleasant, and
il they have got to do to see me, is to take a wulk. They need not go the length of the rond elther, for
I will meet them a good haif way. I will not tell
them of my condition, but I will bring other friends, hem of my conditton, but I will bring other friends,
acqualntances and relatives to meet them. I don't
pow as thes onght to expect us to prepare the roadd and walk in it ourselves, with no
certanty of thelr meeting us at the end I I in dolng the fair thing, so I will point out the rond,
and tell them as planin as I can, so that they may be
able to walk in It, and then If they do not, It will be their own fault.
The idea that we come in possesslon of such won.
derfal powerer Immediutely anter death, and ought
to make use of theme to make use of them, and that use to be for their
special beneflt, regardless of ourselves, I don't ex actly belleve. I aun willing to do what is fair-that is, mansmuch as am the one who has gone the
founney, I will write the frist letter. If they have a
mind to answer it, by reeelving me either at their
own hand or own house or at any other place where there is a
medifina that I can control, w will communicate to
them and hacm, and save all this trouble of writing and print-
ing. If they do not do that, I will wait tiu their
desire wets strong Wr come where 1 am.
We have the means of communteating to them,
and so we should have if we were only separated by a journey of a hundred or so willes. The means of
communicating In both casess are subject to the con-
rool of the partics. Our adrantages here for totela
Hed through the strugic and leme home loctual culture are grater, better, hand on corth,

COMMONICATIONS PROM TAB MARBR LIPB.





 of proverese for me frel thantits mighty, nad that it










 urstions And answers.


 seen that the people have hitherto been sulliclently
warreed to muduce them to provide and make cond.



 viows upon It more fully than the question would
demaud. Yet I would linvo it underatood that I















 evestions frox a gextubuan is iock isLamd Will the controllng Intelligenee at your publle
circles pleans to onswer the collowing questions: Q. Is the Book or Mismo or dyne or simply or
human origin? The late Jospl smith, the Mor
 engraven on yolden plates, and delivered to ulim by by
the thand of on angel These engrivins he truns.

 Chat Dety ys the embodiment of all things, then we
 Q. Are the revelations purportiug to come to him atitee " h he Book of Doctrine and Coveoants,"
tinne or spurious?

| A. No doulte they are genulne to the indvildual, innemuch as he consders himserf the spectal chosen one and degraded children of humanity. |  |
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| sald book, bnt we do question whether he was in- spirced by Jesus of Nizaratit, who tsend to be the spired by Jessus of Nazarecth, who is sadd to be the the genulneness of the work referred to. <br> Q. How is the spirit of eald Smilth now occupied |  |
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| in the spirit spheres? and to which sphere does he belong? |  |
|  |  |
| A. Not being personally acquainted with the sirit in question, I cannot atate his employment or the sphere to which he belongs. |  |
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| Q. What is the futuro of Mormonism, with its pretensions to enlutliness and divinc guthority so |  |
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| great, and the flagrant crimes of its present prinelpal leaders so many ? |  |
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| Ing Spiritualism, will eventually yass anay; the tho |  |
| minds of men become unfolded they will be enabled to see and appreciate higher truthg, and they wil not only be the recipients of such triths, but will advocato them as atrongly as they do their present |  |
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| The reason it will not is, that it is the child of a natural parent, and founded upon imunutable prin |  |
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| clples-consequently can never pass away or dic. <br> Q. Is the systern of polygainy, as taught and pracHsed by the Mormons, fight or wrong? $\qquad$ |  |
|  |  |
| sed by the Morinons, right or wrin <br> It la richt to their condition inasmuch as the human family has to pass through every kind and |  |
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| form of exporience for the purpose of the deyelop. men and unfoldment of every facallty of ther bengg. Our friend must take Into consideration this fact, |  |
|  |  |
| Our friend must take into consideration this fact, hat all is not ovll that seemeth evil to him. It is the condition and surroundings of the inds- |  |
|  |  |
| It lhe condices him to do that which seem evil to others, yet it is aceming good to the ind evil to others, yet it is seeming good to the indl vidual-this condition. <br> Our friend, the Inquirer, will recelve so much of what we have said in answer to his questions as seemeth good to him, and no more. |  |
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| Drecmara 9 orlando Fisher. 1 |  |
| [Orlando Flsher could not control to speak for himself. Spirtt Henry spoke for him, and said:] Whanc is Orlando Fither, and he belonged to company K , 9 th regiment infantry, Indiana volun- |  |
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| Iis captain wes also present, and tried to control but could not. He was killed at same time and |  |
|  |  |
| but could not. Ite was killed at same time and place. Orlando Fisher was a private, and a little above medium helght; rather slim, erect form ; dark beave: wos about thirty freo years old. Ho was |  |
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| heav shot. <br> andrew morton. |  |
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| I want you to say just this: that when people deal more justly |  |
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| with the supposed dead, they will be more at ease with themselves and with God. |  |
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| The ldea that people have grown into, that as soon as we are dead, we have no care or thought for |  |
| what is said or dono-that we are cither so far away that we don't know anything about it, or If we are |  |
|  |  |
| near, that we are dead to all sense of right, or going still further, that if we do know, we can't help our selves-is tho whole of it false? |  |
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| Now, il. 1 want everrbody to to kow, that ereer |  |
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| they say, but see what they do. There are several, too, in partlcular, that I will give to understand, |  |
| they don't come a ilttle nearer to what is right in regard to the things which I ten with them, I will either, through this organism or some other, expose |  |
|  |  |
| them in the whole of their lives from beginning to |  |
| them tu the whole of their IVes from jbeginioning to end. Thuer names 1 will not give now. slyown name and the names of some of my fumly |  |
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| 解 to know it is me; at least is all I see fit to cive. If they do not make it suf ant for them the tlme will come, perhaps the |  |
|  |  |
| they will wlsh they had. <br> My home was in the elty of Rochester, New York. |  |
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| I was a carpenter by trade-poor, but I thank God I was honest. I trusted too much in the honesty of |  |
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| $\begin{aligned} & \text { I was honest. I truated too much la the lionesty of } \\ & \text { man I flud, too. I dld not feel it necessary to tako } \\ & \text { n man's note. My own word was as good as my } \end{aligned}$ |  |
|  |  |
| note any time. But if I had taken notes lastead of men's words to leave with my famlly, It would have that Morton is not dead-If he is dead to their sight, <br> be ls ant to the needs of ha dally it and the |  |
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| and agy, and that will be suffleient. On the whole, I will state when I deed-lhat will bo a little better. My mame ls Andrew Morton. I was thirty-soven |  |
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| years old when I ded. Have been dead about a year nadd a half. Now, if you will carry that lato tho columas of your paper, you will confor a favor on me. Good byo |  |
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| ELIZA MASON. <br> As women are gitted for talking more rapldy, I |  |
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| suppose I shanll talk more rapldy than the gentle man who lust spoke. My story ls short, and will bc very soon told. It is rather humblating to mo to |  |
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| make inse of this mode of commundeating to my friends, for the reason that I sald so much against medlums; but my anxjety to communicate to them |  |
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| $\begin{aligned} & \text { medlums; but my anxiaty to communicate to them } \\ & \text { is strong enough to overcome overything else. My } \end{aligned}$ |  |
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| mume ts James Muson. All I destre ts to have limm know thut I can como back, and when they are apprised of that fiect they will certuinily give me an |  |
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| I was 17 years old in the May previous to my death, which took place in August. It is one year last |  |
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| fever. Dr. McGee was my physician. I have nothing to say against what he did for me. I think he did |  |
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| the best that could be done. I am very much obliged to you, and hope you will prosper. |  |
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| MILO FERGUSON <br> I am ahead of her a little, you see. [Langhing |  |
| heartily.] I believed in this thing. It is fun that one so prim as she used to be had to come here to municate. [Still langling.] That was rich- |  |
|  |  |
| communicate. [Still laughing.] That was rich- well seasoned. It is good for such folks. [Still laughing.] I would not give a snap of the finger[suiting the expression to the act]-for a heaven where I could not laugh and have fun over such folks. You could not see her, but we could. Wenl, everybody is coming to It ; if not on your side, they folks. You could not se her, have to when they get here. <br> My folks believe in this thing-Spiritualism. They live in Dubuque, Iowa. We used to have circles at our house, so I know all about rapping, table-tip. ping, etc. Father sald the beauty of this belief was, it robbed death of lts terrors, and that instead ef folks belng dead, they were in fact alive, nnd could see just as well after they lost thelr bodies, as they did before. Bolleving thiat myself, I did not think it |  |
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## Dzcmaber 6 . milo barkes. I heard a man ask today, fif pprito



## apon tit fice. innother thing: It does not follow that the expe rince of any one spinitit s sot trie becanec we have






















dreoximi 8. f. к. wilitiams.







 | their own fault. |
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| The cide that |

derful powers tmmedintely anser deant, and ought
















 $\substack{\text { in heaven. } \\ \text { man } \\ \text { nane } \\ \text { nate, all }}$




 I cannot hold control long
sou good bye for this tume.

Put Your shoulder to the Wheel.




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 SELDEN J. FEMkNart, Indiana
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Scredary Natione id tecuibica.


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Littlo ones 1 whill so many dear friends rece plun-


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