[SINGLE COPIES EIGHT CENTS.

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| :---: | :---: | :---: | :---: | :---: |
|  |  |  |  | love and to draw your Adam closer to yourself by love for your offspring and hls, you must be bold and resolute." |
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|  |  |  |  | \%ecter |
|  | what he does not need. Man, then; is to some ex-tent not only like unto the food he eats, but to the soll on which he treads, the branch he touches, the |  | best instrumenta for your labore Eve showed him a rude stlick which she had been |  |
|  |  |  | asing to loosen the carth, and to set her plants. "This is our: gipade," said she, "we hive but few |  |
|  |  | Stherallem; but therr are worldo as much niner tooil |  |  |
|  |  | Soses mater. There are |  |  |
|  |  |  | "Mo sou hare any anumatit work or you" | "I will be like the bird," said she ; "I will have knowledge, though it' costs me denth. I will no |
|  |  |  | ant Lold $a$ apade or trim the trees, or set them | If the paths of knowledge are thorny they are yet |
|  |  |  |  |  |
|  |  |  |  | If the paths of knowledge are thorny they are yet bordered by flowers. The wants of my nature can |
|  |  |  |  | With a firm step she passed to the tree of knowi.edge. She had often gazed at it with something of edge. She had often gazed at it with something ofdread, but now she beheld the lonty and beautlfal |
|  |  |  |  |  |
|  |  |  |  | a few apples that were easily reached, and then |
|  |  |  | Her dark eyed visitor then showed her a knife which he in his hand, and with which ho severed a llmb from a large tree in an |  |
|  |  |  |  | join me in persuading Adam to do as I have done., The stranger led her to a quict spring and bade |
|  |  |  | tant The umb wat one wich Adm mad Ere |  |
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|  |  |  |  |  |
|  |  |  | zement | which beamed from her eyes and seemed to en velope her face as witha halo. She hastily snatched |
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|  |  |  | - MNo, but son can mork far more castly than |  |
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|  |  |  |  |  |
|  |  |  | "Eve was astonished at the ease and pleasure withwhich she could 'prune small limbs from the twees, |  |
|  |  |  |  | abruptly lef the stranger and songht her comp panion. |
|  |  |  |  | PART IL. Adam: was at his labor when Eve approached. |
|  |  |  | If her visitor had not interrupted her. "I could -show you: many other things," suid he; "but of what use would it be? If I should give you tools | Adam was at his labor when Eve approached.He didnot perceive her till she laid her hands uponhis shoulder. Adam started as he bebeld her, forher wonderful beanty, so different from her usual |
|  |  | these Irritations will not be; there will be ethereal harmony, ethereal tranquility, and the wants wil | they would be of little benefit; for neither you hor your chil them." |  |
|  |  |  |  | her wonderfal beanty, so different from her usual placidity, told bim that something extraondinary |
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|  |  | THE EDEN STORY. | thic mother nurres and wathes them ani dollyght |  |
|  |  |  | the mother nurses and watches them and delights to take care of them? Your pleadter would be |  |
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|  |  |  | discovered how you must learn all thingsi ?""You mean the tree of khowledge-but God says |  |
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|  |  |  | od menno that knomedege to to bo atatuand |  |
|  |  |  |  |  |
|  |  |  | can only be attained by oecasional sorrow. Thebirth of a child will be palnfal, bnt you will care |  |
|  |  |  |  |  |
|  |  | -k to Adame side and addresalog to |  |  |
|  |  |  | will be troublesome for your chlldren to learn howto make knives and to employ anlmals in working, |  |
|  |  |  |  | over you, and yet you hesitate to tell me, and you say I can become divine like jourself. How can all |
|  |  | day, but she was restlceas stIII. <br> In one of the pauses of her work she saw an | whi never part with them, but go on Improvingfrom generation to generation, and when auch |  |
|  |  |  |  |  |
|  |  |  | things are once learned they beeotme easier by practlee and men will take pleasure in them." |  |
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|  |  |  |  |  |
|  |  | natural grace she Immediately addressed her visitor <br>  | all the modes of improving the growth of trees andforming the most beautiful fowers, of taming thewild animals and making them cultivate your |  |
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|  |  |  |  | Semel |
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|  |  | conversation to her lord, whlle she had been littlenoticed, except as the minister of thelr householdwants. She felt flatfered therefore at thls mark of |  |  |
|  |  |  |  | rising tears, and kneeling down beside her beed Adam, drew his head npon her breast and ndful of her own agony, the employed al |
|  |  |  message. | $a$ ages in which your descondants are to inhabitearth, and see how they will grow and beeome |  |
|  |  |  |  |  |
|  |  | "Tell me first," sald'her vlsltor, "how you ocen py yourself during the day? |  |  |
|  |  | 䢒 |  |  |
|  |  | , and we keep the walks elean. My bower and to know all the pleasures and pains of a mother's |  |  |















 Inghed with its sweet and lively fivor which,
ferent from that or al
axcite even while it satusfed. together, and the eeed from this tree mast be cat.
tered hronghout the carth. If wemeet others Ilke
ourselres se must impart our knowledge to them
 her companion and dresed it to her lipss At this
timethe dirine messenger appared and his bright
ness and noble figure astonished Adem "You have done well," sald the angel. "Noth-
ing thould deter joun noten the spposese com
mands of the Deity shoold hare power to prevent






 Yon approvinte ull fror osur onn beneent. The gods
of whose nature you partake will watch over and
of

 Parent placed is in the garden
 your at place of residence, and yon mast beek a
new oppere of libor with new cares and anxieles


 The soul of Adam was thrilled at the glorious
prospect thas preeented. All doobts vanibed as


 nngels
muluon.",
Eve hided been no lees enraptured with the worde




 subided he resumed :"My chudren, your Divine
pprant reoliced at the constant affection you felt
for one



 Koine Uneat bey will vilt you ;bitt le neceasary



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1 Word to the Western Spiritualists. There are thousands of Spiritualists in the West
without any centers of co.operative unity. In many withoot any centers of co.opprative unity. In many
places there are occasional meetings and semi-cocasional leetures, ; but even these periodical meetings
are to grreat extent carried on by one or two persons, who bear all the brunt of the work and the frowns of prejudice from ant ignorant and
bigoted publlc. In some section, wo persons
 expenses. After a time, , uch persons, no matter
how generous and nobie they may be, weary of



Now iet it be understood in the outset, that $I \mathrm{am}$ not urging an organization or Spiritualism, but amm
showing canse for aseochative unity of spirituallsts showing cause for asocolative unity of Spiritualists
and all liberalists, of whatever name, in the various
 Burean we need, but concentration and union of all
the Hberal minds in the West, around local centera, as convenlence may indicate. Any commensurate
national or representative unity of Amercican Sppritualism is impossible until there are local centere
which can correctly represent the views, interests and feeliogs of the different sectlons of the country.



 1 answer, In every village, ctty, and town, mect
unite under the form of businese com anite under tectures, then call a Btate Convention, and lee
cour a delegate be sent from each nelghborhood wher
there are six liberallste, of no matter what name
 in form, or by modincation, by the respective dib
inctice

 then the nation. Then orr Natlonal Convention
will tand some chanco obe being truly reprecent.
tive body, and not beforese it will then secure a


 and women engaged In the great work of emancl-
patlog the thought, and ap frituallitiog the relligion of the age. It th not the mant or lices, but or the
I repat:
nollce







The elementhot that power tre onive, Leeir Idees

 or the great end or man
If Spirtualism to to
be the great church of the future, (as 1 fully belleve it it to be, It will become
so, only by providng in tis asecolitive formo to so, only by provaling in Its associaltive forms, for
theee two terms and condtitlons of a true spiritual
 not of power. If frecom and Indivildaality be genders imbecillty.
Unity muest by ececred by a purpose and aim so
true and targe as to command all mind ounly. I kow or but one such purpose, viz: : that
dictatated by the estenal dien highest and most harmonious development of the powers or man to a complete and consistent
wholo.e. Thit great alm furnibes the element of

 Intellectual and spirtual societies. The Athelist
can accept it equally well with the Christian or
and Spiritualist. Nor will either object to bis own en-
Soyment of indivldual IIberty, which will secure that
disersity and "originality." Such a church will be the home of genius, the guardian of liberty, the resort of cal-
ture and refinement. It will gather fin all that is fresh and vital in its own time. It will be the de-
pository of science, the agent of reform, and the
school of phillosophy. "It will have heaven and school of philosophy. .
earth for 1 s. beams and raners, and sclence for sym-
bol and illustration." It will be a vital church, alive with the powe of the soul. And weery in to the
realms of sclence or of The eternal founditions in timbers of solld light
hewn from the everlasting substance of truth of hewn rom the everiasting subsiance of truth of
ideas. O this age, and on the spirit tal morement,
isder Hyions movement attempts this task. This is the
 vidualism. Fence the intense fitellectanal ectivity
among its belieres. The present danger to the is asoclative unity. It the constanty sincreasing perception of this beed which will erentually erolve curing unity at the expense of freedo ong and indirl-
dual independence, which we need to foresee and Egin, the new organizadition should beof so large
 titity without which all socletites soon become inert
and Inoperative for any purposes of reform or im. provement. The tendency ls to select like clements,
to bring together only persons of to bring together only persons of similar ideas and
convictions. This will not do for the church of the future. Spiritual Philosophy aims at repeating in
society the divine order seen in the various kingdoms of the outer world. To model intellectual
and rellgious societles, after the archetypes of na ture, is the problem and task beforo us. The obviduallys is the same as development, and the great object of all true social and organale unity la, theres
fore, the cultivation of the individual, the complete and perfect development of human beings. What brings human beligs erer nearcr to the best thing they can be: Or what worse can be sald or a so-
cety than that it prevents this? All social action,
then Individual human being. In ordinary religious so cieties, the individual is nothing when his initerests
are welghed againast the interests of the Institution, and the "cause of Christ." This latter must be
preservod at the cost of all Individual uberty and
. preselopment. Men exist for the sake of the church,
not the ehurch for the sake of men. The individual is submerged, and his genius dwarfed and cramped
Individuality is lost in the crowd. Men ara Individuality lo lost in the crowd. Menare trying to
get saved in bundlcs, and not by personal developget saved in bundles, and not by personal develop-
ment and individual worth. Pablic opinion is the
great tyrant of all mediocre minds. great tyrant of all mediocre minds. Only a real in-
dividual can atem this iron rule. TTo on reorganite
Intellectual and religious society as to secure the emanclpation of the Individual, is no boy's play.
Genius cannot tlourish in the atmosphere of the popular relifious societles. So soon as it begins to
awaken and to work, it is pushed lito the street,
and crushed beneath the frowns of soclal disappro-
batlon, bation. We, as reformors, are to recognize thio
fact, and provide for it in our future associations
Owr Our society should aim to stimulate genias, origi.
nality; in fact, our social organization should have
these for its great central purposes. It is genias these for its great central purposes. It is gening
which is always the first to say and to do new
things. Few are those who are sulficlently free things. Few are those who are sufflelently froe
from custom and conventlonality to percive and
announce improvementa on estabilohed practice but these few are the salt of the earth. Without
them, ife would become a stagnant pool. If there
were nothing more new to be done, It might seem more reasonable that the man should be lost in the
mase; that genius should wear its chains ; that all
lofy Individuallty should be submerged beneath the weight of institutuonallsm; ; but even then, $1 t$
wonld be os olame to the intellect of those whit old things, tw forget why they are done, nud to du
them like cattere and not like human telinga. In
doed, no fatellectual quality but that of finitation

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|  |  |  CHIOAGO, MAROH 10, 1866. |  |
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|  |  |  | necessarily follow that He governs all things?What other governor could there be? Is hot theonly governor? With these powers and quallties, |
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|  |  |  | those powers are. There can be no omission, ces- sation or failure in his government; neither can there be any, ehange, any diminution of its powers, |
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|  |  |  | fear of hell, the fear of God, or the fear of endlessmisery hereafter? It is truly said that the knowl- |
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|  |  |  | edge of the truth shall make us free, and this iree- dom banishes fear. These premises well considered, how in the |
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|  |  | The Slavery and Error of Popular Theology Resting on Ignorance and Fear. |  |
|  |  |  | his and their successors, as a sacred oracle of truth, teachers and believers of the theology of Christen |
|  |  |  |  |
|  |  |  | teachers and believers of the theology of Christenand without any real examination or practical in |
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|  |  |  | Adam, in barely yielding to the laws of hanger and appetite, the prospects and conditions of the human |
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|  |  |  | plang, the Almighty devised and put into execection,through the "wimmaculate conception" f a Jewish |
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|  |  |  | virgin, the wife of Joseph, a plan and a remedy for the misconduct of Adam. This is beyond all question the lowest, most degrading and beastly act |
|  |  |  | and anology forte brutita at, that could be eon, |
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|  |  |  | torture and Ignominious murder of "the oilf be gotern son of God! |
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|  | Batic Creek, Peb. 5, 's86 |  |  |
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|  |  |  | WHAT, THEN, is THAT GOVERNMENT?So far as we can see, in relation to ourselves and |
|  |  |  |  |
|  |  |  | the world around us, it is that state of thing which ofn perceptions. The object of the foregoing re |
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|  |  |  | marks is to ascertain so far as we may, the true hard |
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|  |  |  | sarily be the nature and character of his govern- <br> ment. What, then, are the reasons, the means and the |
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|  |  |  | In relation to ns, our condition and destiny? With regard to any and all design of the SnpremeBeing in that respect, it must be, and must always |
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|  |  |  | In In the creatuon nand formation of mann tit must be |
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|  |  |  | Creator himself. It must also be conceded that perfect as he desired it, in the exercise of infinite |
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|  |  |  | "something is ont of joint," that a very important"screw is loose," and that an original wrong of themost disastrous consequences has taken place, con- |
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 indis remedy is is withlo the reach and means of every
which the Alme proper exercise of the talents exercise of its reason and judgment, instead of bury ing those talents in thg earth. These talents were
given for the sole purpose of being fully and freely
exercised upon all subjects presented for the consideration of man, to serve as guides and guardians
through life. A neglect of this duty leaves ns in ignorance aud darkness, and wholly unfitted for the
The result of thls examination shows that the wisdome and ang is infinite and perfect in knowledge, wrong, no evil, no imperfection of any kind or
degree, can proceed ; and that all His works as Himself, are perfect in their order and degree.
It must be conceded that $H$ e created all things and that He govorns all things, and that all is done in infinite wisdom. No wiong or evil resilt can flow
from such source. Innumerable laws wisely adapted
to fuld to fulif all the destined course. The obbect of creation must
necessarily have been the greatest good to each and necessarily have been the greatest good to each and
all. Therefore we most wisely act when we so con-
duct asto enjoy our full share of it.

## Mediums

We are frequently in receipt of letters of inquiry
for good test mediums. We dislike to invidious discrimination, as we are of the opinion that one will be a good test medium to one person,
and not so to another. The fact of getting good
tests depends very much upon the individual seeking for them.
The philos little known at best, but this much we do know,
that no one spirit can the aid of other spirits. To accomplish the object desired, conditions must be favorable. Those coning for the test. One person may be at ease whils seeking for a test in the presence of one medium,
and thereby render valuable aid in ine premises,
while the same person will be ill at ease and skeptical in the presence of another equally good test
medium, and get no test whatever, while still another person would have felt differently and
received a good commanication. We do not feel like condemning a mediam who
claims to give tests, unless we know him to b an impostor. All such we will expose, to the best
of our ability. We have many times ourselves been ready to con
demn a test medium because, forsooth, we did no get a good test when we were very anzious for it,
being too ignorant of Spiritual philosophy to know
that our great desire rendered us so positive that our great desire rendered us so positive as to
utterly unfit conditions for good spirit manifesta tions.
The adrice we would give our friends is, seek on with a generous confldence that human natare is
not totally depraved as taught by Orthoduxy. Never fear that either the devil, or an equally fallacious
myth of the past, evil spirits, will harm you. A any spirit who can communicate to you, will make a moment you least expect, and identify themselres satisfactorily to you.
The opposers discard all reason when they talk
about spiritual communion, and demand such ovidence as appertains to the physical plane of life
alone, forgetting that the loved ones of the higher
lifo life have passed to the spirit plane, and have to
accommodate themselves to the physical one through the instrumentality of mediums, or such as occupy
at the time an intermediate position bet material and spiritual life. We advise all seekerer
after truth to avoid all such dogmatical argument and inconsistencies. Look for truth, and in doing and there will be little danger of being deceived if you go to a medium with your own individuality
deeply imbued with deception, you will impregnat the very elements with your own nature, and "as
you sow so shall you reap." Your duplicity will
begct duplicity, and you will go aray accusing the medium of that which you alone have been the cause.
Chicago Lyceum, allas sunday school.
This institution seems now to be fairly started
it was successfully launched on Sunday last, February 95 th. All conflicting opinions regarding the
plan of its management are settled. A. J , Davls'
manual "as far as practical," is adopted, those who manual, "as far as practical," is adopted, those who
would hhave prefered some other, hherfully acqui-
eccing in this decision, and will lend their to use it creature of habit as well as the body; that our
organs of spech utter with ease the words the have been in the habit of speaking; that they pro-
nounce with difficulty, imperfection and awkwardequally as diftlenlt, if not more so, to change ou habits of thought as it is to change our habits of
expression. Soe to it, then, friends of free, honest, your part shanl bo wantlng, to educate the young
minds of Chicago, as far as possible, into an ardent Tove of the trath, into an unbounded conddence in
its ultimate $t r i a m p l$ - into those hablts of free

|  |  |
| :---: | :---: |
| recently recelved A log letter from | C．A．Hayden speaks in Davenport，Jowa，the sth |
| in Ballimore upon the autbet of |  |
| the pretence of taking spirit pictures．It |  |
| the pretenco of | Maximilan has |
| dilart | per day． |
|  | ＂ |
|  | I．Wims， |
|  |  |
|  | Соп |
| Esans． | her few acquantintances in tille city．She is about |
| 析 |  |
|  |  |
|  |  |
| ting the plate in a dark box，to direet the mind of |  |
| the invest kator away from the trikk of the oame， | occan． Milea |
|  | Mme |
|  | Wh home ；her pen－pictures or ire have en－ |
| maters not which，anterit |  |
| d plate，and then exposes tho plate to lamp | from her home by the sea． |
| asilight for two seconds so that the light will |  |
| $a b$ burnigg match will answe |  |
| the Impression to made |  |
|  |  |
| no one bodecelved by |  |
| tuallsm is based upon truth，and |  |
|  |  |
|  |  |
| test overy phase，and rest assured that the person | avold the eame erro |
| fully and then |  |
| not allowing you to |  |
|  |  |

Shake of all such pretended mediums as unworthy
of countenance．It is nothling less than swindling． of countenance．It is nothing less than swindiling．
It is the quintessence of meanness－ It is criminal． signs of Progress．
The Christian Era，the Baptist organ of New
Hampshire，is mourning over the decline of the charches．The editor say
＂The decline of our denomination in New Hamp．
shre is represented as painful to contemplate．W． shire is represented as painfult to contemplate．We
have now only 7,718 members though in 1840 we
numbered $9,555-\mathrm{a}$ decline of 1,887 In twenty－five
sento The Forars cirisis，in remarking upon the above
Item，says that＂the great progress now belng made Item，says that＂the great progress now becing mad
by the world is away from Christ and his word，into pride，selfishness，covetousness，licentionsness，and
all other base passions，and from thence to destruc－

We differ，somewhat，from the Crisis．The decline of the charches is，to us，a sign of progress．When
people dare to think，and have the courage to act in
conformity with their conceptions of truth，they conformity with their conceptions of truth，they
throw aside church fetters with as much joy as the frican steps out of bondage．
We give God thanks whenever and wherever we port，for by tharch has been closed for lack of sup－ have outgrown the rites and dogmas of the dead
past；by this we know that truth will prevail over past；by this we know that truth will prevall ove
falsehood，and that the spirit will yet rise above
sects，clans and creeds，and worship God in the temples not made by human hands．Hasten the time，ye spirits of progress．

## Divorce

The Chicago Times eays that nearly three hundred recorded in this city within the last two years，and that＂over elghty per cent．of the suits for divorce the neglect of family
part of the lieges．＂
part of the lieges．＂
some people are shocked by this revelation of domestic misery；but these same law－loving person
may never have inquired into the cause of the wretchedncess．Perhaps they have not considered
the number of the number of beer saloons and whisky dens that
belong to Chicago；it may never have occurred to
them that the marriag deficient in Its foundation．Would it not be wise in
the lovers of order and domestic harmony to give Hymen＇sTemple an airing－a thorongh overhauling
The renovation，doabtless，would be productive of The renovation，individual good and of lasting beneft to the

## Wrong Pew

A lady in this elty，a member of the Methodist church and an earnest hater of Spiritualism，having，
heard that there was a revival at the Music Hall， heard that there was a resival at the Music Hall，
went on Sunday cennng to hear the new revivalist．
She watched with She w
titude offered to sinners to＂make their peace with God．＂
The lndy left expressing hereself highly dellghted The lidy left expressing herbelf highly delighted
with the＂young minister，＂，but the hymus were with the young mear them before． Two days passed and the good woman learned，
to her mortifcation，that the splitualists wer having the revival，and the＂young minlater＂was
Charlie Hayden．The lady did not，howeyer，Ignore Lharile Hayden．The lady did not，however，gnore
cluded that Splittuallsm was ganite unlike，what she had heard It represented to

| Irltualists of Chlcago have org |  |
| :---: | :---: |
|  |  |
| dications we shall bave a great army of juvenile soldiers，diselplined and commissioned to demollsh |  |
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|  |  |
| the fortifications of error，and to bulld in their stead Truth＇s sacred temple． |  |
| We are requested to sollicit donations for the Lyceum．Those who may wish to ald in furnishing |  |
|  |  |
| the |  |
| ns with the Treasurer，Henry Tallma |  |
| 109 Monroe strect，（Lombard Block，）2d door west of the post office． |  |
|  |  |
| A Spiritualist＇s Convention is advertised to be held in St．Louis the 9 th of March．Mrs．Danlels and C．A．Haydeh are mentloned as the speakers． |  |
|  |  |
|  |  |
| Tlekets of admisslon，to two lectures，are \＄1．00． |  |
| We，are liformed that the spiritua）Louis know nothing of the Convention |  |
|  |  |
|  |  |
|  | Mr．Hayden requests us to say that he has nohought of speaking in St．Louls before May，and |
| thought of speaking in st．Louls before May，and |  |
|  |  |  |
|  |  |
|  | He ought to have it tied up－New Haven Iulladium． <br> Would the tylng up of Jefferson Davis＇throat |
|  |  |
|  |  |
|  | Would it in any way better the condlti country ？ |
|  |  |




had prepared her to nnticipato with earnest deefire her nev
birth，and she hailed with delifght overy change indicating ith
approch．
a limited exercise of the interior sight，but a rew hours
before her dissolution ohe was onabled to tohold with dise
tinct pess the blesed guardian groupt by whom the was sirn
rounded，who had cume to convey her from earth to heaven
The eight of thoose hearenly bands Alued her with Inexpreese
ibl joy，increasing her anxiety to depart．She callod the


strenth nearly gone，yet in thow of theese exaliting an
tieavenly scenes she conld exult with loud shouts of joy and
Her hands，feet and limb thene grew warmand and she remadined
entirely conscous，expresesing deep regret that she still
remainod in the body．About two hours before disollation
took place，she sank into a gentle elumber from awhich sh
only and
made here some weeks previous by a very dear apritt friend
that whilist she seat


promise and furnish this test，her departure would
occurred dad or tho sooner，
Her funeral was attended by the writer，in accordance with
：＂Death is swallowed up In victory．＂J．w．skaven．

## BUSINESS MATTERS

OUR Book Trase－－OOders by mail are filled on
as soon as they reach this office ，but it sometime happens that we may be out of some book ordered
replenished．this，that those ordering books may not
ve dsapappointed if they sometimes get a part of the
be disappointed if they sometimes get a part of the
order on one day and the reminder on another day
We intend to be prompt fin filling orders for the
paper and for books．If either should fail to come




much other very inserecting matter．
The following subjects are treated of in a mas
terly

## ．Astronomical Religion．

## The Creator and His Attributes Spiritit Its Origin and Destiny． Bin and Death．

Together with the outline of a plan for human
enterprise and an Autobio enirprise and an Autobiograpbical Introduction
with an Apendix containing the eaping and enti．
ments of many well－known Spiritualists and other This volume also contalns a fine steel engraving
likeness of the anthor，by Donelly
For sale nt the tilice of the Religio－PriLosophi－



call upon him at their carl
Chlcagot，Not． 17 ， 17 ， 186.5


every Friday and saturday．Terms for examination
82．The money should accompany orders．［15－tf






Mistakes Will Occur Occasionally we recelve letters of complaint，the
cause for whle cause for whly docs not always rest at our door，
will appear from the followlig：
vinow，Benton Co．，Iowa，Dec，31，1865．
 Some time after we recelved a letter of complaint
because the paperdid not reach Brother
a manly sprit hie explains the reason，as follows，in a second letter：$\quad$ Vintom，Feb．24， 1886.

 necessity of beling very partlcular about their letter
and thus avold delays，and above all，unpleasan feellinga．
CORAY，PENx．－The Fritens of Progress in Corry
have inaugurated a series of meetings to be held the frat Sunday in each month，for the coming year
vith lectures by the best speakers in the feld bours of meeting will be $101 / 2$＇clock A．M．，and 1 oclock $\mathbf{p}$ ．M．The place of meeting will be elther
the Bchool Bullding adjacent to the M．E．Chureh， Concord street，or one of the Hallis on Washlngton be made at the Union Hotel，Washlngton street．
Speakdrs engaged－for March and to fll all racan cles，Mr．L．C．Howe；for April，Hon．Warren Chase．
Arrangements are belng made with tre different Arrangements are being nade with the afrerent Convention in Corry，on the 24th，25th and $28 t h$ of August next．Persons wishlig further tiformation
may address W．H．Johinston，or OO．H．Fraser，Corry， may address W．
Erie County，Pe

NOTICE OF MEETINGS

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## SPEAKERS＇REGISTER．

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 Mre．E．K．Ladd，No． 179 Court street，Boaton，Mass，wil



















## 







COMMONICATIONS FBOM TAR INNER LIPR.


## Febroary 96 invocation.




 hooldotst nspipro every thought and illumininto our oever feel Thy prosence and may every child of
 onr fellow beings. May crect chlld d of sorow foel
that Thou art with him that thy 1 Ilthhth th power
 lore. Wo would ofier thanks for Thy presence in
the past, and praise for Try preacee otody, and
applre to know more of Thee tin the fiture.

## For mort wayman, of bupralo, N. Y. What time is it? [Quarter of $\theta$ p. . .].] Now if




 because I come here and take possession of this
voman that tit makes a woman of me. I only make



 Did you put it down in my letter that $I$ might
become a spiritualist if $I$ remained here long? [Yes.] an, strtike that out, and say that I cannot
beltere in Spirtualsm. I want it distinctly onder. stood that I do not beliere in It. I belicere that
Spiritualism would take sou right down where you
 to Spiritanalism at all. My folks wolld not read give them the best test in the world, and they wonld
not heed it if they thooght $I$ was a spiritualist, and that this was spiritualikm. That is how the case

stands. So I want that cut right square off to com. | mence with. |
| :--- |
| I understa | that you will send this letter to my folks, fi I do not say too mucc. $\mathbf{I}$ an moing to tell something about

my fickness, but in the frat place let me say that if Yon had kept the devills doctors away from mir
milght have had a chance of keeping right along
with the the way the doctors filled me up with thelr drogs
 to dive the drags out. I think if I I had not taken
their nostrums I I migt hare been here now. In the name of heaven and God,
take as much medicine as I did
 Other word that woold convey my Idea. You
know that eererybody has a perfect horror of the deril. I wish they hat dust ase great a bororo of
powders and pills and liquids that you measure out in a spoon. Now this roundabout talk I do not
Want put intomy letter. I wish all people would
mind their own busincss. Deril take the luck-it was my business to get tick; ; it was my folke' busi.


 conined to my room, but not to my bed. (II think
Jour tronble may have been paralyste, lumbago, or

 that I could do. I will come and manifest ayseelf to you again soon. I thall not say that I I mm per.-
fectly happy if I d did I shoold say that which is
 you to live a good long time, but $I$ shonuld ib con-
founded glad to have you here. If you do not live
 don't get any at all. I Ihere a sister who to slek,



 promised to come again.]

Prbriary 20.
Well, I am on are the samo note taker, but these are not the same you will keep still I whll flifame my terory. I Nownink
I commenced thy telling my folks that I was not setisfed with my treatment during my sickncass by
 exactily how I feel, but $I$ shall not say very much.
$I$ know what you want. You want my name, place of resldence, and my father's name. Now 1 am
not going to have you send this to him, for he is no


 You has mach to learn; that is all I will say sobot
him. I wish to speak particularly to my own dear
 ing patientily untu we can give you our messages.
Let me say tomy relatives that the laws mhlich
govera this mode of communtcating are almost unknown to me, yet I make use of them. In pro-
portion to the unfoldment of $m \mathrm{~m}$ mind am I happy.
 terror of death, and realize that happiness, pare and
good, can be obtained upon the plane where you now are. My affections are as strong and ardent as ever for you. Be kind to one another. Do all that
Ls in Your power For the happines of all. Please
send this to San Francisco, Cali, to my daughter, send
Laura Preston. My name is Ann Eliza Preston.

QUESTIONS AND ANSWERS.
Q. How do spirts employ their time in the spirit
A. They spend it inf inencing mediums and introtainments. Some are interested in one thing and
some In another. Their employments are as varions some tn another. Their employments are as yarions
as upon the material plane of iffe. spirits do not Lose their the materetinil the phane of ife. Q. 18 it only recently that yon have been enabled
oc communicate wth the children of earth? because the Ihhabitants o of earth are just teeginning
to comprenend and apprectate the fact of spirit intercourse.
Q. Dose what we see or herar whit on the earth
plane ever become so obliterated from the mind ns plane ever become so ointerated form the mina ns
to orender it impossible to revert to tit in spirit life? While remaning apon the material plane midd, but anfer entering upon the epiritual plane
everything, however minute, that you have taken cognizance of in the past, will stand out plaitioly. Nothing will be obiliterated so that you canpot
bring it to mind again. That which you now would nou will to recal, will then become a point to which in your existence. Thero is othing 1 lost in your
derelopment any more than there is in nature. Notting in your experience can be annibilated any -Q. Are you cognizant of what ts passing upon the A. I am cognizant only of that which I obserre
individually with my own soul, It would be im-
Q. Are you cognizant of that whlch affects your Particular rirends?
th. Not nlways. For instance, I have friendo on
that material plane e now whule I Imm here and Chis material plane ; onw wile 1 am here and have
possesion of this organism, you wonld not expect
me to become en rapport with them snimelently to me to become en rapport with them snmiflentily to
take cogazizance of what was tranasplring amongat
them? Q. Inasmuch as two bodeses cannot ocenpy the
same place at the same time, where is the spirit of
 You can take p pint of water, and add to ot pepper.
You kow by the taste that something has been
added yet the rolume has pot bea


 | wrapped in the arms of Morphens. Your spirt |
| :--- |
| would be right there. Do not think because you | do ont take cognizance of eversthing that your

spritit to not there while you slepp.
 wish my foiks wree here. It almays makes mof feel
bad to think about them. Ito not go to see them near
so bad. [Why does it make you feel so?] Because
hey cande


 When yon know that I am close to you, masbe
Sou will sec mo better. Ther aso gome verf good
foiks here, and thoy tell me to tell my foiks how bad

## 



CARRIE KENDALL, OF HARTPORD, CoNr
MY mother
Carreamed the the

 came and brought all these flowers. Whth me, and we put all those flowers apon you youn you dreamed 1 . Aunt Hattie said that
yourspritual eses had been opened you would have seen us, bot sou were sleepitg. We gave them to to
Sou in your sleep. I w wanted to tell you all the
time that you mas time that yon was not dreaming.
was ive years old, and 1 Ived in Hartford, Conn. my moth
 and bring fowers, mothe
my arms. By-by, lady.


Protracted MeetIng Conversions and Ps duced Through the Same Mental Law.

Having been, according to Ortbodory, called of
 successful In In getting people converted, and havisg
studied mesmerism and beco alsoa a vers yuccessful
 their enfects through the samm mentan liw.
The practice of holding' protracted meetings to
 of praser meetings to get the church zealously en.
gared in the work and then they must procure a
preacher who was enrnost and could send from the

 audience, the preacher w
mind with the belief-
1st. That he was a slinner.
da. That te was on the orod to hell.
Sd. That to repentance and faith in Josus ho could.
When the mind was suficiently impressod and alarmed by these points of falth, the subbect was
recad to ocme orruard and be prnyd for. Ance
praying and sioring, and pray pring agnain a while, the






 apon his subject, or subjects, and the prest
nix his mind atteotively
appon his audence.
 from their minds.
3. They mast
星

They must both have the fixed attention or
6. The subjects of both must be in a passire coon
ditio.
t. Both must become en rapport with therr sib:
8. The will of the magnetizer fows into the mind or his saject in sach a way that he can contron hy
mind and actlons, , and the will of the preachert tow he wishes. mind of his hearers and produces the effee 9. The magnetizer knows that Joung peopla ang
more easily pascchologized than old perrons, and tho preacher knows that
among yonng people.
10. The male gender is positive, the female negh
Uve; thererore the males do the hard Ightiog, and
te magnetize
 poscchologized than men, and the preacher know,
he gets more female converts than male. This sis som
une on used by clergymen that "the woman (alludiog to Eve) Was the first in transgression and is the firtt
out of ti.) Female mediums, psychologized by
pirts, are more spirts, are more numerous than male mediums, and
who does not know that fortune-tellers, following the same rule, are neariy all women?
As two or three good witnesses are enough to de-
cide any case, are not the ten points here made sul cient to show that the preacher and the mesme menta enawle the reader to understand how good
To enale
angels use goou proochers, as well as good mediums o exert a good influence among tho noonle. I ohal
give a few scraps from my own experience. When
I was a young man, I Derceived an internal, yet well understood whisper, saying, "you must preach."
As I was reluctant to obey, it slowly increased until
it became a presssure, as if I were a tight cask filled with a fermenting liquil. I yielded to this voice
and giving ont an appointment to preach, wrote
sermon and studied fit until it was thoronghly com
milted to memory. At the appointed time, I con menced rehearsing my discourse; but after proceed
ing seeveral minutes, suddensy I forgot every word
of it! It was brushed from my mind with the platity of a flash of lightning from the clouds.
tried to recal it to memory, but in vain. I was con.
ounded, and with shame sat down.
Subsequently 1 studied no sermons, but preached on the impulse of the moment as it came to me
When I arose to speak, I had very little idea 0
what I should say, and when I had done, retained slight memory only of what I had attered. Som times I was suffering severe pain, and once bad be
gun to shake with a heasy chill of ferer and agve
when I commenced speaking, but nether then, no in any other instance in all my preaching, did 1
eever think of pain or tilness while speaking. The
inflenee npone influence upon me Orthodoxy calls the spirit of th
Lord, but ten years ago, at a conference meeting Buffalo, when I relling of the influence I felt ; y
spoke, but said nothing
a stra a stranger who, in passing through the city, stepped
into the meeting, then arose in a trance, and point ing to me, exclaimed: " What that old, bald-heade over his head," and then he told how long she had
been in the sprit world. That showed me speaking medra under angel influence
in protracted meetings than it was with me, for was noted for getting people converted before proo
tracted mectings were thought of To make this
evident I will relate sereral Instances. In a new country, I went into an Infidel townshil Where no church or religious society of any order
existed, neither could missionaries get a sufficien number together to hold meetings. After visiting
them from house to house, they came together th hear me preach; and after tarrying with them ser subsequently informed that clergymen of varion
denominations bastened there to gather them int their folds. At various times, clergymen tried to
induce me to preach in their pulpits for them, by offering to raise me large sums of money; but as
had no family to support, and understood perfectly for their clerical designs were to obtain converin
offer. Thespe fuctse denominotions, I refused each that any sect was ready eceive converts made in this manner
surpassed by the power in protracted meetings, will say now that on one occasion when I had fin
ished my sermon, a woman rushed forward an seizing both of my hands, begged me to keep her
from falling into hell ; sud another time, when I was praying at a camp-meeting, my volce wa
drowned by a confused sound, and when $I$ opened ground,'and every preacher on the stand was lyip Subsequently when I studied and practiced mes glist, and that fact, with the angelic impuleo
felt when the bright spirit held her hands over mJ Angellic influence elucidates the call good and
zealous men feel they havo to preach the gospel, and as mesmerism shows a lawy through whith peo-
ple may be converted, when things can be produced
hrough natural law, it is not wise to call them ${ }^{\text {Chicago, February, }} 1866$.



| Extraordinary Physical Manifestation The Excltement sill Continues in WIImington, Del. |
| :---: |
|  |  |
|  |  |

Sloce my laet lettor to boo we have had another
cxiting time her, arrstag oat of the chalngon







 as they thought mighore sosch articleses of cloting

 the cabinet.taon thrown open whilst the thistru-


 Next securely fatctence in the bag and to the foor.

 udden opening of the doors, the medium was still an rigid search of her clothes was and person, when sumplthen


## the medium

 Illustady ind Wedodosday eveningsi thêe ectures aces, composed too of that portion of of aciectry harere being secured in the bag and to the foor as beforere.
Io the emal cabinet also, many new fatures were presented. The Dacks and palms of Miss Vanwie's
hands wrer painted red -but treet produced, drapery of dificetent kinind, hatit, or ladies examining her both before end after the
manifestations, nnd deelaring that bhe had nothing This closed the course-certainly one of the most but as a proposition tiad been made to have a benefft
for Miss Vantie, Dr. Fitzofiboon announced It Thursday, the 15th. The weather was exceessively manifestations excceeded anything, I consclentiously believe, ever before witnessed in any part of the
world. The monster cabinet presented most extra oridiary results. The Indian spirits danced, as they
sald, In "boots," and certainly the noise sonnded the platform, playing upon the instruments mean plaice. A sheet of zinc, covered with flour, had been
place upo theor in a corner, and on opening
the door and examining it found to be carefully y placed around the edge, and in
the flour were the footprints of an Indian child (easily recognized as such by the wide-spreading toes) abont
four or five years of age, and aleo of a white child prints were anterwards examined by most of the on this occasion, consisted of Dr. Harlan and Mr .
Allan Gawtliop, both gentlemen of the highest standin, and weik known in our community, whilst
the medium was still seured as unon former slons. The demonstrations in the small cabinot to beggar all description. the number of things shown at the cabinet counted ceventy-one I Among these were red, white and black hands-hands covered with blood, others a white and a black hand at the same time-three
white hands at once-three black hands at oncowo large and two small hadds at onco-ladie children's hande, chlldren's dreseses, headdresses bons of different colorse, singly and ind bancheses, scle bors, , crews, pencils, ctc.; and \&nally one of the
spirits materlalized a pen, and on presentlig It, aske for paper, a piece of which was handed into the
cabinet, and in few moments $i t$ was returned marked session of Mr. Taggart of this place, who handed up the paper,)
the committee.
nd earched Mise Vawies now entered the cabinet one before she entered it,) and so effectually that
 hem," $a$ statementent that ellcited a pood deal

The committee reported most satisfactorly, de
claring the whole series of manifestations from befinning to end, to be manfectly honest, aboov
suspicion of elther collusiop or trickery, by propoing a vote of thanks to Dr. Fitzyibbon
and Miss Vanwic for the great ecrvices they bad rendered, and the candld and falr opportunities they
had offered the public for an Impartial investlyetion in mind that these wonderfull manificsast lilons borne been given before an anblased and unprebudiced
committee to a large and highly respectable audland in cabinets constructed here in the clty of will. mington, Del., by a cabinetmaker of tho place, and
under mspection, and werc left open for punile er-
amioation to any one desirous of seeing them. The recults obtanined here are certninly amongst the

##  

## 

 of the doctrine of future endloss punilshment, must
have the effect to emanclpate many mind from
the an agonizing thraldom of tear and rright in whitec
a large portlon of the honect-minded, rellgious
world is habitually held by a designing or mistaken priesthood.
A fritend writes from Indian-" - your ' Blograpliy
of Satan' ought to be as widely circulated as poseslble; for surely no person can read the work and
not feel ashamed ever anter to open hls month agann not feel ashamed ever after to open his month again
for a hell or a devll, or future punishment. For
your striking quotations from history, and your powerfill logic have blown these superstitious no-
tions sky bigh. I was agreeaby disappolnted on tions sky high. I was agreeably disappolnted on
reanidgg the work to find it contained nearly three
times as much reading matter as I supposed when I










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| summit of the higbeliff, wherelts young are nestled free from danger. Thus wasit at home on the land in the water, or the air; a repulle, a fish, and a bird united. |
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DR. J. P. BRYANT,
HEALS THE SICK 183 Doarborn etroot, CEIGAGO, IL
 and as to coucd sotalow whist under water, theo sen to dovour them at
retirenc.
leisnre.
"This is the Plessossures, or suake-lizard. It
was a compound being. If to the body of a whale we Join the neck and tail of a serpent, and thio
paddes of a porpoise, we should have this reptlie.
A specimen in the British Museum is over twentyfopecteet in length. Its neck. was nore than one.
third the length of Its body. It supported a hcad
 bird in ins inguth. This is tie Pterodactyle, or
winged lizan, It puts one in mind of the ord
pletures of dragons, and is the nearest approach pletures of dragons, and is the nearest approach
nature has made to those fabled monstess.
"
 like those of the Ichthyosaurns: thelr long jaws
and short tecth belng similar. What makes it so
Intercsting is its wings, by which it could fly high in the air, with all the ease and fredom of a blrd,
"You hare seen bats, flying like sprites in the "You hare seen bats, filing like sprites in the
dusky air. Bats are romarkable for beeng the only
mammal that can fy. If you take the trouble to mammal that can fly. If you take the trouble to
catch one you will find its wings are quite different from those of birds. They are not covered with
feathers, nor hair even; but its fingers are greatly prolonged, and covered by a delicate membrane.
Thus a beautiful wing is formed. The Pterodactyle had wings similarly formed, only the membrane
was extended between its fore and hind extremiltes mas extended between its fore and hind extremitued,
thus making a muccti larger wing, and giving it a thus making a much larger wing, and giving it a
more evigoros flight.
"The Plestoancus lay in some warm, shaito bay, its body entirely covered by the water, and only it
nostrils Appearing abore the sonface, nostrils appearing abore the soyface. This Ptero-
dactile was a great fisher. He came flapping his enormous, wings over the dark waste, now and
then uttering a hoarse cry. He know not his danger until he came near enough for the waiting
Plesiosaurus to dart its long neck from the water and seize hold of his wing. Then, screaming and
struggling, he was dragged beneath the waves "There were ceteciosaurus, or whalelike liz-
ards, quite as large as the present whale. They were like the whale, except their heads, which closely resembled that of Ichthyosaurus. All these
marine or seassarius were flerce and voracions, indiscriminately devouring every kind of fish or lizard which was so unfortunate as to come tr therr
wìy. They did not spare even their own kindred. The Ichthyosaurus crushed the tony fishes of its age
with the greatest ease, and the hard shells of shell fish were easily broken. Its jaws were especially
constituted for powerful use, the boncs belng jointed so that when the jaws were brought together with
greatest force, they could not be broken. With clous of ant fish; and there were fishes like sharks
cher but covercd with large bony plates.
Theings. The Thaun no less replete with wonsidered by Conderfier
to be one of the most remarkable of its class. It
was perhaps the elargest reptile that ever existed, was perhaps the largest reptile that ever existed,
its length being from thirty to forty feet, and
exceedingly broad in proportion. Its head was short and roundish, with a horn on the nose, as yo
see here, like that with which the rhinoceros is armed. Its legs were like huge posts; even
thigh bones, which have been found perfectly preserved, being four feet eight inches in length,
twenty-five incles around its shaf, and around the Joint forty-two inches, or fourten, inches in diame.
ter. If we imagine this bone clothed with the ponderous muscles necessary to move and support
the huge body, and encased in a plated skin, we shall at once see how large it must have been. It
was well it fed on herbage, for it could not have "The Megalasauros or great saurian, and lizard fect or more in length. The They were, carnivorous-
that is , they fed on flesh! "The Labyrinthodon was, A mpnstrons frog, over beaches, in company, with hosts of large and indescribable birds. Letus imagine onrselves transported
to some high promontory, overlooking land and ocean, and that the saurian age epreads beneath ns.
The pleture I here. present you will' aselist your fancy. A dark ocean stretches away before us,
wild. and turbulent. The breath of the tempest mountain barricrs. Its wares never rest. They
have an Herculean task before them To them is
 coniligents orth as we now behold it. It it not sufth-
live on earld not
clently clently finghed. So the winds and waves grind
down the rocke to make a fertle sol.
"O group of debthyosaurus. They ares scolling their group richestory scais their home. How grandly
pres. The sore the waves! How strongly they
they ride ove the
beat baek the spray with their paddices. One dis. appears! A shark has selzed him, and drapke
him down. Now they rise, and enguge in a tere
strugglo for the mastery of the deep. The long Jaws of the Iehthyosaurus shut with a crash on the
shark, which vainly endeavors to cscape. Now
the fettered shark to plecees. The sea is stalned a
moment with blood, and the saurians slowly move over the apot, gnashing their teeth together, thelr
great red oyeg gleaming with anger "Inside the the bearing yonder are a a dozen or mor
Plesiosann. They cannot dwell in the rough sea They love the warm bays and steltered beaches.
"Just below nas crawling along the muddy hore,
is the Pterodactyle. Its wings are presed to lt sidees and as it wades through the poze one mig
ceadily $m$ mit readlly mlstake it for a turtle. It is searchtng aner
Aisbes lef by the tide. Now it reaches the water and half spreadiog tits Whnss, swling away as rapldy as a ish. Aht, wonderfur to behoid, it rises into
air and like a huge null, , appsists eormous ings an
screams over the waste, at lensth allighting on th



## marshes, nud tho Iguanodon browsed nmld the herbage. We cankearthe comlog of tho Iguanodon at a great distantes. How ho crasthes through the

to fall against them. Just ns ho comemes out of the
wood into that open spot, he meets a Mogalosaurus
that has been awalting him. They at once engago
In deadly conflict. Tho Igoanodon endeavora to
tear his antagonist with hls hom; ;'but the strong
and scaly hido of the lutter is impenctrable, and ho fastens his sharp and hooked teeth into the neck of The ear is denfened by thentr horrid screams ; they
crush the they crush the thicket into which they plunge in thel
struggle for Iffo. Slowly the Megalosaurus galns
the the mastery. His.teth plerce the rough ekln and
reveal the arteries of his victim. Eagerly he drinks the blood as it fows from the dyling, though
still struggling prey! "Such was the appearance of the earth during mals."" "How really should ulke to see the reallty o I could have llved then."
"What for"" asked Mary; "Im sure I should not. You'd be gobbled up hy some of those saurian
before you had lived a day. If you took a sall, great Ichthyosaurus might swallow you, boat and all,
and if you escaped, a Pterodactyle might take a to carry you home for his brood's dInner.' On land real fight, such as uncle has described, ,would
frighten me out of my "Neverthcolces, I hold to my wish,", replled Ivee
I think it would be worth a lifetime just to soe ft "Mary is right, chilldren, the earth was not pre pared for man at that stage. He could not have
lived on it even for a short time. There was grain or vegetables sultable for food for man, an
he would have been obllged to ssastaln llfe on the flesh of the ficree saurians, which he would have foun
dificult, if not impossible to destroy difflcult, if not impossible to destroy, An unarme
man would not meet with much success in attackin any of these beings I have described."

He could shoot them
You must remember
-"You must remember that man is first a savage
his only weapons are the bow and arrow, and spear his only weapons are the bow and arrow, and spea.
What yould these arall? Man could not dwell o earth then. He came in due season, and at prope
time, when the carth was ready to receive him." The Chicago Board of Trade lately adopted
 Daniel Defoe was an hostler, and son of a butcher

$\mathbf{N}_{\mathbf{E}} \mathbf{W} \mathbf{B}_{\mathbf{R}} \mathbf{I}^{\mathbf{K}} \mathbf{M}_{\mathbf{A}} \mathbf{C}_{\mathbf{H}} \mathbf{I}_{\mathbf{N}} \mathbf{E}$,

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