

VOI. XXII
the true spiritualist.

|  |  |
| :---: | :---: |
| been led to regard nature (i.e. life) through science, as they would a mathematical problem, as they would conform to geomet- |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| ed no sustenance to the spiritit |  |
|  |  |
| phy presents appalling barriers, and has'a tendency to create scoffers and unbelievers |  |
|  |  |
| having no especial object in life to sustain |  |
|  |  |
|  |  |
|  |  |
|  | phy without any spiritual nature behind it |
| , whille that which does not appeal to |  |
|  |  |
|  |  |
|  |  |
| vidual splritual nature, might as |  |
|  |  |

The philosophy of Spiritualism reaches
arbitrary science, rejecting alike the creed
but
buat spiariding the form, reveealing the fact
thrmanent is not beyond the
grasp of man, and that its laws are funda-
mental, underylyng all laws of the universe.
a gradual line of Spiriti-lity has been unveil
ion, science, لiterature, poesg, history, etc,
and revealing the requirements or man's
spirituakesture, to the end that philosophy and religion combined may appeal to the
thoughts and intution of mankind and break asunder the outward barriers, show
ing to every person the seif within; for this

 the physical fabric man imperfectly repre-
sents the laws of nature, and science loud in her declarations, fives to each human
being in the coming time more loty and béautiful proportions, more perfect sym-
metry, and far greater magnitude of com-
purely a physical sense, may it not also be
true in a spiritual sense?
The grow th of the human spirit beyond ine more and more the perfect expression
intended for its existence here. The Spiritualist proper, in contradistinction to other
religionists, believes in a future state of relipionists, believes in a future state of
existence and in the possible inter-com munion of spirits with the mundane world But aif this belier implies is scarcely com-
prehented in its alphabet yet., and no man ear say, "1 am a Spiritualist","unless he 1 sa that are, , as yet, concealed from the compre
hension of main by material barriers. It is hensfon of man by material barriers. It is
true that one step has been taken, one barrier of time and seinse' has burst and the mind is perfeetly conscious oy an existence world is of unfpricedentef importance, and sclence with alt her boasted clalms has never revealed anything of, half so much value, and failing to discover anything half
so tmportant, she boasts of what she has so important, she boasts of what she ha
done instead of giving credit to that other something which has revealed Ttseif in the world.
We say that a knowledge of life beyond
death is one of the most important-findeed death is one of the most important-_-indeed
is the most important fact of human existis he here, since eft forms the basis of a line ence life and kiff wledge which you are to persue on earth. If your energies are concen. trated on the narrow compass of matefial law, then the basis of human knowledge
must be the low line of matter. You must must be the low line of matter. You must
comminence at the lowest ebb of thought. commence at the lowest ebo of thought.
You quist descend to the molscule and atYou pust descend to the molcula
om. You must exist side by blie with those iow orders of existence, from which, as by
evolutlon, you have sprung. If matter contalins the germ and the ultimate, and science is found to be corroot in this, then ally your study mast be preaicated upon that, that the fow years of human ilfeys almost as
nothing compared with an eternity of non nothing gompared with an eternity of non-
existence and the value of that to the world is only what you may leave behind in your experience with humanity, while the rest
is blotted out or absorbed in the great prois blotted out or absorbed in the great protophasm of natura
On the other hand, if you take the higher hne of theology. you still need to briage the the future-the wold, the chasm, whichre quires miraces to fill up, and whlch mira de, Witho

IS THERE A CONFLICT
DARWINISM AND SPIRITUALISM

## 

Our worthy brother. J. M. Peebles, predicates a con-
ict between Darwinism and spiritualisum. Deos this


 thesjis or proposition, hypothesis or theorem, misunderfold will tnyariably arise:
 but one end in velew,- the exposition and eluctation
of truth. To me, principles are verything; personal
ite when contrasted therewith or opposed thereto ities, when contrasted therewith or opposed thereto,
nothing wwill atigorously and deterninedty attack
error heid by father or mother, wife or child, bosom friend or intimate acquaintance, as if heid by total
tranger or deadliest foe. Trutrs the one thing paraothers! When we address ourselvee either to the disnature,
should be porsonal par preasilecte, throwi entirely asidide, and
the teaching of onilightened rasonon as borne out by
te nature's unering laws, should be
and discriminatingly followed, irr
views thereon of both triend and foe
Itrust, therefore, that however forcibly 1 may com-
bat the opinions and theories or Brothe Peeblos. he
will bear in mind that it is done in perfect ove nd
and
 izeca and however extensive may be gir differences on
the subject in question, feel
sasured that hef rriend-
ship existent between us for years will nōt, in any ship existent between 1s, \&or years will not, in any
manner, bet yiperiled, nor the esteem in which I have
eveineld him on this his devotion to truth, coupled with his genial. grdent, sympathetic nature,
pairen.

apparent on every hand, that all things in nature are
variously noted upon and moodifed, as to their forms
and functions, by their environnentso and functions, by their environments-surrounding eir
cumstances, as well as
by their $o w n$
internal and in in rinsic conditions; in fact, In Spirtualism, we know
"conditlons ${ }^{\text {are }}$ ever paramount. The infueines or climate and soll, the variation and modification of ex isting species of animal and regetal life, are univer.
sally admitted, whille their multipitication in numbers saply ydamitee, wid
or retardation in growth, consequent upon the extent and character of the enemied by Which they are war
rounded. or to whose ravagee they are llable, will be
disputed by none These generally rounded or none These generally arcepted truths,
disputed by
patent to the feebleat obseryer. constitute the basis of Darwinism -natural selection, the princ ciple beeing go
extended and amplifed as to embrace the whole domain of organic development.
What is the one basse, fundamental princlple of the
Splitual Piniosophy? Clearifythis) Eternal Progrees Ion of Mind and Matter,--progress unversal, from
haotic nebule to consectus selp-poised human indigrowth. Spiritualism teaches constant development
in nature, from lower to higher conditions of existence
 phe generally?
 vocates, art steadily advancing, as wein among the
nassesof the people ns in scentifitananditerary circles
hrough the ever widening growth of Darwinism and Evolution:- Wherein then consist the contilet
between their vitalizing principle, is the same, both alike de
struutive of supernatralism and miracle both enlarg tur the scope and spher
ture, uemonstrating her s

But, as yet, an examination of the precise signifcea
tion of our second term, Spiritualism, has not beeen applicaliesimply to to belief in in the communicication of
spirits with mortals, has nothing in its essence, elthe for or agannst Darwinism. Thie believers in specia of spirit intercourse, -that fact, in itself, throwing not
the least light upon the origin of either man or the lower forms of nature; but is this detinition of Spirit
ualism the true one? To my mind it is not netther ts it, taken in this sense by bro. sperit-worle and this,
communication between the
there must be something communicated, and the character, scope, and tendency of the subject-matter
Impartef from the ange-world is as integral part of
Spiritual ism ns the mere fact of communicatifn. Still farther, the nature, tendency, and scope of the
revelations vouchsafed to earth from the deizizens of the spirit-country being considered, there will necessa
rily arise therefrom a.system of philosophy -a code of prinipiples based upon the mode of communication, the
nature of the communications given,and the information herein copnained relative to the state of being in which course between the two conditions of life, and the ob-
ject and nature of the material universe in connection with the spiritual. The system of philisosophy upreared
hirough ppirit tatercourse constitutes the essence of Spiritualism per se, and the term Spiritualism is is herein scal priniciples underiying mind and matter in the material and spirttual worlds. This phllosophy, we
have seen, is largely founded upon the revealmenta given us from firior plane of existence to us still in
occupying a superior plat habitants op a physical planet, with farger experience
and keener and deeper insight into the arcana of Nature, are, per consequence, enabled to give us mucb
valuable information relative to nature's Peebles will not deny that the revelations and teach-
ings from supernal circles and spheres form the basis of the Spiritual Philosouhy-sipiritualism Such being
the case, let us see what the spiritual Fhilosophyy has givfot to the world on the subject of Darwinism, as
thid mean, wean clearly determine whether there be
that wirrepresesible contlict" between Darwinism and spirituallsm © which Brother Peebles speaks.

## Nualism made to advent phenomenally int

 Spiritualism made its advent phenomenally into thisworld March 31. , ist, but provious to that date, its
forerunner--its John the Baptist-had appeared and prepared the way for its reception, in the perion of An
drew Jackson Davis. In 1847 was pubbishbed "Nature"
 conscious trance. The knowledgo contained in this
book purported to have bean derived from the sphere of wisdom in the spirit-world, Mr. Davis' mind, while
in its exalted conditlon.consequent upon his's magnetization into the unconsclous traine, being receptive to the
fruths of that sphere, which flowed, as it were, from the spirt-warld Into his susceptive mentality, Since
the advent of Spritualism with its host of trance medil
 through his medial qualities, making him thereby
merely with mankind. This, however, Mr. Davis stanuously
denies, stating that the knowledge imparted to the Woild in his various books is obtained through clair
 are material in the ordinary conditlon. In elther case the writings of Mr. Davis must be, and Wrie, regardice Whether derived through
The work alluaded to above, "Nature's Divine Reve lations, contains a detailed statement. of the evolution f the material universe, orom, the central. sun up th
the cometary sixth circle of sunis, with a a leguthy nar rative of the evolution of our earth up to the period of recorded histpry, including an account of the introduc ton of minierals, plants, animals, and men theroon. 1 lathly and unequivocally, teaches the derivation

 ner
 winian and Spiritullism1.
mRS. HOLLIS AND OTHER MEDIUMS.
MR. EDiron:-In a short visit to your city lately,























 sition they would at once engage the symonathy po
conflence of the investigators, and neither looe thei
col











## Christ's teachings yerified.

## Brother Arrayed Against Brother."



letter from J. wildiam fletcher, lon-
EDrron Jovansut:- - am favored with seeing your



























Wries people learn to live a true life phys-
ically, mentally and morally. stifining an
even balance between the earthly and the even balance between the earthly and the
spiritua, thino soul will not be so weighted
down by a gross body, but will take its de pairture sweetly, and without astruggle, in
to higher ufe, $-E$. $D$ : $B a b \delta b t h$.

THE higheat mounted mind
Still sees the sacred morning spread.
The silent summmits overhegl.
Mas is poor Let him toil and moil every
 water for hin thirst, and air for his lung;
alt else he must wrest from heer, with the
strong arm or quick brain.-W. D. Gunning. When the fish swims out of the water,
When the burd soars out of the blue, Mar's thoughts may transcend man's know
And your God be no reflex of you.
Priesto pale. with sigits, in Chriths nam

SOUL AND BODY;


|  | \$5tos20 <br> astrotegis |
| :---: | :---: |
|  | ASTHROLOGY. Frof, Lister, Astrologer, sos, w, asat. mix. |
| terer fonlere omi mige | 5\% |
|  | ПROPSY |

ANCIENT NEX WORSHIP.






| THE APOCRYPHAL <br> NEW TESTAME |  |
| :---: | :---: |
|  |  |


CHiSTLANTY ON CIVILZATION

THE/SCIENCE-OFEVIL:
FIRST PRINCIPLES Of human agtion.


ORGANIZE! ORGANIZE!

 By B. f. प्रDERWOOp.

| KEVENHOUR Syatem of Grammai: ni Paor D ! Howe. |
| :---: |
|  <br>  |
|  |
| THE VOICNAS. |
| тогитоеа |
|  |
| complete in ose folut |
| Hatuatue |
|  |
| CHRISTILSITY MÁTERLA |
| By. B. f. Uxderwood. |
|  |
| , |
|  |
|  |

PROOF PALPABLE

## IMMORTALITY

 By kPEs SACEET.
$\qquad$

ARTIFICLAL SOMNAMBULLSM,
MESMERISM,
Animal Magnetism,
$\qquad$

## 

RATES (IF ADVERTISING.



## Agal/ typo mosaures fourtoen lines to the fineh. Minfon type mesures ten lines to the thich.

Minion type messares ten lines to the finch.
triverua of pasment, atrictly, cean in sadvises,


## dgents 据anted.

## atiscellancous



+
Madame FOX'N
CRET SKIRT SUPPORTER
Creanes is Popularity

- $=1$.

H2 Ma..
 Difuilililis Appliancos for all kinds
of Doformition. Artificial Limbs, Truapos, Crutchos,
Elastio Stockings, Shoulder Bracog and Battorioc.
SHARP \& SMITH,
100 RANDOLPH BT., OHICAGO.


2
THE WORJ, D'S SAGES,
Rifldels, and Thinkers.



THE BIOGRAPHYOF

## SATAN

 DEVILAND HisFIERY DOMINIONS,


| Capt. H. II. Brown spoke at Allegan, July 20th; will speak at Plainwell, August 5th; at a grove-meeting at Saranac, August rith and 12th; at a grove-meeting at 'Schoolcraft, Aug. 25th and 26th. |
| :---: |


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



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


| $\mathrm{s}_{\text {plititanlites. Thke Fotice }}$ <br> When ribting the elly sou ran fnat a comforia <br>  <br>  A. Y. Mavsfigle Tem Mrniex-angwern Sixth ave, New York. Teratat ts. and foir 3 cent thamp. Reotren tocn Lritise velloted |
| :---: |
|  |  |



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


| Tink purity and perfect comblination of. Dr Price'sCream Baking Pow der, enables it to render all articles easy of digestlon. <br> Srexce's Positive asi Neostive Powbens, so widely advertised atal used for many years, may be had at the office of thls paper. Prise 8100 per famillar with their merita. |
| :---: |
|  |  |



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

zew sadvertisturnts.

DOCTORS辣:
 Paris, Vienna, Santiago, PHILADELPHIA, 1876. Froootuanoubimiano osan . \$100 5in MASOM HAMLINOROMCOO.

The "Chicago Progressive Lyceum,

# Wrewos wew $\$ 85$ <br> W oif 

Wン, 2x: =

## 

| Belvidere Seminary. |  |
| :---: | :---: |
|  |  |


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

Patent Parlor Elevators.
 zaw wix way

## TO ALL WHOM IT

 MAY CONCERN.

Penn Medical University.


Psychological Practice of

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



LIST OF BOOKS Ron nalw ny tan
RELIGIO-PHILOSOPHICAL PUBISHING HOUSE


## 



## 

 Fowith indie

##  <br>              


 The Golden Melodies. Words and Music Lyceums, ctrcles








| CAPT. H. H. \&FANNIE M. BROWN Paychometrists and Clairvoyant \Physicians. |
| :---: |
|  |
| 兂 |
|  |
|  |  |
|  |

MEDICAL STUDENTS Wil find at BENNETT MEDICAL
COLLEGE a fner buthling, better ac-
commodations, larger for commodations, larger faculty, tonger
session and lower fees than elsewhere in the Northivest. Wintor Sessaton be-
gins October Ist and continues twenty weeks. open to both sexes. For an-
and nouncement mdiress Prof. MILTO JAY, M, D., 511 State St., Cheago, III,

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

Ayer's Sarsaparilla Por Purifying the Blood.



Works of M. B. Crayen.


EOPP'S
EasyCalculator



Prof. W: Denton's Works.


Why I was excommunicateo:

| First Prenbytorian Cburch of Minneapolik, Mins. Hy I'ruf, H. HiAHNARD. <br>  |
| :---: |
|  |  |

NATURE'S LAWS IN HUMAN LIFE:
An Exposition of Spiritualism.


|  |
| :---: |



| Price, paper favers, as cepte. <br>  |
| :---: |
|  |  |



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



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

## THE PLANCHETTE



THE MAGNETIC TREATAEAET,



- FABCLOON TEADBEMCY




BHAGAVAD-GÍTÁ

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

NNwR

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

THE MYSTERY


Earth-LifeasdSpirit-Life arr. david duaum,


 WORLDS WITHIN WORLDS. WONDERFUL DISCOVERIES IN ASTRONOMY The Sun and stars Inpabited.



## ARE YOU GOING TO PAINT <br> CHEMICAL PAINT,





