# heLlio <br> I PHILOSOPHICALNA. PHILOSOPACATE  mintex 



VOI, XXIII. the rositum.

Praportant questions Answered by the Co Grow' Hall, Chiego, Octionstio

ANSGEER:-This corlaingy cannot be call-
Ang anestion. The God of each nation ed a new question. The God of each nation
or class of worshipers is the highest imaige of their religious conception. The God of each individual is the highest -
of that individuals goodiness. The Gods representing anger, hatred, revenge, or cim-
perfections of any kind, were the result of perfections of any kind, were the result of human imperfections which ezch deity rep-
resented. The Infinite spirit of the uniresented. The Infinite spirit of the im-
verzi is Spirit; the God least like the im-
perfections of humanity, while even the verse is spirit; the Goain, while even the
perfections of numanity, when
hifier and jdeal of man, is simply, an ap-
proacli to the real God. Whatever the proach to the real God. Whatever the
souls aspirations may be, the Infinite can sours aspirations may be, the Infmite can
only be comprehended in quality, but not
in quantity or infinitude. The perfection in quantity or infinitude. The perfection
belonging to the Spirit of God is in quality, the perfections of the soul in it its highest
vosible state of developnient; having that passible state of development; having that
quaitity defned in the mind, you have, then, guaity deined in the mind, you have, then,
the qualityof the Insinito buti incapable,
or from selfishness, or narrowness of education, to comprehend that degree of pertec. tion, you ean have no higher knowlefge of
God than that represented in the highest being of your devotion. By thus elevating
man, angel or archangel, Fou still fall into an error of worshiping a being instead of the Fifinite.
John, upon the Isle of Pamos, rould
have worshipet the angel who revealed the wonders of the apocilypse; not having conceired of any higher being than the one Who revealed the prophecies to him, he falls
into the errior of worshiping him instead int the errior of worshiping him instead
of the Infinite Spinit. The angel, however, of the Ininite spint, The angel, however,
forbade him, sayin, worshy, God," but
says Jesug, when one asked "Good master, says Jesus, when one asked, "Good master,
what shall I do to be gaved ?", replied, "Why callest thou me good? There'ts but one
good, and thet.is Goi." He also enjoined upon his disciples to be perfect, evenas our
Frather in heaven is perfect, showing he Father in heaven is perfecti, showing he
recognized the quality of the Infinite in the finite soul, but not its infinitude. Those
who seek to find Deity in the externgl universe, as many do on our earth, not finding - bim, conclude that there is no Goi. Again,
beeause Deityis not subject to unfold tothe beapuse Deityis not subject to unfold to the
introspection of man; beeause he will not be measured; because in the crucible of the chemist no spirit is found; beeanse in geology aipd astronomy there is no phase of
Deity separating itself out for the inspecclares that there is no Godt If in ance the
 sented in the whole) the pivine Spritit
would not be Deity. Spirit is only .would not be Deity. Spirit is only discerned
by spiritual methods. Those spiritiaal meth all science, but are not revealed through the scientific process. The method of re-
vealing Deity is first through the laws of the universe, which express all intelligenee, systematic orrder, harmony, and therefore
by that intelligence, order mand harmony, you discern there is a sourceof law; because
thoses laws perforin the usual office of laws thos' laws perfortin the usual office of laws
in the universe, there is no evidence of inin the universe, there is no evidence of in-
telligence visible in the universe other tellgn throughlaws, and as law is the result of
intelligence, that must intelligence, that must be its source, There
are those in material science who are bold enough to dechare that they vecognize no necessity for deity; necessaty or not, no verse without the source of intertigence, and whatsoever science may choose to call
thatsource, it is none the less intelligence, thatsource it is none the less intelligence,
Fhiof proceseds from spirit, Spintitcan have Fhioh proceeds rrom spirit, spicitcan have
but one original substance, i, e. spitit.
There is no neoematy for crying out against Thiere is no neoewity for crying out against
manifeetations which may not be proven by the methodx of molence, because those methody have itailed to recognize them; the ple wtth. It incepabio of doing so, why, it is powable to let it atone; Dut humanity omin anderstand thirongh the spiritand those methods rovealed in time past, presented by
spirit process i and if the spirtugl prest spirit procest and if the spiritual process
be ditifinet rom the scientific one, neverbe dibtinot trom the scientific one, never-

the Materialist to recognize that there is
something onder something ander the sun not included in
materiailsm. Goid, therefore, is the pervail ing spicito of tue universe, (haspiring and luw logos) acts, wherever organized bodies are found, wherevers system or arrangement
exists,' Wherevere spirit expresses itself in
 sublime ecompletion, of the universe, the
unity of the entire fabric ingpirit, is Deity, While those portions represented in differ-
ent grades of life are neither tatan fore
 all the time in the Inifinite just as they have ineretorex. "t

Our conception, therefore, is that through on earth, whether in the form of prophet or seer, spiritual discernment, or by these | possegsing spiritual gitts, the spirito of man |
| :--- |
| expresses 5 ts perfection, or portion of its | perfection ; through suach

angeli purfection is made more manifest spiritually, and throught the culmination of sipir
itual gifts in the Messiahs of the world, the purfections, the adaptataions and ponsibiliof perfection in the quality of the spirit, white angeli and a archangels in their own
places typefy the highest of spiritual truth in their existene. But altopether the
 infinite inteligence of the universe. We We
are aware that were weto expend as much
 prehenasion of the indiflaualit but comprev.
hension varies in degree of rearfection hension varies. in degree of perfection;
those whlo pereive spritit have no. need of explanation; those who don't, oolld not uni-questros-
Axswer:-The Gis mone tiat most people Yorship instead of the true God. If a can-
didate for the presidency or fice, we would be expected to define our views on this subject. As it is, we see no especial need of any haman being asking
us that question, since among all nations us that question, since among all nations
mones is an enutralent for money is an equivalent for. पदaluation, and
represents whatever standard of value is
 is gold, therefore gold is money; if the standard of valuation be not gold, it is
whatever standard may be sadopted in its place by the inauguration of $a$ pearticular individual who issues hisoown drafts, or imaginiry corporation who represent their
own flims ideas of mineney, But the time alent to $h u m$ be tanivsion or equivalent of human ideness. eviesino - Hithe soul had no begining did it

Answwer:-As we have previousisy many times explained this question, we only give
a hrief repponse. It there is individuality
 always, or there would cease tobe individau-
ality when the body of man ceases to exief The ultimates llobule of water does not lose Is individuality in the oceau. It is just as
mueh an individual duron there muen an indilaual drop there as when
nesting oin the rose leat The individual atom does not gain or lose any indivuduality by association with other atoms.' The atom
in its
nutimate is the in itst altimate is the same wherever you
find it. The soul of man, if an individuality, is an ultimate entity and has existed as an ultimate entity always.
The individuaialit expresesed here in hivman formim may not be fully adequate as an
expression of the individusulity of the saul, we hope it is not, siive in most instancess, it is a very imperfect. expression and it is not the kind of individuality that one could
wisl to carry, with him through all eternity. wish to carry with him through al1 eternity.
 terial subetance-that glimmering of the past and duture eternity. The stage of being which is now here, if it be tit tranisitory
stage, must express the preceding as well stage, must express the preeding as well as
sulsequent individality. Therefore, man is not to be massured by the external Atanaard of outward life, but by the stage of pitritual growth, which represents perfection or it impe
stance.

You cannot recellect the nadvidual stages
preceding life, yet that is no evidence
that you have not previously existed. You
do not reoollect wiat trangnized when
 a kind of growth, therefore vut might, the Materiaisist dees, doubt the future, yon only yudge tit by the einst of communi-
cation, and through that eonaluet that the

ond | soul in |
| :--- |
| ninite |
| nin |

The sour exists hereafter ina staye of life aspecially adapted to it, You begin lifo
there where you left it off here Y Yin ha here where anterior life left yon. You lcrow
that all do same point
 encee you pass through stage after stange
bat do not tose the entity of tut soul in its originat essenee.
 study any primary boalt ond this person to study any primary boot on optitis or ligh
sinee the moon's aviation in size depends on it position with reference to the refrac-
tion of tue rays of light by the earth's


 Oexsyrox:-We don't see anytung so
very miraculous in this. Poeple who do belong to a caureh, do not alwayg receive
happiness and confort evizz dw. The church that exprosese the thie sprititial
worship, is within the individual, the king dom of heaven which hie seeks when he prays and peruses the reeords of time past
-if he have that kinglom of heaven vithin him, the chureh will not aid him-he
 Answrn:-Spirits in their own stases of existennee, separate from haman needs, but
free to neediof time, indeede it wit mot antan, havesity no
spirit to measure time. spirit to measire time. Ỳu have only to
be absorbed in a book, or, perhaps, dream ne absorbed in a hook, ori, perraps, dream-
ing some day-dream of existence to know how fetterless the spirit is; rather may it be possible that your knowled ge may be
awakened to a conscionsness of time by
 omers who would not notet the passage of time until the suniight east upon the pal-
ing star, reminds them of teing cold and hungry; we have known of artistst to be absorbsd in some especial theme, and only
awaken to conseiousness the compliance with the earnest wish of friends, and partake of nourishment. We have knowi of human beings without any especial : tim or
objeet; to dream away a. large portion of onject, which by their trieng minght be
thiought could be better expeaded in aetive touty this proves that the spiritit is prone tonegleet the observance of external time.
Spirits tiave adequate means of ascertain. sinits have adequate means of ascertain-
ing time, and kepping punctually their ap. ing time and keeping punctualy their ap

pointments with mortals. This is pureity an | intilleetraal proeesss and not by nature the |
| :--- |
| promptiai of the spirit. The imim in doig | prompting of the spirit. THe Aimi in olding

this, isto do something in connection with those still linked to time. While the spirits may take notice of the revolution of the planets may oven caleculate timese and dire
tance, $-i t i$ is by intellectual proeessese, and by laws which you do not employ and of of which of determining time on earth, is through earthly channells "Spirits always take cognizance of it in qppointments to meet with you. In spirithife there is no neecessity for
this. We live in thought, not in the hours of day. Our deeds maxk the epocihs of our
 Ausswei:-We might possibly ask the and what by Thitidelity, stince some portion
 or time past some portion ot indienty, is
Christian compared with theological liogmas. You will perceive that Chriatienity per so is typycal of Christ Corritianity, as
taught, is the doctrine of achoots. All of
 generation and century of time, he many
names, is recelved in the worla. Voiney

Voltaire, Thomas Paine, accoriang to Uni-
tarian and Univerasalist sebools of the tarian and Universalist sehools of thought
might te ealled Ccristions Acording to
 Covenautera, and Puritas
deserving to be put to death
Bloolsified and
name of Curistianitiy, 榇 the reat reat-indedelity of the wold. Under these eireuinistanites we shail cleimim that releess from bondage, to the true spirituality of man, but rathier in teeping with it; your pasversion of any
ruth, is not therefore trats itself, but only shadov to present to human minds.
Under these e circumstances the perormar
tion arisisn from the corrution of the
Pomish Clumat in ret it consttrutes ono stept toward freeiomiom under these cireumstances the teacechings of
Volney and Voltaive are the reaction of

 in Northern Europe and from schools of
thooght in Germant, riponeí, and a rease tion of the esverity of thine frint Prot testant of Renan in France, Colenso in Exglana,
 thantion of those Eevere sehots of thioughe
that pervert the tenchingso of Curist. The nudeeitity of modern times commenees with
sueh minds as Thomas Raine, Benjuntin



 dogma, but not to truth, while arecogntion is in out opinion she eorrect Christian re igion.
Qumsmu
Qursmon:-Woman- rie realation to education Axswer:-It is only turee or four Suni-
days ago that this question was also aniswored; it is, however, thisis time presented n didiferent shape. In time past woman's
sphere was one of subjection; material sei vice and almost of flavery; as it is now in a larger portion of the East. But there have
been periods of time, when woman individ. ually or collectively, has risen to places of emininence, just in proportion as the hicher
arts preponderating influence in in the nation. Among the Hebrews, women were echosen
 todisisecrn spiritigs, although in temple and
olace of public workhip, they were allowet no prominent place. Amongip, they were greeians nad Romans in the height of their power.
voman took important parts and to suct an extent, that on the rise of intellect to power, it perverted the most sacred altars, subverted all laws, owing to the faet that no adequate epirituality or moral foree was
there to keep in place any yspecial ministry In Grecian temples, women were ehosen as oracles, and, in fact, jarge portions of the time enfrom, ing many forices ort trist. so among those of the Pauline shool (he hav-
ting hoen a Hebrew) there were causes of

 woman appeared in public, and beeause the laws were such that they' could not appear | in thosed days pithout reproach. In the earts |
| :--- |
| and public teaching, women have shown | and pubie teaching women . .ave shiowi

their especial adaptation to work, and public sentiment yielids to thie advanceed thought in the present day. As teacher, woman is
deetinge to fill that place whether recognizdestined to nilithat place whether recogniz-
ed or not: she is emphaticall the teacher of her childreñ, whether the ofice be fis ceined as one of public oapacity or not, The children are molded and governet morally oy the induence of tha mother. The custom
of society and lawi of nature neeesitates of soclety, and laws of nature neecesitatee
this, and as certain is it that the mother shall show her ad adptation to, and knowledge of the nature of enildren-otherivise doubtiloss would not have been chosen to be mother. Woman can, as shown in thousana,
of casee, be entrusted with the edication of the young outside of the home circle. While her labors are not recognized ais equal in money valuation, they are necessarily equal dren.
Doubtless the time is coming when an waual recogitition of tabor with thato of man,
ess the time is coming when for any equial ward, she wil reecive an equivaleat oo re
ward ;o you not tes that women share

 serving elemient of society" Io not the
same egement in the setool-roon, in the Wurch aud higher branehes of leanning mian in pollties in its presente state. Hope
that you desire that she shailinitroduce into hie present poilitieal condition, something





One vole alone thers seemad to be;


oo tile the wollas tuat Sut something brizhter, moro sifise


 And All my soini, with joy did more,




 Thate ersessad seaming tlone frome earth Through death into that reatim ot sua
 As quick as thought my ligat eanoe
plied downwarid to the earth a $\frac{\text { That tangel tonching those } 1 \text { know, }}{1 \text { bore thount from this world of pata }}$ Unto pipace in that far heaven,
And to and fro vith tears and dights,
The ruituge of your motal
death, passed and bore them to the stie The planet anted with eilidiren's spuls

 And teese unito orttrene they quing There is on ourovo for thi henert, If fe trom mourratil weayd deaprt,
Aad heed no more the doubt and pain




And der IILe's. Maters, fbadome
 Whenereer pustiog from your midest


 Tra rather have one folce like thitirg
To meet me on that kolde atrand




IS THEREACONFLICT
DARWINISM AND SPIRITUALISM?

Prot. Bischafr, an anti-Darwinian, tells ns that the

 resent. come very clofe to one another
Gratiolet (quuted 0 P Peeliles in lis


 lanily Dy Eeker, have deenonstrated that Gratiolet was
in error, and that the order of appearane: of the sulei

 factimpanzeeq, or
finte oxder as a man










## 

Tution of man from ap-tike ancestors, from which





Oie of the most convineing proofs of tie origin of







 and fossils were speciaily created by
they were found in the earth's erust
mentary forms in his pamphlet, thouzh he didid refe to rudimentary structures of onute a odifh herent charace-ter,-,the converse (foto to speak), of those iust indicated.
Hygher animals, we pereeive, have eertain forims and

 the ting of the ishc are prophetical of the tegg of the
reptile and the wings of the bitd, while the forefeet of Yehe monkeys are typical of the hands of man. Mri.
theebles, of eourre, 1 ile all benighted and beeazed anti-

 more important class of rudimentary forms,-useless
struetures possessed by higher animas, which exist in full perfection and use in lower grades of life.
 duggong has tusks whieh never cut the gum. Thiere
are auimals that never swim, and yet their fingers are provided with the requisite, memberanous apparantuse
seals have nails inside the tlesh at the end of their
 name one of the hipheidr animals in whieh some pairt or
other is not in in rudimentary condition : in mamamalia, for instance: thie males possess rudimentary mammer,
or breasts; in snakes one tobe of the tungs is rudimentary; in birds the " bastard-wing" may safely be consid-
ered as a rudimentary digit, and in some species, pas the ostrich, the whole wing is sof far rudimentary, that caniot be used for fight.
 Why have all mammaniat the rudiuinents or or frans do Mailian posseps the sexual organe of the female inam an
undeveloped state, and vice versa $\%$ Aud, in further
 lines of eartiliage in the abbominal mubgeles of mam
matis and man are remanatt of the sternum and ribs o the saurians. In the herbivors, a strong muscele sup. ports the head while grazing. The same exitsts in man. but as it is isiot required, it is only a thin white line of
cartilage." "Thus what in irregular in man is in lower animala. The webbed hand and toot are
prominent in the beaver and otter, eonstan in the hu
 eye of the Esquimaux and Bosiesman is not found in
te $m$ met



##  

 $\underset{\substack{\text { requiret } \\ \text { arm, wher }}}{\substack{\text { n }}}$

 say wrungly that the toes of birds weft formed on a dif
1efert plan from man'a. In the embryo bird and man
ent



 levelpedi in man, which are proper to the Ouariuman

 yeo oned of ob both semaes, subt in tiree others the radi
mevtary liganent was present. This muscle, there fore appears to te much more common in the pail of man from some lower form, the faet is intelicibibe
for it has been defected in several of the lower ani. manls, and in all of these it servesesectusively to aid th
 1 y represented 1 muscles proper to yarions kinds of apes


 and lower apes' I will sive only two tdaitional cases,
the ecronte-basitar nuscelo is found in all mammals
 man subjects. In the lover extremities Mr. Braley
foum an abbuto of man; this muselel had not up to that time heen ree pomorphous apes, The muscles of the hands and arms are extremely liable to vary, so as to resemblet the eor






 man is obsolete, allosit obsolete in the higher apes, less
aborteel in the lower apes, is an an active organ, perform-

 VII, matapzes.
UA tail thoug "A 'tail, though not externally visibe, is really pres
ent in man and the anthropoumorphous apes, and is constructed on exactly the same pattern in both."
man, the os oocecy, together with certain other ve bris hereafter to be desescibed, though functionless as a tail, phainly represent this part in other vertebrate an-
imals. $A t$ an early embryonic period it is frec, and projects heyond the lower extrenoities; as may be seen
in the drawning of a human embryo. Even after birth it has been known, in eertain rare and anomalous eases,
to formo a samall external rudiment of a tainl The os all anehylosed together: and these are in a rudimentary condition. * * *They are furnished with some
amall museles; one of which, ass I am informed by Prof.
 muacle which is so largely developed in. many mam-
 arching branches, as in a $a$,ish; the heayt if at flrat
simple pulsating elamber, like the hear of the lowest lishes; at a later period there is $a$ monuquet trait consia-
 covered very thickly with hair, extending even over the face and ears, everywhere, indeed, save on the low
er sidese of the
bands and
feet whe
 Phtilosophty. Vol. 1, page 457 mat

## Whicheip in the barance

Professor Willian Mathows in the chapter on "Thie
illusions of History" in his work entitled Hours with Mren and Books, says:-
"Within a few yeart it has been fona, wy the diss-
eovery of the Sniatice and other very ancient manu-
 to the originimel text. It is said to tearn that the utternot of our rord on the erosg, 'Father, forgive them,
for they know not what they do, is not to be found in some of the old manuscipte, and that the words in the
Sermon on the Mount in Matthew $v$. 44 , Gleses them
 it the very foundation of Curistian morality,-muet be swept away from the saered to
FRevzasoonky- We will say that Freemasony at or art in the worrd, formed salmoest the only proteetion Yor the sarety of the individual, since by thii bond of
brotherhood, the hinand of kingus hava been stayed in their attempted execution, and slaughter upon an un.


THE ETHICS OF SPIRITUALISM:
System of Moral Philosophy.

## 





 of reason only in makiog palatable the requirements of
that fath. Concolved in na age when nature was an unthat faith. Concolved, and law and order not imagined to control
or direct caubes to effects, when science opened her nys. or direct causes to effecta, when science opened her nys.
teries to the underatandlag, and one by one dogmas claiminas antagonism and conficte. I do not propose to enlurge on the theological sspoct of this subject more tiadiu inci-
dientally. That tmatment has grown threaduare, "stale, tsined has been extracted long ago. The znterminabie sects, wraugling over the logmatic solution of the vital
question of man's origin and destlay arriving at notiing determinate, wrangling with each other and themselves, plysical theology containea thio germ of trathtial solution, satigfaction would have resulted ages ago, and the mind, re-
posing contented with the answer, woild have employed its moll, contict and indecision, sud never has been anameswer demand. If seitene fail aloo, it is not the irvetrievable
fallure of ssomed infillbilit, tentative, and propheeies of faral triumph. As the nost
eanobling study of mankind is man, the erowning I mean accurate khowledge, close and eareful obscrvation
of phenomena, and the conclusions drawn thereftin

While Elcology, Braluminical, Buddhistical or Christian teaches that mani is an ineariate spirit, independent of the physicel tody, ereated by miraele, supported thy a sucees-
sion of pirgaces, tad saved by miracle from eternal depth,
 to bo a physical being only. It is not ny purpose to
reconelle tliese conflicting views. Tratis never requise reconciliation. They never confict, and if the results of
two diferent methods of investigation are at-variance, one or the other is in error, and the only yeconcilition is the
cimanation of thate error. The egotisins of theology and the pride of scienco array their votaries in oposition, while
the truti remsins unquestioied in the unexplored middle
 the spiritual nature is evolved fron the forces of the ele-
ments, and is expressed. There is somewhit more enduring han the resultants of ckemieal urionz, ations and rea
tions in hite physicut body. Beneath this organic con


 folly and wonderfully name. It is not surprising that we die, but that wellive. The
rupture of a nerre diry, the obatruction of a vive, the momentary cessation of brenti, the introduction of a mote
at some vital ponts, brings this most comples structure to eternat rest, By what constant oversight, , by what persis
tency of reparation is it preserved from ruint This phyeical man is an animal, amenabie to the laws of
aninal growths His body is the type of which theirs are
 hones of all vertobrate animians, and over them the muscle
are extended. From the being to be called a flsh, a being withtout organs, withou
a brain, little more than an elongated sack of gelatinou subblane, through which a white line marks the position
of the spinal cord and the fature spinal axis, there is
sing His ossconis structive is the type of al.. The fin of the fifh,
He lange padale of the whate, the crnel paww of the tige the hoof of the horse, the wing of the bird, and the won
derfully floxibe hand of man, so as to be taken as an unqualifed evidence of Design, are al fashioned out of the same olenientary bones, after one
model. The change of form to meet the wants of their
possens of one or more of these elemments. When the flesliy en
of velope is stripped away from them, it is astonighing how
like these apparently divergent forms really are. In the
twhy Thate the fleblh unites tie huge bones of the flagers, an produces a broad, oarlike fin; in the tiger the nails be-
come retractile talons ; in the bind some of the fingers are alrophicd, white others are elongated to support the feath
ers which are to offer resistance to the air in fight; ;in the thorse the hones of the thgors are consolidatef, and the
united nails appear in the hoof. If there exists such perfect timilarity in the bony strac
ture of man to the animal world, he nuscular system for which it furnishes support offers the sanse likeness. Trace
niy unuscle in the human hady from its origin toits termi ordis reputable raember of the vertebrate kingdom, and you
will find the same muacle performing the ame function. The talons of the tiger arce extended and flexed by mubele nd the same olements are tracenble fin the ponderous pat die of the whele.

## PRUSON LIFE.

Twonty years ago, a young girl of fourteen became
ogally guity of a capital crime. Posibly a vertict of er case. However, the crime was committed, and to Sing Sing she went under a lifesentence. There she shortly
teceme a ministering angel among the convicts, and such became a mininitering angel amoing the convicts, and such
hass been her conduct for twenty long years that she at lant made for herself influeititil friends who circulated petithons and procured her release. Last Saturday she lef
Sing Sing a free woman, with the reyutation of s.sint triong some handreds of the worat of her sex. Prition
ffe, then, is not always debising, and, Judging frome this
ceme, it gay even serve to develop a germ of lovelinees cuse, it may even serve to davelop a germ on hovelineese
which among the mot uncongeniai surroundings, many
grow until it is worthy the adruiration of mankind. -Chriatian Union
Man must endure their going hence, even as their com

DECEMBER 15, 1877. 이









 Wutio wy hoion I found tio griel Ani hion I brige thoum hock ngata,





 To ba tha mburnarts Borrowing enasa, And in my yutit earoo $\overline{1}$ briw,


 Whito evane frasion do of whise thoughts, to


 Than dwellige in that ingitea


 Sometitiés IIl wesive a arlana fair

Int tal You haw dur chlldiden yrow
 How in our work and lesesons waaye
Thlo raiment tor the e piritit Whan most werive, poit wis reeir min brink my haskef faul of gitits And if that ang buardon ilits Tm hapys al he day. Look for mo when the intver maong
A White Canoo appears



 Liphtis ip the thary pattumy rave Wititi ber rale, loving face.
 To briog gitt from my hone And now my Whito Canoe awatit



 $\Delta$ Cnitits communceation from spinit-Life. The Tollown conmuniection was santitio Mrr and aMrs, Ohapman, of Perrinssilito,
Wayne Co, Miehi, throukh a medium 150 miles distant, by their daughter Agnes, who passed to spirititifte a little over a year rincee,
when about seven years ool, and is full of tosts, using many of her favorite expresge
tons. We place her flower-oftering in Ouit





## ,













































 accuire knowledige save the ilinito of individo






 appuess and minitity world, and sources of










Sneh siared feast is ours at last,
theeso yenssi, though slow, have quicky
passed Thoy ilizat taried handscape show,


Theresome bright streamet leapst to light,
 There harien wastex stretch frar away; And dila Iong that ieartul ighaie


 Heaith, siectrass, failure, wealth, sueesss,


 They or hoyered od or or path way here,
 And crown with perfeet happiness.
Here be our lot what Heaven decress;
We're $n$ now beneath the eypress trees
 Love for all good in thought, or deed;
HELP to all those
who are in ineed
 Such saered teast is oura.
Items of Interest-Giems of Wit and Wisdom Whira a man's priai is subduadit is is like
 Yineyardi and olive
the top- - Beecher.



 Amid the ELosarese of shatese to to stray;
To rove and dream for ave. That and leave the vain lowstrifo The Dassions and the eares that wither bife
And waste its IIttle hoout
IBymani Evatasv has its Moodys and Sankys,











International Hotel, r. Serenth and Jackion Sts,

 Patent Parlor Elevators.


 THE

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To New Subscribers,
ONTRIAL 2 MONTHS? TOL HORIT CENTS.
We mathe this anfer in the complene expectation that a large proportion
of oup trial sabseribers vill renevior year at our regulaz vates UNTM DECEMBER 31ST, $187^{\circ}$

Religie-Lhilosophical Joumal to ogopy new stiseriber, THIEEE MONTHS sor FonTY CENTS, for THIDEE DOLLARs, we will send the yiper Tanci Moverss to Ter dean at one and the same time. We cank keep zo operi zecounts with our frionds; Oar correspondents will, on a momenté reficetion,
 pays for the wilt praper, and would not wargan other than a strietty cesh bustinesg, We know,
from yast esperienee, it woild requite a Gemall aniny of heos-kegpers to tatite cars of the aceounts e mist therefore, reiterate thaict tiere ean
 Recolencur- 13 Wuers for Fonty OEATYS. Ten Triad Subscriptions sent a a Monisy Or R at our rency with almost perfect safety but we do not assume the riṣk. Address, JNO.C. BUNDY, EDINOR,

Chicago Depot for Holman's Liver Lad, 146 Dearborn st, Bates \& ATKinson, Managens

 OtCIITTESI The Pat is is preventive and




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HAIR RESTORATIVE sumitign





## RELIGIO-PHILOBOPHICAL JOURRNAL.

DECEMBER 15, 18 i 7.
 Mo. . bevip, TARY OP SOBSCRYPTIOX: FrAll Soltore aod Commumbondas rDould be ed-
RELIGIO-PHILOSOPHICALT PUBUSHING HOUSE


## 



## 

 Location

CHICAQO, ML
A. Dangerous ani Tyramical Usurpation TH our last issue of the Jovrnal, we
made some comments upon the case of $\mathbf{D}$.
 Ner York, who has been arrested upon the
charge of Having, publishet, and sent throughthe United States mails, obscene
and blasphemous matter. From what we and blasphemous matter. From what we
have learned of the particular publications,
for mailing which, Mr. Bennett was arrestfor mailing which, Mr. Bennett was arrest-
ed, wo do not believe thiat any count in the United States, ean find him guiltyo.
Duving tho past wek we bave ca Guxiag the past weok we Bave care-
fally read the "lave" of Congress, wheh it is
olaimed Mre Bennett has violated and feel
 From whence did Congress derive the power te act upon this subject?
power possessed by Congress upon any suby
jectis is lexived from the Constitution of the Onited Stateg,
The pottions of ofe constitution under


"Tirrd, "To regalate commerce with and postrong, "To establistis spostronices,
 "all other powers vested by this constitu-
"fion in the government of the United
"States ar any depriment of States, or any department or office there-
These, we believe to be, all the provisions of the Constitution of the United States,
which contain a grant of power to ConWhich contain a grant
gress to legisiate upon the subjer to matter
embrace the authority of which Mr. Bennett was ar-
Fested.
ARP. X. of the amendments to the consti-
tution is as follows: "United States, by the Constitution to nor pro Whited States, by the Constitition nor pro-
Chibited by it to the States, are reserved to
cithe States respectively; or to the people," From these quotations, it will be seen,
that the power of Congress is limited to ctegulating commere with foreign na
tions, and to the "establishing" of post olices and post-ropds i, and to the making of
all laws which shaline necessary ana proper for earyy
powerg.
That Congress has power to make all
needfull rules and regalations in tegard to eommerce zenerally, and also over the subestablish post-ofices and post-road8, and to vide also for the weight and size of le prteris
and packages to be transmitted through the pailis, and to determine what postal charges
Suel tegalations are not only proper, but
are absolutely necessary, and without such lews for carrying into exeeution the power granted, the grant of power would be of
avall, and would be a complete nullity.
But this power of regulating the mail
service, in carrying it into execution, is limited to that which it necessary and proper.
The word pecessary, is the essential word and the wrid proper, in thesamee connection, can have no other aignificance or meaning subject $i$, e. that of carrying into execution subject ier that of carrying into execution
the powe of estabilishing poat-offcess and the power
We stated last weel our belier that the
sections of the "lawe" of the United States sections of the "laus" of the United States
by nuthority or which Mr. Bennett and oth-
ers have been held to eriminve brocn held to angwer on
and tyrannical. If Congreas has power
to prohibit one kinc af printed matter from
being transmitted thhoust the malls of the to prohibit one kinc aq printed matter from
betng tranamitted thjough the matus of the
United Statese, then it followin that the pocoOr in that regard is unlimited. Any reasoning by which it can be eatablished that
'the 'mailing,' or knowingly recelving from "the 'mailing,' or knowingly recelving from
the mail," any lewd, lascivious, obscene, or other publications of an indocent character, as provided by seetion 3s93, can be propunished as provided by that section, will estabish the right in congress to prohibit
any othe kind of book or pamphet-in
other words, would begiving Congress unlimited power over the matter that is transmittod by mail.
This would be a construetion is to be placed upon, the constitution. Under thetpretense of regulating
the postal service inflel, the postal service, inffilel, atheistic, Rioman
Catholic, or any sectarign publication, inay Catholic, or any ssictarign publieation, trayy
he prohibited frozu the mails, and if Con*
gressshould happen to get under the control gressshould happen to get under the control
of the adherents ree ad or religious of sect, in py would be
chir duty in the exercise of this powor, and in order to earry out their hoor-
est
hiblifies, that anl others are abrongy to prohibit the heresilis of thoss otihers from :be-
ing circulated through covernment instruing circulated through government instru-
mentaity. It $i$ nota sufcient answer to
this objection to this objection to say that congress has
cecilusize jurisdiction over the mail serviep,
for that is eacr that is granted by us, but what we ques-
for ion is, the catent of that juxistiction which
in is limited in its exereecse by the constitution
itself. itself.
We are in favor of laws for the proteetion
of public morals, but we deny that Congress has powere to pass thosestiaws. We be-
lieve this is the first attempt that Congress lieve this is the first attempt that Congress
mas ever made to be a conservator of pubie morals, and we hope it may be the last; yet
we are zejoiced to see this seeming eviWe are rejoiced to see this seeming evi-
dence that members of Congress and government officials have become 30
muelh purer and better than the sovereiga power, the pecple, who livein the various
states, that they: can thassattempt to protect
and preserve the morals of freir and preserve the miorals of their constitu-
 dare assert that there is any immorality
and vice in Washington, of thet any mome ber of Congreas of either bungh is not $\begin{gathered}\text { a }\end{gathered}$ Coingiess taikes no powers by inference It can only exeritse those granted,
"The powers not delegated to the Thited
States by the constitution, nor prohibited by it to the states, are resercad to the
states respectively or to the $p$ opple,
 ity, or inmoranty, or vice of any ind, and
that is by roper legislation in the sereral
states. We believe thatevery state in the Unstates, We believe thatevery state in the Eir-
ion las laws upon this subject. Thosoo our
state are certainty sufficient for the protection of the people, without the necessity
for Congress to legislate upon the subject.
The provisions of the eriminal code for The provisions of the criminal code tof
minois are as follows:
Sro. 2ms. Whoever brings or canses to be







 The object of the laws to which we have those publications that are vicious alto gether, and when nothing but corruption of
morals would be the result. We are not morass wound be the result. We are not
prepared to say but that the offence aimed
at by our statute above quoted, would be complete, and the offender bes subject to the severest penalty under the law, if some chappars of the "Holy sible only, should be
published in pamphlet or book form, and
yet if good, or apparentily good purposer then rio offence woild have been committed. . But
to say, that he commits an offence to say, that he commits an offence against
morality who in proper language states the physical impoossibility y las far as as can be de ternined by mortala, of the procreation of
the human kind through any other than human, meaus, and that without marriage a
mother is not virtuous, and her son must mother is not virtuous, and her son must
be nulltus flluus, is saying that Paine, Voltaixe and hosts of others who have poblisheil and proclaimed the same things, would now be deemed yolators of law.
Any subject, fither in sacred Any subject, pither in sacred or profane
history, is opent to comment in a proper way, and it is but a cimple aftectation of modesty, and not modesty itself, that blashes at the hearing or reading of and apon those subjects that affeetation tabooess. For the past dozen years or more Congtching to dabble in matters which it
has not the shadow of warrant under the conititution for poedaling with. We have juint received $\% 3.00$ from Denver;
no State or name given.


We have the great ploasure of announc-
the themders of the Jouncis a new feature, which we are agsured they will recolve with more than ordinary interest. This in the publication of the literary re-
mains of the lamented Solden J. Finner He was among the foremost advocates of Spiritualism. and one of its most eloquent, talented and popular exponents. He always met with crowded audiences, which he rational speaker he had no peer; as a writ-
er he was metaphysical, jogical and practi-
It is well known that he brōke down under the arduous toin of the lecture field, and by spirit direction went to califomia, where,
as his guides had foretolid him, he soon be-
came State Senator. He was almost alone eame State Senator. He was almost alone in the senate on the edoption of the isth
amendment, and carried the day by his un-
answerable argument and matehless eloquence the time of his death there was every prospeet of his representing the "Golden Mrs. Finney has placed all that remains
of his writings with Hudson Tuttie and Giles B. Stebbins, to select from and edit a volme which shall preserve his nowlest
utteranees. utteramees. These gave completed an arrangemont with these gentlemen by which we can lay be-
fore our yeaders from week to week their The life and chaxacter of Mr. Finney will
spean in the first wubber of appear in the girst number of the now year,
and will be followed eaeh week with expoems. We thus place SoldenJ. Finmey on
the list of our contributors, and assure our the list of our contributors, and assure our
readers that every number of the Jorrnai
for thenext six months munteation from him.
We learn from Mr. Thitle that his friend task; ind promises to complete the volume with his experiences in the spirit-riorid point-Altogether it is the most attractive
featare which cin be offered of any spivit ual journal, and we hope that our friend
will apreciate this outhay m their belaif by extending the cireutation of the Jous-

## THE CONDEMNED BOOK.

For oleven yeare this book has been on
the market-it is published by Mesars. Wod \& Holliooh, of Now York, an old
ad highly respectable hrm. Hundreds of tera of the Rebigro-Primosorizeac. Pub-
lishing House. The book now in its twen-ty-seventh edition, is one that should be in
every household, and much of its contents familiar to youth of both sexes before
reaching puberty. A thorough familiatity with the knowledge contained in the three
hundred pages of this work, would do more hundred pages of this work, would do more
to prevent: vice and immorality than all we make this assertion, too, with all due re-
speet. What can be of greater importance to the people than instriction upon a sub-
fect which affects their life and jeet which affects their lifé, and happiness
here and hereaster as nothing else can?
Yethis boot has bean pronounced by the Yet this book has begn pronounced by the
Goverament Soavenger, Comstock, to be obscene and iminotal. This cowardly fellow,
though backea by the whole power of the United States Government, pit seems, dare not me pubishers of the work. No, indeed, he
the
must seek some poverty-stricken, helpess vietim; he therefore puts up a job on a poor he (Comow in Massachuselts, a proves that he (Comstook) bought a copy of the work of
him and gets a U. S. Comissioner to bind over the poor old man for trial. We have
the most profoum respect for the proprieties of Hfe and believe that such books as the one inerease the respect of the masses for to increase the respect of the masses for
themselves and to ameliorate their condi-
tion immeasurably, We have ng doubt the
 neëd to publish a new edition to meet the
demand, and we certainly shall continue to fill all orders for the work, and Comstock can liave a copy sent him through the mail
from our book room without resorting to from our book room without resorting to
the subterfuge of oxdering it under a fictlfore.
fione as has been his custom hereto That modest youth, W. Tring Bishop, is eient quantity to prolong his worthless existence, fy exposing (\%) spiritualism. In spite of the splendid send-off given him by how he don't seem toflourish. He makes a grand entre inte the various cities where
he is to he is to perform, greceded by an avant
Coureur carryug khow bills bedecked with the names of eminent clergymen and some pretonses are soon unmasked and he is given the cut direct-even by those who worship
the names emblazoned upon his banner of credentials. Let us as Spiritualists extend our eommiseration to the noted charseters
who are now bewailing their foolichneses fn lending their names to bolster rp. ${ }^{*}$ charlitain. Bishop is disgrsecing noble names, but he is actuanly benentitiog Spiritualin Barah Acre, sende 48.15 to this 0
fails to give poot-office ded

On another pace will be found a petition Amarican citizen and which should receive the attention tts importance warrants. The opportanity to oppress the people for the
opinions they hold must be wrested from the wily designing instrumenta of aupersti-
tion, or the food of tyranny will eventually engult those rights and liberties so sacredly guaranteed to us by the Constitution. Once
grant the right of Congress to exercise cengrant the right of Congreess to exercise cen-
sorisl power, and a precedent is established for every form of usurpation.
Cut the petition Cut the petilion out of the Jourvat, paste
it to a blank sheet and devote a day to getit to a blank sheet and devote a day to geti-
ting signatures together with the postooftice line and to the right of the name. If you have not time to attend to it yourseff, interest another in the matter. Geet all the sig-
natures you can, but remember, even if you only secure a few that each the grand aggregate.
same right, too, that women have the that their interests are as directly concerned and their rights equally inaperilled. The both sexes who have reached their majority, obtain-all the signatures possible be-
fore the close of the month and on New Yeaxs morning mailthepetittions to the edt tor of this paper. We will assort them by
States and forwata them by express to Washington.
To the subseriber who sends in this
largest number of names; we will present a copy, of "The Worlds Sages, Intidels and Thinkers," eompiled and edited by D. M.
Bennet, and which retails at three dollars. To the subscriber who sends the second
largest number, we will present a copy of Startling Facts in Modern Spiritualism," We do not make thess offeris as an additionknow they need none, gut only as a we watter
of of friendy courtesy. Keep the lists as
clean ani legibie as posibib and send in the
petitions promptiy on tite first day of January. $\rightarrow$ Rev, Me Cople's Attack on Thomas Paine.

























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 Everybody wants to read the Rexicio-
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 When you know of sone goirowing one

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 tualism.
Grvix ATMX-We never have ayy can.

 hes A corres
 looks Yoinger thane veres. He sememst to have

 to memmata.
and poople
The friend of Mre. TB Britten have Smberibad enough to secure free peats in cor for one month, hand bebe fal lecturying to





 with a fund of three and half milliona, and a population of 675,000 . 300 merat of gov-
ernment liands can be securred by five year's rexidence and 1800 acres more by plantingtin your yeary 40 acres in thmber. These want
lig to make a home will do. Well to bear thewe facte in mind.
II you have some triend whom you would
Hike to aid in thetr eworts to ebtain light from the other ahore, send them the Jour
NAL for three menths. If will oulythout


DECEMBER 15, 1877.


 Axswris:-That statement is only gartig
true for theere are many thingsin the spiritwerld called by the same names you use on earth, thexe are, , ow wever, many things of
higher conditions, that are designitei by different names, because nothing like them be yerfeeter wise ess for un te tell you in ref-
evence to the same, or attempt to deseibe
 nature. This vague eonception is inedienit
to the finite mind hecause yoin are yet chitdreition your plane of thiought. To bring pea.
ple iteas that they could not comprelecnid or appreieitae, woulit be likg giving childrein
books of grand and abstruse pilloond books on grand and abstruss philosophties,
when thooy idid not know tiveir atphaibet. There is a day coming, and not far distant bithor, when, spinits ean make more plain
to the clairvoyant, or those who possess the sisth sense, ynauy things in the ESpinit-
 you of their past lives, and what they toll you of theit past lives, and by proving to
yout theirir trutuinfuricess, in their commanications; but as you are yet in the alphabot of Spiritualisisu, it is very dificalt for spir-
its to prove their identity heens yon its to prove their dientity, heease you to
not undirstand the laws thate goverin the
conditions conditions readired to assist them; many
spirits do not understand eommuniceting therefore, arder such cireuastanees it sis
huly hall-way work on either side the or only hall-way work on either side. The or-
yy wonder with me is that we are able to give ans communuication at all.

Arswer:--In many instanees they are
relinble, and in many others they are not; you hust use your own judgment in regad
to the reliability of the commanted tion your
 spitits in every direction. I advise all peo-
plo in receivinc conamunications in regart 6o business to cayefulty exercise thatir own
judgment, and if that is adverse to the al vice given by the spirits, bo iexceadingly careful how you follow it. It is very often the case that spirits aro anxions to give
commumientions and impartadvice, because you are reaching out for something, and and their love and sympathy for you in duces them to advise you to the best of their alinility, though in mayy cases the informa-
tion imparted is no more reliable than that tion imparted is no more reliable than that
which could be given by the friends of Quos
 mediumistie. It it is neeeassary, to be a good
mad true medium, to lead a pure and good and true medium, to lead a pure and good
life, and attract the higher spirits around life, and attrate the higher spirits aronid
you. It is the peculiar magnetie emanations from persons that give spirits power
to communicate through them. There are so many kinds of emanations that it would rexuire half the night to explain them.
 ed mesmerre eleep. of the one who magnetizes, and is of the spixt, and not of the physical body. Mediums when entranced axe simply magnetized
in the same manner that oue is magnetized in the same manner that
by a person in the form.

 Hievaithet poosible?
ANswer:-We think not. We think that ber of persons, would not possess the powor to magnetize every one, becange therie
are some people who have will-power suffieient to counteract the influence of thirty or forty persons.
Quzzion:-1s-it
${ }^{\text {ssmee color as als body? }}$ Answar:-Are the white hairs of
the old man, which the cares of hue, of the same color in the Spiritworld P We answer nol The atmosphere of Africa has produced that peculiar complee, and ithis of the physical form only, and When the spirit is liberated from the physical body, if is as white and perfect as the
spiritof any white Quencow- respitts white : ANswre-There is a shining light about
them thatililumines the whole spirit, and maken them clear and beautiful.
ANGWER:-The Great Principle that meates the whole universe; the laws of na-turo-not personal But a principle. I have
never sean a spirit who has meen the being aver sesm a spirit. who has seen the being

RELIGIO-PHILOSOPHICAL

The Clergy
We are $g$ ad to note that the clergg-
men of Oaklad, cal, are poscessel of some common sense, and have the elements of they charity in theirly gave notice from their pulpits, "That a promenade concert and ball yenefit of the Oakland Free Reading room," which has been established to fyrnish fre men who are not afratat to "do right that sood may come."
Capt. H. H. Brown win lecture in Dixon,
MI. Satuyday and Sanday Der. 2fthat and 16 th.

Northern Wisconsin Spixitual




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are made, strog had paro.






Jeater frome Dr. Trauza Lisato Hamlin Organ Co., some of their conspetitore state



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 Glairvovant Examinations from Lock of
 progrees, and the prospect of a radical cure. Ex-
aminos the mind as well as the body. Enelose One
 Curgs every Case of Paless











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SENT FREE Wituaranoof premi The childrens Fiend



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1878-THELFTH YEAR-GI


JOHN J St Stomey


BEST HOLIDAY GIFT PARENT, CHILD, TEACHER, PASTOR, FRIEND Naty


"THE CODS," and OTHER LEGTURES





JOURNAL.




## Ruiverpace, Jhoneaco. FANCY COODS

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 POEMS




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## THE PLANCHETTE

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## ACENTS WANTED



## 1 d d 8 8


ANEW AND RARE RTOOKI
Poums of the Life Beyond and Within




 in Cugnax dxallel：
THIE uniterigned，citizens of the Unimen States，and residing in the State of would respectfully peti－ tion yemi Wonorable Body to repeal Sections 1, sss and 3,883, and similar seections of the revised laws of the United states；and

 nower grated，and has not power to specify and detine the matter to be transmitted yy mail，except as to size，weight and postage rateza and that it shall not he of a nature to destroy or injure life of property in transmission．
 Wher ro mate it erimanal to mail or take from the mail such opher poblications as Congress may deeri mpoper，and this power in
 3．We beiieve that the amendmont to the Constitution wisoly reserves to the Stakes and the people all powers not ex
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 10．Oxigitent Heathenism：

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## 22 critical tectures


 2．3．Caristianity and Intellectual Prog
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For tepme tet．address B．B．winte ．mondike，Mass．

The Rev．Me．Hertert，in his sermon a
 ＂Reasonable Repentance．＂taking for
exti，＂Repent $y$ ye，for the Kinglom of Heav an is at hiand＂，said，＂We were not ealled to apent beeause Hell was at hand，but be －was all around us．After showing that epentance was not $a$ gush of sentiment to else＇s merits，but a practical every day worl of goodness－of making our own lives bet ter；and pointing out many things from nid change he said＂ Y on have dontles eard of the frantic Frenchchman who latell resented a pistol to a lady＇s heea，exclaim ugg＇Love me，madame，or 111 blow you rains out＂How hard to love that man who cries，＇Love God，or he will burn you grever．How mued better；how much ay of living wayd toery ehange your wrong piritual，and ， nfnite all about yout，and yon will te ev are surrounded．

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