# CKLCIO JOU HHE PHILOSOPHCAL <br>  Rt Natw 



## VOI: XXIV: <br> THE ROSTRUM,

Oreation and Disintegration,
and the Laws that Pertain and the Laws that Pertain
to Life and Death.

A Lecture liy Hrs, Cora In. V. Rich nd, Controlled by
sPIRIT PFGANI,

In no theologiciet sense al I I Iseounse ence to the coiformation of matter in conneection with spirit, whether visible or inYisibib, and the relative signifleance with
reference to disistegration, anis the capgeity and porere of the himan mind ta initatet in some degrree the lirger proceesses of nature,
By the word ereation, $I$ do not. wishe to be By the word craetion, Id do not, wish to be be
undertiond to mploy any expreasolon of creation, separarate from nllimate or primal
substances for witimate substance, or parte of the unverne, must have axisted forever The orden, trangement, harmony; sym:
metry, of external manifestation, are all the metry of external manifestation, are ant the
time progreaniug and whether it be in a
 soviern Whataviec are the etages of frouted
 I have myselif yece been induceed to try a
releant. experiment. I will explain sufficiently of that experitionti, to show that there is something in the impetus igiven to
the human mind, even not considered in the the human mind; ever not tonsidered in the
pursuitit of sciegce, that will eventually repursuit of seieqnes, that will eventually re-
sult in produging $a$ ereative power. I pro.
 moved therefromere everv portion of atmos. pheiric ait, placiing within the globe as many proportions, would all unite or 'caalesce?
Suffieient motion was added to this sphere of glass, and it was ulated in precisely the
same condition with teference to the solar same condition with referenee to the solar
light, that the earth ocenpies; as soon as the light commenced to act upon the chemical
 sion, they were formed into shapes, erystal. inine, globular, or in the the exact correspond.
ence to earths eyclic formations, naving
botht nontil minute images appeared like organic forms of life; vegetable substances forming
shapes ike ferns and trees, all in miniature: shapes like ferns and trees, all in miniature.
 ültimate result. If sufficient space and suif
fieient duration of motion I have no doubt that niany of thesse effects, would have been simply those of creative nature, and which
you an bination. This aggregation or ooalescing of atoms for everyformation or shape, will ap.
pear
pit pear with substances naturally, if chem-
ically adaptea, and the atoms are attracted
 imitation of higher istrata of life, and sugtive of additional power.
as called from this exjórimeitit by absolute duty of active eccenco, but F kept current union of atomi followed Through correspondenee, friends in Germany ascior-
tained thls fact, and hy further experiment tained this fait, and br further experiment
this muich was provens that suincient and proportionate combination of substance foinid, adeenatate to produce animaleutio and even higher forms of Hife. Y paw that sur-
ficient other coonbination hai beeni fouind, to produce ememblanee in mitiniturue degree,
 meon revolving around thorlde and other
matellites around their planets. Ms one obgatelites around their pane
ject in stating this here, (which; of eourrog was only in speculative secience and could
 you that by careflut oxperiment and stady, You will, probably, one day yiscover t that a
larger creastlon iil repieated every thine that
 the motion or the pian anite seale, as that
or orhbeular form is the tendency, not only
of all motiont, but of all ifie produced by motion misthen tondoney of ail creation; that
when erystallization sats, is only wen When erystallization arets, is only when
meeting sphereail motion already spoken
of, another law for the time beinis intervenes, stoppyine the atoms in theieir spherical progreas ssudenly and in perfeet concorda
ance ance with the rays of light. Whenever the
rays of light reach any substance in a
given direction these mis. given direction, those rays of light invariar
 BV subtaneses pareed in eestain eonneetion
with heat, and light, erystals are formed.
In eonneetion with of ervstats can be prodtaced; as the dions of deor reiteet tio rays or inght, they holatem-
porarity in solution the eame rays belonging to the diamond under these eircumstances,
Spirit poweri; having surficient eontrol over
 thoses atoms in motion in eomenection with
the solar or othor tayi of light and produce imitations ot germs. If sunficient of the caloricic or latent mource of heatit be
addea, these germi can be permanent the added, these germs can be permanent; the
materidization of things that zetain their materiaization of things that retain their
form, zubstance and elaracter, must be atter this manner, while those erystals that are only temporarily producoed for certain parposess will disintegrate under the eetion
of soilar light; or heat, or eatthly atmosphereo.

All such experiments produce in the mei
 organic matter. When spirts form yow-
ers, gems, Ioeks of hatr, or some souvenir, the same process of creation must be gone
through thas required years of time to prodice in nature, or any human form; henice the flow-
er, the esyential elements of which are in the atmosphere, must have been created. that flower by rapid trituration, but must also pass through the same process that niature requires to ereate the full flower, but
by ininite appidity of action upon these subbstais
orgarie ereation-not formation by the nusual slow processes of natural growth
In her organie states of developminent, na-
ture requires three sta ges of gow wh: Germ. ination, which includes the act of generation, if it be among the higher forms
life - and incoubation or cestation whie in the stage between germination and the
visible torm and organized shape, witioh is
 all stages, unill deciay yets in. Now Auring
the time of every stage; except that of the
 process of growth and unfoldment, also diss-
integration or destruction, and those partiintegration or destruction, and thoss parti-
celes or subistanees rejected diurngy the un-
fol foldment of the germ are quite as mainy in
 as those partictess rejected atter the germ srowth.
The humana organism continues to bo
 perion of earthy ly life. This creation and
 inal Impulse. The merere generation, or eall
ning together cortain forms of lite, quiekei ing in yerminal forms, does not constitute any more a ereution of the human or.other

orgaization, than any one of those subsequant stayes which reapire formulation, at| verses tok kepep in order, Ant if this coptitin, |
| :--- |
| nous | nous greation constitituthy the perpetanal

life of any organization, could at any mo.
 the same processes of creation as that te:
 timued repetition of the quickening impulse;
too, hiddean tir what is called gevermination , so delieately continuided int the organization
ttreelf, and so perpetuately keeplify up the itseir, and so perpetuately keeping ap thio
ereation as fat as that orgatism is concern. ed, IIte of atom clogely alified tolife in that organization in ynot centivuous in in this I
sayp life wonle cease fit the indiridual orgrganization whene dite ine in the human organization when disintegration: in maxe be axy many active impuliges as thiere are
thoos of decays; the reantit of this gradual
line eeases in that organization, and th
organization becomes decrepit, ase sets in the final ceasation of life. Disisase or an
tagoonism mayy do this; they pres upon the human organization in various. wayis, but
all the time thit thero is the system kept in animation, minute germq constanity generate lite giving potenceies
and powers, the result of the central germ thàt tirst awoke the impuses. of life, and from which all others by sympathy andid by
hold of the spiritual uuion, derived their ex. istence.
Within
creathin the haman frame this process of

 world, or systems of world. Outsidie of
the human $\mathbf{y}$.rame there are mifuute forms the human frame there are mifinte forms
of fifé eaeif one of those may become of potential aidi in other formm of life. The sub. tains life, and any sumetance which has no vitalized organized power within it, cannot
sustain vitalizod organized functions of the suttain vitalizizd organized functions of the
human organism. Applyt to the human or:ganism any subbtanos fant has not been
cuickened by this vitulize life portions of this earthly componund, and Ethat substance is so much death to the oirganism. between man and atboms of the mineral
kiugoom, they belowthy to the tion kingam,
noasth the vegetable, wo nyy portion of. that
tingulom





 You cannot feed apon iron in its native
state, The iron distilled from plants, or that has pissed through ani iequitaleotit soitution, equal to disentegration and. organization,
at the hand of the chemist, must alone
be tanker int the the not subsist puon gold that yoi so greatly cover. The only portion of it that.18s ikise.
ly to enter into the human organization Iy to enter into the human organization,
must $b$ ein in such minute partieles as not to bet descernible finitity nor eann they be deo
tected even by the elhemist; fin fact; the ceted even by .the ehemist fin fact, the
chemist could not digiomer the constituent eloments of the humanis system, without
otherer aid than ccheindeal science, or any basis of rife human
 system to sistain lifte, must have been de.
 Tong to the mineral substances of earth
those of the ordinari veretable life and lite beneath the ultitote of the himan
system, show that 'only thoses atomis that
 haye passed through most of the various
stages of organic ilion, ean bio basis for the
haman organization and oniy thesese are in in human organization,and oniy these are in
any degree attyactei to or by the organiz.
 with every form of organized beieg ber
neati maz. $\boldsymbol{T o}$. suistain all natere
 he prepared, and faanl moldieed, even as
the scuiltor molds has clay even as the artist triturates and mixes colors; everia
 must pass stirought mitions of ages of mat
 material, of the outward Hffe, how much
 powers that exist
eeive to be trinient-but tunto which the vision turns, is towards tie heaveng that abide forever.
Thich transient seenes of earth, ant those Which this stage of being requires, even
though tat the pertection of plinets thonthough to the pertection of pisinets thoo-
sandid of ages are rexuired for this unfold meitit of man, are: za nothing compared to the age of time whepein thoughthins derived ith growth, or an flea abapod itselte to the
compresenasion of the unfoldment of humaii
 must be the siource of ilife, and must reveal.
whatsoosyer in the universe expresses thisis in
ponne atoms only yave expression to abide it their
oimn state-and theirsw manner, in the
 subtile links of intermediate subibstong
 of courze you cannot iow indedisitand, yet
which is as tangible ass a mathematical problem, as distrinct and clear an any expervesion
of truxt to the ative link between spixit and miatter, beouter and inier hise, but theuse not onty the the
 at ing and unfoding the manifestations
of tself to the worla. There is much beailty in the Brahminical idaa of worshijing
in God,tine Creator, the Preseiver, and-Do. stroyerf there zis. .so no neeessity perthaps, for tain torins or otages of life to the humain human mind tho preservatign and protefec
tion of that impulse consticted another;
 servative powter of the uni verse is all the
time active to protect that exitenace.
 ready actire through the creative element.
the nourfshment must come from organ. tread subbsistenene, which is destrivetible: so some are quite right in worshiping more
fualy
the
Godod of Peseservation and
De. straction, thaid that of oreation, for crea,
tion beint primars abides, materially and spiitualy, moiving livititeriginal will forimit its fungetions, but thosese deitites imarMeet to possess the power of holding hiuman
destinies in their own hands; the Gods of Preservation and Destruction, must be per--
petuated in a wonderful manneer. Alimitedi Idada must produe limited praise and wor-
ship. Olhristians worship a Gon of Desatp. Christians worssap a God of De
struction, but give him a tar different

Misintranarion Ado Deara.
another formo of that tactive impuatse of Hife going forever on. Bat for this disisitegra-
tion, ceused by the death of of organisms
 stance, bodies wealut be under continued en
 as essential as creation You kniow your
desire to aceumulate. ilifestrengigth, wealth knowledge, but it is 'quite 'essential to be be
expended or diftused in order to give vitaity This is essentian tolifife; even thas withrevery form of existenee; you gradu-
ally grasp and strive to retain it: what yourstain wound be your death, it contin-
tounly exerementageious matter evades your, and
that is youi lifte. It is so with each in. comprohensible thought: that hampers ev-
ery reventive power of the mina, The only. solutiga of these problems beyond the prest.
ent grapp of science, are found in the inne
 veal sompewhat toyozor minds spitit peiceep-
tion unfolded in spititexisistence, comes indireet contact with these forces and Iaws in
known to your science, untolds the outwar man; ata makes yon amare it the proceess of
ifte byseenes sisible and t angiblebehind the
 ligent solvent,which eventualy beeomes the
means of-solving all seieneess; no louger in

 tration will ony yes outward pictures given
to eliildren to alatisfy the mind that is capabile of comprehendidig principples; but
 The waysi or che whit.
The ways of life revealed to the mind, the posesisslon of the spibitit $A$ sitigle atomic


(andivivniciel

The spirit discovers the use of the atom
and its combinations turough all matiex; theye are two, or three, or at thousuad yeatec at hast to your senses, in wonders to Thich belong, perhips, $\left.\begin{aligned} & \text { a generation or age } \\ & \text { of time. The soreeress and magicians of }\end{aligned} \right\rvert\,$ the East, who undersitand thesese laws, were fnabled with great rapidity, by the pawer
of coiceritration of volition, to proiuce these woiders, the thave, in seme in.
stances; degenerated to mere exhinitions tolat tite controi over substance, and the power
of makiong the tangible intangibe, nind vite
To disppsee the inision surrounding hu-
 fullill and unfold the functions of the hu:
man mind, to oxtend and tinclude the spinit theieries is inot ouny possible, but belongs to
the legitimate region of the apylilazion op the Mminds in thie. Spirit- yorla, for giving
the differeat forms of mantestation which you have withessed, but tisso to shiov. Ehay more than has., peen, can bo poriormen. Na
ture has not requiten another atom, nop ferse to tormm new phanets, nor tonat any and istify.
There are lavisi and forceesz all about you-
 master forces and finfuences governing an
 thase latent powers within yourselves are
unfoiden, it will not bo straige to summon things from distant parts of the room and distant places. The speed with which you
send messengers by eleotricity w will be borne by othier messengeffis on wings of thought. More dificeant of comprethension than the the iness of tolegraphic wire, because this peeular voiltion is formed by a strong coneen
tration of the haman mind upon distant objects, and may. have far- grieater effeet
thin the current of eiectrie vibration along

## a new bra in existinco.

The time is coming when the object
of ereation ini blending together the in terial forms as now, will not be required
to shape the grosser substance into organie forms, by the proeess of. gebieration or inittation: Accordidig to thite ereative power of
the artist, he will shape all the finer rayis of the suni to the form 'he requires, and
will be ereator, not imitator, and will ind in thoses rayst ints not now possible, heicause
the artist joes not know how to mold thesin there will no longer be sellptured image in feeble mitation of nature's power, but the artist, greatier than yature, will shape
the perfect form of perfeet substance which becomess amenable to the infuiuences of the
 easily coritroiled, more delicataty, attuned,
more suscoptible to influences of spinitual laws and foress, more in hârmony witiththe cumalative powers of oreation throng kindred to the word clairvogance. Material science comes, and musficome In material way; knowledge of spirite sel
ence comes, but in a spirtual wryy. We nitrs of spirit powter materialized and pre
served for you, but perhays, forms wall ing in your midst and abidiagng permanentil at will, in the future age, as an expression
this powier stanee heeomes more and more spiritual ized, the neecessity for the organic forres of ife, win beeome ess andiess necessary, and thio world will chanye its forno of generic
to creative power; there will bo no need of generation in the form of life today; if of the mind, with activity, the earth has no necessity for the slow stage of growtu
from infacy to pouth for by the of thought, and by the p plability of sub stance, thoses stages of growtic can be taken on fin a day. I do not aay this wili be bo within $a$ century or morr of time, bot ap1 ong tot the preseant generation on earth; it

tie enmes of spimtcanas : Sysicim of Mowal Phitosopty.



#### Abstract




## 

OEAPITR




 maries to enforee acquiesconee.









 this is she mast heinous and uapardonable sin kuown to Bin is not the refasal to meet these arbitrary domazads,

 itself.fyecomes a reason. While virtue is obedience toright,
reason and jatoligigene, sin may be regarded as the urre-
strained nection of the Appetites nad Rropensities. Thecir
 The ayatom or dogmatic theology grew up in an aige,
Which unqueptioningly received the pexgonality of God.
When he was regarded as an Asiatic despot seated on an

 precarious state, and with its fal, churchianity ceases to
be. The personality of God is in irratonal thleory, for
he must be infinite. If inflite, everyp patit must ter infinite.

 If God is a
 zoor he held amenablo to none other. He owes no obiedience


The natite of God, which has alway formed a promizent feature in Christian ethics, has hittle interest, in this
discuasion which relates not to Grad, कut to man. Mau's
conception of God must grow ont of himeelf, and be a part of himself: He can form no idea of a being of different
qualites frona himell. It is hiappy that th
It in happy that theoretical views of the Deity do not
neeeessaitily affect the frue system of morats. The grand
foundations of Right and sustice have becen slowly gnd paijfilly builded under thanumerable formen of belief, and
the noral sages or the world
 Bem of mans Rights and Duties an seobved by a a study o
man himself, and not by foroign revelation.
 sivech as God mings be, desires man, his crowning effort, to
perfectly fll the splere in which he las placed limo. To do so, mian must he true to the principles of his cobstitu-
tion and this is the only obedieace that can be required Out of this fanve ideas pf a perisonal God and tions to hini, has growns the equally false dogmas of pur
ifiliminet ail forgiveness. If Ged he muit have the means to enfores his commanids. If man did not obsy his arificial requiremeits, he muat be punished, and a Hell and Desil furnlshed the ready meanss.
If man disobeyed, and then through fear of the terrible Ir man disobeyed, and then through fear of the terrible
consequences, or the tnifuence of fremas feturned to hie consequences, or
nilegiance, he must be minowed of to make his peturned to hit



 rascaiky, so sin, yet escape the penalty and become recon-
cited with God, axe veen to-day tmportant pribiems in


 of the whole people. The Devil is the pronpter of evil
with Christians, and reeectegs the hame for the sifus of the woyld. Yet ${ }^{\text {ti }}$ y wan is chained to be free and act from puiflimeat. In aneient times men sought to ntone tor in ky parciilces. Is they had coumitted a great sint they
made an unasual sacrifie. All the nations of antiquity offercd human beings on their altats on great ocrasions.
The Hebrew was not an exception, as the story of Isaas


 change ef heart Mi Man is lost from god dad. only by faith hith und uestipnamle that casa is just as cod ereated God is not omaipotent nor yeod. Being inflititonad omni.
present, is is dinicalt to underitand how we cen become lost " from hami.
It is not taxaly tol Is is aot manly to puraue a sinfua course for years and
allowy Curist to bear the puvishmert. His bood is as
 Ent a coward.
Ent fiere na escapo? By faith and prayer? These are
axed and unciangeable methows of nction it the word axed and undiangeable gethons of action in the world
and these aro known as layss. If a man throw himelf ron a precipice, thas allowing gravitation to net nuinis
peded, will faith and prayer save him or prevent his beiag daslied on the rocks below? If all the priests of Christen-
ane stationed themselves on a railway track and slouvid atterppt to stop a train by simple prayer, their united voicee Prayer or fâti will not prevent fire from burníig; nor hange in the least the order of the woild Moral sins

 well not to
atovement.
As long as
As loqg as than is inperzet, he witi nos fuily comply ment, Eut the resilt of hit imperfect complianco. Ig
need notespeet paton or forgiveness. The words are tot not through the blood of Christaza of India; $a$ pilgrimage
 deemer, the Savior of the worla. To.do night is \& mass
port to heaven. Then, forgiveness is wnneecesuy and One will fecl in doubt whether they are of Qhe "elect."
The doctrine of tine stonement is a pleasing one for crime, which can pursue its terrible career and at the end
ifit its lands in prayer and have all its sins washed awa ift its hands in prayer and have all its sins wishigd awayy
Ravely is there a murderer who does not slipt through the
 that a man may enjoy the fruits of sin and erime and then
escape all puinishment by obtaining pardon through Jesus
Christ, is verily a religion of rascolitit ofien on vice.
First then, it ask, can sin be pardoned, we answer No: for there is no pardoning power in the universe. To
pardon, is to set aside the consequences of the lavs trans. The savage, when overawed by the elements, cries oyy
in terror to their invisible personifcation, and implories lite Boing he thas ireates in fancy, to asuage lins wrath.
This is the heginniag of prayer. For it is necessarily a personal God, eapable of changing the laws of nature and
the order of events,
 It is utterly impossibte to appeai to an impersonal being, less millions of prayers made by Buddhist, Molammedan nd Christian, there is riothing cograizant to humani inby a personal interference of fyy deity, or that any law of rever the advocates of constant appeal to "the throne of grace" The dity of prayer depends entinely on the char-
acter of its objectss If av autocrat sits on the throne of the aniverse, overseeing and superintending the moveinent of everything, and has commanded us to pray, then
it our duty to do so. If, however, there be no such auocrat, and we have no command, there can be no sueh Gravitation wonld draw a saint over a precipice despite his prayers with the same energy it would a stone. There
is not fieligionist in the world who dare to prove the efacaey of rrayer in tlie incontrovertible mananer of such an priser doos not affect the physical world, its province is is far more diflcult. But it has been tield, up to recent
is
 Thie Bible tenclies it. The prayer of Joshua eaused the
sum aid moon to stand stiln, and it is saidid that if one have sua and moon to stand still, and it is said, that if one have
faith, as large as oprain of mustard-seed; he might romove mountaing with hivg prayers. The prayer of Jesus fed the offer prayers, for like objects, expecting like reatulst The failure of ta
this claim.

A THNDWR-HEAnted and compassionate diaposition Which inclines men to pity and feet the misfortunes of
others, and which is, even for ity own salke, inecipable of involving any man in ruin and misery, is of all tempers of mind the most amiable, and though it seldam receives mueh honor, 18 .
LEE but the public mind onee become thuroughly cor by mere force of laws written on parchment, will be as
vain ms to put np printed notices in vain ms to put tup printed notic
canker-worms.

TIE LIFE AND WRITINGS
SHIDEN J TINNEY
nedosox TuTghi and giles b. siembns.

## mingrameys. <br>  Lapi alone, rat ondy in this splonidid Senate Chamber, but in sceicty. And to be without your, ny own suffering wife, since we cra neiv, and are to continue to be, without our precious willie, malkes me doubly aloue in the world. And then, tyon, 1 half tremble when 1 remenber how you, darling, are so crushed and heart broken over the logs of Dur son -ithe firthorn pledge and blesping of our inbroken Iove. I hald dread to hear from you, somehow, lest the ctoud which lowers over iny family sliould shide another and my only reniaining idel from mes oyes and heart. I feel terribly ill at eazo without you. There is no pleasur in society here a aone, or rather, there is no isciety here for mie. Never before hove my fellow-incas semed so wanting  no eneess in ry temper towaxt any human heing-except when knavish fools attempting to espay empire, get across  great primary force of society-the bratin and heart of the people of the state. I must work as never before for the people of the state. I must work as never before for he education of the chiliden of the people. We legislate and trace, and hold court in comparative palaces, while what iitte education we provide; is deall out in in tornas in hovelg. All our force is spent on the wrong end of society. These are the feelings that oppress me, darling. I know it means great lavd and possibly successfil work this win. ter. But you nust come as soon as you can. 'I Fant yout to go to when I an tired. Leet us sanctify our love in the fountains of our ghan ever before." <br> His earthy life, so fult of earnest efrort and high attain,

 One so spiritually cultured, so faniliar in thought and experience with the Immortal life, would soon take his plaee ianiilarly and serers of the Summer-lad.
In the Senate Chamber, Jan, 18th, 1870 , his suceessor,
Hon, George H. Rogers, on offoring a reesolution that the sanit - ajoum, respect to senator Whiney's memory
$u_{\perp} * *$ might say, with truth, that in very relation
oflife he was esteemed, resipeted and beloved. He com. manded the conifidence and extorted the adniration of his constituents, not less by his unswerving integrity than by
hif Eolid and briuliant worth. * \% His worst eneny laid


Senator Tutte spid: "I enn heartily endorsc all that has
been said. $* * 1$ ehcerfally testify to his real worth. * * Dariag the tine $I$ sat with and near him on this floor, I
learned to respect him, although I differed from him in political questons. I máve the vote on than
takea by caeli senator rising in his place."
Thie rising vote was unanimous, and the resolution was
sent to Mrs. Finney, with a kindly, sympathetic note from
What has been told of him in these few brief pages may hielp to an idea of what manner of wan onr triend was, and
thus prep
 is his intimate and appregiative friend, and thus itted to
edit and compile what is left of his writings. I may say, too, that Mr. Tuttle feils that he has the spinititpresence and guiding help of that gifted iminortul in his work- fii help
that will be manifest to those who rend these pages to their
 den J. Finuey, what
Ellery Chanuing:-
"Therefore I cannot think thee wholly gone
The better part of thee is with us stin? Thy soul its hamporing clay aside hath thrown,
And only freer wrestes with the inl.

And often from that other world in this
Some gleams fron great sould Some gleams frong great soula, gone before may hine,
to sied on struggling hearts a clearer bliss And clothe the right with lustre more divine.
Thou art hot idle in thy higher sphere,
Thy spirit bends itself to loving tasks,
And strength to perfectstylut it dreamed of hers.
Is all the crown and glory that it asks."
Detroit, Mieh, , , wa, 1st, $187 \%$

## 

T0 YioLi.
ai aize gazdale.
Dees the pass look dark and dreary:
Broken every nearer tie Broken every nearer tié, On your journey to the sky. You must learn the lesson patienèe;
Let it guide you all the way, Give yous etrength for earthyl duties:
And prepare you for the fray. Then, when earthly work is over,
Sphrit friends will round you staid, Saying, nobly done, desr sister,
Come and join our Spirit Bapl.
preasone is a shadow, wealth is vanity, and power pageant; but knowledge so ecetatic in enjoynaent, perenIn the performance or its sacered offices, it fears no daiger, spares no bxpense, looks in the volcano, dives into the orean, perforates the earth, wings its light into the akies,
explores sea and land, contemilates the dithot the minute, comprekends the great taicends to the sublime -notplace too remote for its grasp, no helght to exalted Aurs reach--De Witt Cinton.
Alwass any a kind word if you can, if only that 1 may
come in, perhaps, with singular opportuneneas, entering


CHCEUM BDUCATION IN BROOKI, XN.
Conjlimentary Visit of the Boston Lyeenm to the Brooklyn and New York city Lyeenms. The vigit of the Children's Progresive Lyeoru, of
Booton, on Suday list was atteded with some inei
lont boton, on sunday last, was atteaded with some inel
leotts, which willinterest your readers, and ail friends
of yceum education.




 The Borning Brown Lyceum hat nade most ample and
bountifropeparation for the reception of their Poston

 heir invitod guests were to dine together, preparatory
o the visit of the two schools to the New York City Lespite the disappointment and uncertainty conse-
Duent pon the new arrival of our guests (andin wiov

 Among the invited guests were Audrew Jaekson
Davis ama wife Andrew and Mary -D. Wh. Fish Was represented by. Mrss. H. I. No Newton, Guridian, Mrs
Dickinson, Assistant Guardian, and some hade dozen of its nost advanced scholars.
It would extend the lench of this communication
beyond reasonable linnits, ii I should attempt to beyond reasonable 1 imits, it should attempt to tive a
detained report of the Lyecum exereifes, or or the
speecher, briet though they were, which the occasion called torth. Though there were degrees of excellence
in the paxts taken by the different members of the
schools, the performaneesi--musieal and elocoutionary commanded throughoutthe undividedaisetion and th

 They Were, of these eariv-now historieal-workerss
laving the foundation stones.of Modern Sivituaisn
ail these incidents awakened an interest and enthusi asm which will not soon be effaced from the memories
of the sympathizing anid delighted listenera. What
rand




 monial Philosophy"' My reply wass "We are ap
proaehing a period we are in the dawning of the
tay-white the "salvation of society" will compol at tention and consideration of the pripeiplese of Davis
Harmonal Philosopht Mhe last quarter of a century
has revealed in societt and rovernent isms and intensified old ond onostornment, new antagoint
consideration of topics heretofore so stud that compeli
 yancied security, pierced the darkness which surround
ed us, and pointed out remedies for evils und antagon
ismos, which, even the most bindy censervative men
afmit are no longr endurabie. The presence of Mrr. F, O. Hyzer, whose develop
ment as inspirational speaker, aates back a quanter
 Hyzar's development to the presient hour, she had been
a faithful sevant of the Spirit-world, enjoying as she
richly deserves-the confintence and respect of all who

 abundant refressiments, whien the ladies of the Brook
iyn Lyceum had prepared for their guest-absent and
Wresent-both Lyeeums took their departure for New Tork City.
The Suy afternoon exercises in Republicaf Han
were particinated in by the three Lyceums $\pm$ Hpston


 friends whe accompanied them, were our guests. They
Were reeoived and entertained with a k kindaess ani
hospitality all the more cordial on account oi the hore ritily all the more cordial on account of the un
fortuanate letention which our Boton frionds have
met with, in running into, or rather in notiobing able




 ions, or even any reform movement that carries with
it any claims to permaneny, purround itseltwith, and
intrench itself in social and educational activities? The Brooklyn lyceum in, and always has been, an
inportant andiliary to the socioty. On a carefui ex
amination of the causes, which have lea to the suspen-
 Horing the
roundings.









## RELIGIO-PHILOSOPHICAL JOURNAL.

零eligito-thilosophical Zoumal JNO. C. BEADY,
J. x. FRANGES,
 RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE



## Som








 Bear past we have hean complained oi by
number or sind hearted wellimeaning

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 deelares ant Lis man maifestitions fraudulent
and invents silly explanations of how he writing. In the $T$ imes of the 1tht, appears nis expianation of how he hood winked the late editor of this paper; he therein is re:
ported ass saying, in substanee, that Mr. Jones appeated in his presence for a a sititing
with a pair of slates hinged at the baik


 the e lateses from Mr. Jones safe, duplicated
thaem, and returned the duplicates to the sazeg, and writing a messaje upon the original silates. awaited Mr. Jones' gecond visit,
which oceurring soon after, Huntoondeffly changed the slates on him. This statement,
ogether with other false assertions on his jarti, brought out the following letter from ys, pubisised in the Pimes of the 15 ft , the
auniveraxy of Mr. Jones entrance to the
spint-worid.
 mide comfort, and the fois, who were



































 and

 "Wo Pratical Men."
"WT practiaal men whio blieieve in the
 eranty jittroduces some utenty unscientifia
 Cthe devie of the ohinese shoppkepe don't cheat here". The Rev. Joseph seenis
 ing as utterly unjustifiable, blasphendous Regrat to eternal liell torments
The ferv, Josegh comese to the reseute, and
 as humorous as it would be to quote John An pmusing instance of the Rev. Joseph's jesuitical habit of dodging. the truth, is ap-
parentin hig lastlecture. Speaking of Moody parentin hig lastlecture: Speaking of Moody na audience of three thousand in Musi terday to the tabervacle of gifteen thou-
that
He lets it go at that; without any saind." He lets it go at that, without ary
curther explanation, the intention being to urther explanation; the intention being to
produce the impression that facts show that Moody is a much more attractive speaker
than Ingersoll. But what are the real facts: Moody aided by a good choir and Sankeyss nopular afinging, daws during the day (fore nittee freet In Ingersoll, putting his tickets of admission at fitty eents, draws three
thousand persons to hear a single leeture once, the capacity of the hall boing such And out of these facts the Rev. Joseph "by
the severe seientife method" of course, af rects to draw comfort for the upholders o
the doetrine of an eternal belly Trily, it hifte and devices to render comfort to on another, they have become objeets of pit rather than of foar and resentment.
Suppose Moody and Sankey try the - Suppose Moody and Sankey try the oxperithe Rev. Joseph honeatly suppose they would draw better tham Ingersoll
We havereceived a communication from tached. The name of the writer nust in all cases at
attention.
The Rixicaro-PuLosoprichu Jounnil reaily. Ten centa, single copy; three copies
for 24 cents.

ThF SUNNX SOUTH.

## Editorial Notes of Travel



 oftor, or neet with a nore cordial weh orianges, Arriving in the crescent city late
Saturday evening wo were met by our kind
 of the various processions daring the ap
roaching carnival roaehing camival
 oou lethare by Col. Eldididge, after which soniots, made the finest Bon minute spreech ive some portion or her timen to the pubbe
ic; no one with sưch abilities hes wivy right

 hor medial powora. She it a gio median nd under conditioxs whieng preclude the vossibilitity of fraud. Mrs. Ald Didge seconds
with alherity evory reessonablo suggestion of the investigator. which. will render the
test more conclusive. Col. and Mrs. Eld ridge think of anakig. a tour of the northo
ern States the coming summer, and we beern States the coming summer, and we he-
spaak for theme a hearty welcome. We also had the pleasure of matious the personal
acquaintance of the genial and talented lecturar, Aniie $\mathbf{C}$. Torrey Hawks, one of the
editors of the Voice of Truth . 'She called 1 us in eompayy wigh Mrs. Grant, wife of the country, and of whom we shall have
more to say in a futue nunger. Mrs. Hawls was on hor way to Momphis where Phe spoaks du
c mediums, though there are said to be many private onee. Mer Co. C. Simpison is giving some publie sittings, and bids fair
to dovelop decided strength if aiforded roper conditions for development, She ander test conditionig, which disposition will commend her to all sensible people. Mirs. fough not an public one; olo is also a lajy it to the cause, SWe dosire here to return
 beatutiful flowers.
We met many old friends and made many The festivities and spectacular display inthousande of visitoxs from all parts of the
conutry. The enterprise of the directors nd management of the Ilinois Centra Railroad has done much to increase the New Orleans; that company now owns a hellakes to the gillf; and constant persist ent effort backed by capital, is heing put
forth to develop this promising line into a fteen lundred tons of new steel rail have een laid within a year, and before another year expires the othicers promise a shorton-
ing of about one quarter in the rupning time betweent the two cities. One of Chiago's favorite railroad men, Mr. France thew Orleans, and under hise efficient man arement, the
ly incereasin

## incereasing. Leaving New

crived' at Memphis the next afternoon and before the train had stopped, our old Watson, westen bed friend, Doctor samue Watson, was on board and greeting us with sttie' of thie man; and which, united to a
masterly intellect, has rendered him a marked and leading man in the South: W spent two days' most delightfully with meeting many friends and gaining new trength. Here, for the first time, we met Mrs, Mary Daia Shinder, editor of the
Yoiece of Truth, and a suecessful author. Though sixty-seven years of age, she does of spirits and a degree of vitulity whiph vould put to shame many giris of twenty In company with Brother Watson, wo and test medium, who is temporarily in Memphis on toite for California, Mra, not whll have known who we were, and though the state of the atmosphere and pawerb, yet she talked for over an hour in curacy seldom equalied. All things consid ractory with the was one of the most satieWe also enjoyed a pleasant hour with the hady known to the readers of the Ameitcan spintual magazine as eur Home Medi-
unf and nust cougratulate Doctor Watson this good fortune in having so fline a me Leaving Memphis
we arnived in Chicago Konday evening it
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## Reconi of Investigations

It certainly would be well for those who re investigating Spiritualism, or who have ediams in their own famillies; to serutinareful manner, and when anything re most able oceurs, prepare the same in as brief a mainner as possible, for pubification, so that it may be preserved, therdby becoming a are always plad to publish intuaresting ine dents connected with the inter-communion of the two worlde

The exeitement raging in the city during the past three weeks among anti-Spiritual
ists has been great A few Spiritualiats arare zeabous than wise and apparently more anxipus to win public applause than to ad-
vabee a kiowledge of spirit phenonoena, nired MeCormiek's hall, capable of seating
 illed the city withi laming posters, ano nouncing an oxhibitlon for the evening of
the $13 t h$, gud as a result, attracted about As we. had praviously prediceted, hat dom.
nistrations were highty unsatisiactory to thoso who wentoxpecting tosega convinetigy test of spirit power. Any person with
thambe duct sageessfully, experiments requiring the as ninust of neecssity prevaitat suoh a crith ering: : We wouk not expect under the cir. cumstances that one genuine medium in a.
thousand could givea satistactory test, with the conficiting and disturbing mental erios tions there manifest. The fact that Dro
Abbotis, a virutent opposer of Spititualisme codd endure to a certain extent the action.
of the heat without apparent hairin, woute not diseredit Mry. Suydam's neautumistic power under favorable conditions. : It is a was gearly oozing througt thie pores: hes ftom previous wefting or profuse perspira-
tion Dr, Abbotis ang was stis mist onduring the test: Hers was slowly moved through the ges jet in a right line; mis more rapidly and rotated constantly.
Even thongh the phenomena expected cotually gecgar, the entire offect is dissipa. ted, and no good can possioly come of suek
oxhibitions until the public shall bof heotor prepared to receive theien.
The whole attidir was a miseriable faree. The exhibition was even pronounced unsate
istactory oy its chief manager. How longt isfactory oy its chief manager. How long!
0 , how longll must Spiritualsm carry its load of didiotse When will its votaries learn that the Spixit-world will not sabmit to be made the plaything with which to arause
the rabble, or the instrument to put money in the poekets of those who enile moner to in the poekets of
speculate upon it?
For Mis. Suydam we have only vespect a goad medium, and tri trust thefareical results of the mis.
nipon her head.
So yot dospand spitalism is comernea, it upon public extitibition fy one medium, ar purposes, for its basic sumport or-mazility. all that is concooted frazud; togethor with,
all fanaticism and finagination away, and nothing but the real, the known, the true remaino, still will Splitualism af ford the last best hope, the clearest demLabore
Laborers in the Snirituallstic Vineyird
and other Items of Interest and other Itemy of Interest Capt. H. H. Brown and others have our
thanks for sendingus large lists of new sub. scribers. Giles B. Stebbins will remain in Washo dress him there until April 6th.
In our next number we shall publish a
lecture delivered by Mrs. Nellie T. J: Brig-
Col. R. G. Ingersoll has been waking up be theologians in Harrisburg, Pa, lately, by one of his radical leetures, to wh.
of the clergy basatempted a reply. H. Augir, located in Palouse City, Washield. He writes in glowing terms of the country and says the inhabitants are gen-
erally very liberal in their seatiments. E. E. Chesner, of Bushnell, $\mathrm{Tr}_{\text {w }}$ writ that as a result of Capt. Brown's leetures there-they have organized, and are propar-
ing to build a hiberal hall, and call a lectur-帾 Dr. J. M. Peebles has just issued from the
London press a new work entitled "Buddhism and Christianity face to face." We shall speak more at length when if is reMra. L. W. Stovens writes from Carson City, Nevada, alluding to one Charles Allen
who claims to be one of the "A Allen Brath ers.". She considers him an imposter. We ce to hm .
E. V. Wilson called at this office last week
on his way to lecture at Ottumaza, 12 . He is engaged for Springlield, Mass, duriag April, and will spend the interveniag timee
between his home in Lombard, ml , and that We are glad to learn that Thomas cales Forster his so far regained his health, since he went to England, as to be able to rossume his place upon the rostrum agatin. Atter one
of Mr. Peeble's discoursess lately, he came upon the stand wiscourses, his olately, he came
unge zeal for
the cause, flashing out in geme of oratory the cause, flashing out in gems
that enchanted his audience.
In the case of Webster and Wm. Eday, Who were arrested in Albany, N. Y., on a warrant cisarging them with beling /digh
orderly persons, to wit, common showhant and mountebaniks," the profecution failed to produce evidenice of fraud, and they were disecharged. The fudge, very singularly,
suggesteito their counsel, tre prourity suggestad to their counsel, the propriety of
their taking outa license as showman under
the city ordinance

The indebeninnt voceer




 - power than the petson pyschiologized, he he
could not of course get him unider his cont


 oi tite noymal condition of thie mind as the
stronger will or the operazor has power to intensify them.

 sinititual body, and that passeses to the sub-
ject $i$ psycholo 1 izedl - Sect pischolonized.

 Axswre:-Sone personi have geareely'
any wilipawer, and are very vacillting;
 Comes när then, both spiritual and physi
ieal. Thess poople weuld tuve to be made over to give them stronger will power.

Asswer:- Yess, deciaderly so; for what
ot ther channelsshave they to come through outside of the various mediums? and tit is theim where they ean have opportunity to talk to their friends.
 Axswrin:-They can feel and understand tize naturie of physieai surroundings betiter

 Axswer: - Thes ilo partiake of spiritual
frunit, ina inhale the odor that comes from
 Avswen:- They dio. Thêe are houses whith axe as tangible to sispirits sas anything on the material side of life is to vou.
 Aisswre:- 1 an, decieduly so, 1 cannot Quystros:-Aceortina to

 ANsiver:-Every one at some time occu-
pied an earthly body; if not oí this planet on some other.
 ANewne:-In the morning, after a good
 ANswke:-Certainly not, It would, be
wrong for the healer to attempt to impart wriong for the healer to attempt to impart
healing magnetism at such a time it itwould be apt to injure the pationt, as well as himself. For example, fit the bealer has par-
taiken of food that would be injurions to taken of food that would be injurions to
the patient llis magnetisin might give the the patient; , lis magnetisin, might give the
lattor the dyspensia. lattomstion:-is it reco
 Axswini:-I do not advise ' fasting only
when a particular condition of tye body is when a particuar bitained by it. I don't believe it would bo of any yurvantage to the healer to
fast to a great extent beeaise by so doing fasst to a great extent, beatise by 50 doing
it would destroy his physical powers unit would destroy his plysyieal powers 1 m -

- less he understod the laws that many of
the less he understoon the naws
the anciente did, or that the so-calied hear
the
 ANswer:-It will not

 suits, and is very injurious to the persong
 ANswEr:--Decidedly so. He becomes, the moment he fears, in a positive condi-
tion; it makes him positive to everyyhimg else.
 Rasw wr:-I think a atrong debirie on the pait. Pertect passivity on the part of the patient is deairable
 4 to Ang .


## On the 1rith inst, Magey Newecmar, of this          one patient who is violent to remanin where he can injurue others who are harmless. The public in goniexal know yery little, is aynting in reare to what is ating plac inside the walls of inszne asylums through ouk  for examinution. At state and countrio  on the silghteset tretexit. <br>     <br> The above verdict, howevere, is a groc. iles. son for superintendents and reepgigi of the insanf throughout the countiry, and is is hopad that they will pryegtity it. <br> B.T. Underwood will leetare at Moberly, <br> 

 206 hh , 2tht andid 28 th .
H. J. Nevton writes in with fegara to are getting along inely in our societs. The
 evenings we siaxdy have standing room for the audiences'
Dr.G.C.Castiomaudeliveied two tectures
 Fhere: he mity be addressed till further no tiec Friend in Kanas and Eatessi Mition
souris should write timn without delay; keep him and all other gocid speateris buisy
Thie Libcralists, of, Washington, D.

 thoughteharactern to tolplpthom keep up the
same. They can be sent to $J$. Ward Corey same. They ean be sent to J. Ward, Corey
Pres. L. L., D. of C. W. F. Jamieson has. been אivivg Courses and Girara, Kan. A delate will probably take place between Elder Burgess' andidamieson in Apriil., A debate between the last named and Elider Cunningham is to take

We learn that Dr Peebies has latol …
We leeurn that Dr. Peebles his lately heen
elected an honorary corresponding member of the Paychological Society of Great Britian. He now expects to returin liome in Apriil or May; his originatidesign of return-
ing in Tebruary or March having been
 oin his remaining to lecture foí them during those two months.
Mra.S. W. Jeveett, M. D. writes as follows trom Rutland, Yormont: "My.labors west
were devoted wholly to treating the siek but since my return in January, Sabbath meetings have been resumed at our hall on
Eastistreet. An increasing interestis is man ifesten among investigators. Oirceles arolield in different localities with good results. Mr. Jewett is still in Philadelphia.
Lyxor hish-We mean the fraud who materialized those borrible dancing figures apon the walls of Grow's Hall. 'Mrs. Rich-
mond would be justifed in refnsing to mond would be justified in refnsing to lec.-
ture in the presence of such caricatures upon art. The mere sight of them is enough to deter a stranger from a second visis. We don't want to send the dauber to the Spirit-
world, for there are worly, for there are too many such there
now, buit he ought to be obliged to use only a whitewash brush hereafter.
Prof, R.G. Eecles, of Brookiyn New York, gave us a call hast week, en routt for the
Spirtual Convention at Omro, Wisconsin. Prof. Eecles, though young in years; is regarded as one of the bess lecturers on scien-
tifle
mibjeis tific cubbeets now hofore the public. The
apparatuas with which he demonstrates his apparatus with which he demonstrates his
experimentis cost him several thousand dollays, and the sprititual siguitcance that he attichese to science in his public leetures, enables him to do a splenatid work for the Harmonial Philosuphy Heited.
on Spritualism when deeized





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 GHRISTLANITY 言MATERLALISM By B. E: UNDERWOOD


















 ositatece aidi now see itisis the triae orraer


 rules of harmone are neceesary to expross
that wave of soulquile; your first statue
 more and mote express that which is witho The woild welle the phsibility of the
xalid. The fucure has hidden neither; the slove stage of science to unfold the process
of the humar intellect, would never lead

 man titheimage of Godit but is not this the you not an creators in that sense, and shall til tufolding this God-like power from within, you possegs every secret, every
knowledge of the elements of life, of power of unfoldment, and shall really carve your remain conneeted in this state until there are no mystenies in the earth of its atmosphere. Ishail tell you from time to time,
of the progress I have made. Pshall show by what steppingstone human thought is pulsesis shall prove, to you that a ray' of
inght;potent for life, is also potent for will power in creating lifé; prove to you that chrough coming years. of spiritualism, the loser beside each other, and when outward self becomods atit last, as he is from the be inning, a copartner of the Infnite, doing in the whole, repeating alsot tiat which the and stars; therefore cañ youn not understand hat glimmeting of spirit life, and that creayou all; must be traced to thin same series of lays which finaly unfold itself. in man,
in angel and dix archangol, and is revealed jringolder gind auns, realized through external destiny as creator

## 


 $\frac{\text { Romiónl Io there any ilay }}{\text { When }}$
 When ilith by inki sweet inemory


 The loved oise.mar each hour abide. Lotvo's fervar plays within your thought,
Keeping there warm the Beared firg
 Not reuited; no the breith
That gocs put in fult bloom of ove, Roturns more. potently in death, Is one step nearer to the home
Whicgesali sweet attritutes must everi Nor ever neto your lowe to pafe. Death, and reunton! Yes, the sense
of the long anxTours hours on earth


 Eacii day and hiour passes beside


## 





DETOTLONAL SPIRTYEAGISM. Toinc short Sudar Exereises for Spmite avizer myrme




 must supply the other tipay, must help to
corroborate both, for each is the justifica-



 phers; if in singleness of heart ye are seelk-
ing truth for the truths sake, if no pride
of nitellect mingles with your resolve
fon is God with you even while you would

 very man tha
igat that str
ountain of li

Reazon, wayward and ovet-confident, or
sincare and thoughtru, maydonita dend even
ignore the existence of God; but reason becomes unreason When it wound domatically
assert and teach the hypothis of atheism.
Mast not the heart bo also heard? You
 II the sentiment of indigation at injus-
tice and.wrong any the less true beauso it
s $a$ sentiment? fis the love that slirings not from self-sacrifice less in hamany with And the calculation? Believe it not. And the heart spaaks; the heart proclaims
Goi, and the immorta; hife, and reunino
with our beloved. It recoils from that chastly sense of miverscal death, whic
 for they help us to look on God and immor
tality, not as desirable probalinities, but as Starve these noble instincts, bin them
ut, when it is done, you are still face to ace with the problems of existence.. In no progres in expiaining the myserias o
the rnvierse. In rejecting the tyieitic hy
pothesis, you have only returned to the pothesis, you have only returred to the
stanfipoint of absolute uncertainty and
blank perplexity But this is not all. Nature, by common
consent; is full of what at least looks lik he operation of mind. The way in which
the phemomena fall into order at the bid
ding of our organizing thought, seems to aing of our organizing thiought, seems to
show that the tinverse stands in some defi-
nite relation to an Intelligence not wholl antike ouriown.
The apparent
 the rule itsetf whieh becomes the difienty
of Atheism, A universe in which ther
Iives and acts no higher mind than that o
 lightened reffection, an asamption fuyl
dimteuties, if notarrogantand anghilosop
ical. What! Would you have an old spirit ical. What! Would you have an old spinit
ualist
woride - mase that in oll these worlds upo toun this puyy planet of ours-in all thess
tethereal tracts of space-no higher min ethereal tracts of space-no higher mind
than that of our earth-men
tell me tisty Do yo the the nature of things thore


 have become thoropghy conyersant, not
merel with our 1 titieplinet, but with the
entire universe. Ho must know every force in the universee for should but on eescape
him that very one mightbe God He mus
beable to count up with certainty all the
 God. Ho must be in absolute possession o
all the elemento or trutu whth form tho
Whole bcay ont our krowledge; for eise th

 recitation.

 so graidually, unconscionsly to then Is he inured, they seem quite naturat;
And yet this thing thus miracte-nvironed,
Woutit doubt of Gut, iecruse a mirale!

 Outside, for from hislarm nothing can foll,
Inside-the fulmess fillig ail in all.


 To doubtitw wuld be dispoval
To fater woula be sim.
Giver of all good, into thiy hands we comour country. We invoke thy spiritual giths
for the sict the needy, the disizgsel, the
ufiering; for all who are in danger by land

 nly true peace We thank the for life-
Tor this mootalife and for those abounding prootsof of our immotalitiv which the earnest
seekge, rising superior to failure can find
sooner, or later, and which proclaim to us hat our henven must have its foretaste
even heere, in a ive heart and a hoy will
if we would at onee enter upon a heaven
 rm, $\begin{aligned} & \text { Ye would nopass seek me, if ye had not } \\ & \text { wound me, saith the seer, speaking as for }\end{aligned}$ hee such is the enicurragement tion send
est us in our highest moodst contrm it
now by thy. grace, and make tivyelf a real


 hine own! Give
preme! Amen.






## PSYCHOGRAPHY

## Fondertal Manifestation in Timin, Ohio.

Mi, Enrron:-as promised in my ars article, I continue in this a further account
of the wonderful -manifeotations in Tiffin,
Os independent spirit-writing is one of he most interesting and satisfactory forms
of manifestation we have had, Ighal now
ive some further illustrations of what ive some further illustrations of what we
have received in our irrele.
The fritst experience we had, was so satis


 requiar hand: "I cannot anderstand you
Qeeorge, I asked Why he could not
understand - whether he could not read understand - Whether he coold not reai
it, and so on Put as the answers by
raps) were indefinite, I gave up question ing, and soon we heard the pencil moy-
ing and when the light was tuaned up this

## 

 Who "F" was. Direotiy we heard the paper

 bIy a dozen mossages from different persions
in different styles of chirgaphy, but as
hey the


















 that yon aren now wokinintir, Yon hayea


























 Hem tour members of this siricle will soin
 Chieago, ill

Hyman and Sonig Yimkers r 3 mas s.a. otang.



 Hataid






No

 loy in
 Weire traveling homemarx taro ehan:












 worth a hunded fold more to me in sheet
form than it would IT were to give it
away
 say to all such appicicants, "yo; I thank yout,
Ieannot domyseli injustice by bringing ints
 pabishers.
Fell, referved Mr. Bënett to the pubs
ishers and he seleeted "The Beautitul

 in state., xour readers will nemembers
that the frit four lines of the original are,
 Brotio Preston presents, il thus,-
 Mit the glorited erowned witisis,
Mr. Preston must have been frightenca

 Homamichtier arm coutroile

 Then thinking that the four stanzes
neded something to stee
reston adds to reston adds the follorving appendage,


 Wow friend Bennett undoubtedly means

 merous pubic meetings, religious, incular
and literary, and always acquits himself
with with oredit to his father quit to "genial
force, AAl ongth he is caled upon to take
part in a liberal gathering in New Yotk City, where herais gathisinapped in we new York cus manager- Who amputates the young
man'sears and binds on the ears of giack-
ass in their place, cuts a large piece from the seat of phis good broadclotit pients, and
fastens on a great cabbaye leaf to filttie va



 $\leftrightarrow_{\infty}$ APONIFIERP. FOR FAMILYSOAP WAKING:
 SAponimir $R$


