# RELGIO NT，JOURNAL PH／LOSOPHICAL －-事 

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Eiteraxy ㅋfepartmint．
THE EEGGAR AT CBATBCE．








The add mant conl give Urit io a nallo，


 no tect uo mor oun uis $10:$ uso．





 Thoclerajman whall ho mable le ver






 Abd lumpor ho wrery ves
2．Twille hoy tura tho poor bogersiovery：


## WILPRED MONTRESSOR；

## THE SECRET ORDER OF THE BEVEN．



BOQK THIRR－TME ARAEST． спAPTER xxvim． yearizfian．
＂A pbsyician ien not the mavier of his time，Mr．
Monturemor，＂aid Doctor Everard，oa cotering

 appoloted hour．
boen delay od by his Docior to ho realieace bad

period theo nueal．
 pligg loto the treverree





 en，loe rovinuluon of your namo and madlog Ia

 Panion the focidente of hie recent visit to Mra
Willams Ho was surpriged at the deep latereat












 a smile：
healy genernal bealith is improring daily．The
helsche nand rentign which bave tmolied me so hore are yiotdiog to the poner of ravesperingm．









 ＂This is myia loctor，mid Monitresenr．
＂Let me behold the mytuery，if I cannot toolve
it？＂
 He directed her to nesume an ceay comfortable pouture，and to Ax ber oyes intently upon blim
 Several minutes elapeed ere the countenadice
of the ledy uodervent any change she nail

































㫦
Tith peratis．

 1 Ins Wo man or tuiry nre



 mirceand por the lige cirar widh pationt






 Theme expertumen wero prowe ty loctor








＂If finir patilon nommororaber

䢒


 noy proper organien，at when accing upan the
organam of anocher．
The Doctor then
 Deltc atate．＂


 Sume to ion


＂IDon＇t put robicoer in my mouth－1 dioliko
The linctor then layued a piece of urangec reat．
then two or throe cloved and afler ward









The sleoper mutterod a few wards indistinet
ty but tionly repliod．
$\triangle$ gok percil caso
 Criled na a sharp cutting lastrumen
The doctor drow＇a bandtome gold
 ＂ercy：＂＂Two oclock．＂－





 roun the numad or the opseralor hat lis will，to tha，






 al by a slight convabsivo morecuxent，and her
 ＂loo pot arive to talk，wy dear Miss Perce．

Zhenomenal

uy soms．s．taylor
Min EDirux：－I widh you coild give mo woen brought ap a Methodter，opposed，ol courre ooll appritual lafinencos，but motwithatamdia oon erery day，anopocal by orrauge coubde movementu，de
martable．Bomedimed the bouse are very re acor，then of the wall or table，up－utiong dow the coller．If theos nowee were made in any otb． ar manaber than eo thoy are beard，ste migh docierse wast abo wo not misuken．Tbeen where ahe ha stading on the hloor，by ber feet beat this is dot all，the table bee boeen even elevat
ed come laches frown the toor，when no one wal
Diaric．Wha much frighteved tho．olher day by avkion the alr，nuthlak viable to support it There noch frighlened to mee the oellowo moring licalr ack ward and for ward．It danally dropped on the But anll hiler，a coal hod fall a
ap near har foed and whilo amepeaded in the is led beck whll righe around abovo－Lbe bod，thea eec．


began to move through the air ：slowly it put
iteelf up in the conat rase．This was wituested by $n$ young man who was in the mom：he was mach Irightened．
 is tho so．She look a pen to write an order to acod by a girl，for an artich wanted（inugar），
when lo！！what did sho wrik．is weat ＂There is pleaty of the artikle you want in the fanoud the artick．bigh ghelf．＂Slie hanked and we ded ben sict amol forcotten by the ank．－ Tow the trouble is，how is her mind to loe com－ ars neter Welicieel in theten thinhs it rery Spiritualispr，thlakswe shall guto hell．Afer she bor it aflurked amusemeit to listen to the fuan
 a siaper golug＇h dambation．She pinga for will anawer ber projora and deliver her frman the beril，but if is nos wi，for the ame noikes ore Sbo ghis ace ceca， Sbe la rery gloomy nod melanelanly，so arrabl gind ec as to＂calmy truat in tixd．＂Io will her tate that theso thligs hase cunce，to liver wilu Hethodish．Ol cournema chilh of wroce had wa ＂walied to the thond of the lanob，＂aved proyed or light in hos venly thinga．Now is thas the light hant Uudd has permulted th conne to leer，or tha secure？
Branoge retiectione to my mind na the herl－are umposed if in writigg，the cummuallostions had all been true；Lut eotue of thent arg liga，Of
arurae when this was disonvered，everything wat wroug．
sile t．
sine thinks that the Devil is let koneo for a tian I aun not posated in Spiritaalisur，nor mans othern who read your ppyer．I think if you
would devole a culumu every week in explain． ong the olljections thut are troustht up againa our cause，if woyth bo a belp to many who ar There aro wish I coukl eeo explained．Une is about eecin pirita Now，many perions are coostantly dpiritualiste call then apitita． 1 beliere we call themeppooks．Now 1 tuink that much that is at cocount for ppirlushould not be ；for how do ulten done．Sometimes pernous who ary no
tewl are zeen i ugain，sometimes when we hink that we see percooas，we are decotived sully mat the Whlwelug will slow：On one occalion at nigh while returaing with a Iriend whis homse，bo
presed in sight of the bouse，and thought be auw his sidut open she door with a lights io he Jrink，uren go up staire．He remaffed that his tolks was up bele．－Un ioquiry al the tovese， for iwo houra＇Now th wo cau eve apirts that

Why do not wame of the odil apirita come nomebody muse liara mede the tomous Dama cus aword，which bed anch ressetance as to cut －nail wiluoult imparing the cuge
some of the lose arse in paiatiog I beliero carrying wilh them tocir knowledge of yoetio things．Let them come now and tell ne bow to explain the mandicetetions which I bave
Midellelown，yludicerax County，Cona，Jan．

Mr：P．L．Gullmore of Benton，is to give
 for the 0

EFT Parsoa Brosplow ．ber hikea kave of the asoxvile Hiti，a paper areblicbal by him
 In bis riledictory diborial，bo mys：＂If in pers Uli，I have been vileat an iome cocusloas，my apology ing that，like the $A$ poath Paul，on many
accadoene I hare foucht wibl＇beata at Epbe－

## Facific 券raxtment.

 of tuly foen ntion



 wo pume ocou Teverorilit.
 Sose




 Eot mentita






















 Traty



 come








## ,



Original Essays
THE BTERLINC.

In the world where geatian riose hat whag.

 Bythe faromed of fortace.


 That Netoro doth choore.
The imoet frath, not the comb



 sature from ber
piater'a wil h perer decoyed.

And al the high badian of Nitare apkrowe

The varnish put on thick will thide the wood



And character true te not hart by derition. All Sature oxalle the inticient asd real,
And all te profoudd that her teactera revel.




 Oac lime of of wole fold redecmed from the block. One green ear of corn bone awe from the ohock.
One dove os wilte plalozs junt fown from the



 And prove all unseon, we sotilst dewh.prisoned

 That are nlppedin the bud ly onita't bikbluan

 Oa ber bresat expundiog wilta satioted love




 Shall the body comaliastion with eommon toe mit


 Kiy driok at the fountahin of paras arrectio
Nor ouffor the dooma of elerati reyection.







## Food ror Timong

I bave jast read Mr. Beecher's sermon on " DHae Intuence on the Human Bool," sod the fol-
lowiag sre come of the thoughta" Whleh have been suggented cleereby. I thlak Mr. Beechar bas philaly etd cloarly one will ideas ibove or bejond his or ber owr eapectif : that to the dove not, and to the natiar of thogeg cagaon Lmppiro whom a a tool ; DA ther can he lapil re a ratule braloed fasalc with may be loppleed, bat ble lospiratione will be fol 1g. A crazy fanasic may be ingplied, but pia
lopapration will bo fanuiclam. No doabt every person to more or lese in
aplrod, bat crerg one in his or ber owa order
 with the orghatzetion. Heace, a person with



 reloped
appmathon
In this
 Book Dirlac." Wo will begia with slocea.



 bemen nitre.
cyrunsical diopociliong a very arbitnary and brook so oppoollition, a dispoodition to km and
dentroy all who deatroy all who opposed hlo, he coavid be lo-
epired only through wuch ditpootilon. And hore
 ter of the Jowish God, as recorrad in the OKd Testament. Mooct wha juat anch a man, and
hence, socb were bis inspirationg, add such his God.
 sementamp; he belog tbelr great lawgiver and

And now I will to Inquire-socording 20
 and the Dirine intacoce? How ahall I know Whether the resulta $\omega$ which I am lirought are by my own think
asd tbroukb ma?
How shall I know whether theso motiven aro
of my own selk, or Whet her they are the con.
curreat, zelmulaing infuence: of the Dilhae curreat simaning infuences of the Diviac
miod? You canaot tell. It wa no meant that you oboald. It ty not necemary. tbat you
abould. No mand can hat "Thin is $I$; and so
Does not thla vettlo the whole mattor of Bible avtbority: If Do main can say, "This is J, and And when thoy did precuamo oo wry "Thuo mite
 onily chomeliree who apoko? And oven If the Lord did linepiro them, had not that fanplration Tble being eo, was it not likels to be to adalloratod by paming through euch channela, that When expremed, it woukd be it hout ninelenthe
buma, nod that humen, eeml berberan \& And aven of the rem huytot "no men can say" Wherber It was or wis not of God.
Blble, when no man can eay what part of lita then ? Were not ibe Blole writer the word or mana ? Were not tho Blole wricen men: And
were they not lable Lo emt, nod to prenx "Thud mita the Lorde, to their owa fulmipations?
The inguiry now precnu their, bow do_ know that any of the Bible writert wore ianpirei
by God How do wo koow that when thoy ald, "Thus elith the Lord," It wae all imagiag.
Hon Or waske, how do wo krow that it wat not often done lotentionally, to deceive? Forthar, how do wa know that there is aycha beiog Is la the oniverse one great indalte aplitit whe cresten, alle, sppoiote and goveras ell things :
Who has over scon him: Who has heard him apeak; Who of aby ago, of any ne tion, or of
any sect, ever bas demonarsied or over can demonatrate the erivtenco of auch a boing : If
 the same epece, so two aplrite crarot occupy
 Is so plece in
great or manl
Yet moot believe, and some clalm to know, in existence. If this be ma, then la the rery matare of thioga there cia be no indilite epirith, for
tor that cannot be infaite which dnea not occupy or till, the whole of inflatity.
Therefore common-senise incthen that we
must give up the idea of an infation apirit ar of the existence of folle mplrita. If we give up all ponalility of immorally, together mith out owin consciouspem thereof, and put ourrelres on - leved with the birds aod boesiliaround ua,
The provilitig iden in that God, or loinite
 there is a fither, puast there not also be a mothe
offpuris of And does not this neain deatroy tho
 musu bave room for tbeir progeny; and the
protony are senaraly equal to the perenta ; if




 of iptria.
Tberola no ach thing an a nowly boro, now. Bporits are not, apd cunnot be ovolved lrom mat

 equal in an rompecte to overy other tplithe Splt ith in the argreguto, aro a parfoct democracy, to

there is " no higb, no low, no great, 00 nriall,"
all being op a perfect equality. How then, are morthis lospired: Ans. By
Isdividual aplits ; chlefly, each by his or her own spliti. The iosplraion is in themselves. We
 ful whetber any aptrit ever doses or ever can the callad aptrit pomention beligg sitaply paycbolog. ionel lafluacea
I thay bo
In may be aked, if there ta no inflaile, auper woteadigg epplith, how shall we eocount for what there the perviding all matter, a spirithunm or atmotphere, owansuivg allke from all apiritu,
 knowidge, lori ad barmony. Tha aurs or at.
moombere to aleo the mediam by or thmigh Whlob they apernte is, mot on, macter, thmod prounftedily. and burmoalounly throagh this modl um, to that we cell unirermal isms, sod in.
 boly of man may comolimen act all togather.
sometimes to amaller' numbers, and somethen Bometimes in amiler numbers, and somet lumes
even aingly: come dolog ooe thlog and some
another, yet ell actiog ia harmony and for the snother, yet al
geacral weal.
Mareago, 111nnols, Feb. 14, 1885.
The Davepport Erothers in minilimore.

 City.
The ing of its orier then whe hargent and aneat bulk ng of ite order that wo have,- What engaged for
their Semaces, and night atter night, the pretence of valitorn from the Larloiblo realmas, waro greeted poese of refonal aod lotelligent eiduzens. There
 seusct are mow canribced thes aser revels. Lion in detraing upon our earti.
 ahbarp cricicism of the mole of advertislog alpop-
ted by tho Davenporta, with a copy of their pla. cand, wherein aothing io said of Splitiualison, and per, approvige mara criticism.
Now, I wish to my that I tbiak this mocie of trating our frienda and co-laborers netther
generoas or fodiciona. Every medium to yec. emarily reanallive. Nediumulip to besed upon mortal, no fimpreaion could be emade with the mortal, Do impremios colild be made by tho
apirit This, of conres, applies wall phace of moblp. The inapinuliona, the lmpreselon to the censure or culogy which may bo beape upon them; but the mediam for strong phydicel manifestallonk, kuch al are given through Mr

 consequendy, of tilality, which requiren thme and undenurbed mentality to reatore
orh aro antagoniatic proportlon of thelt sudit thoy aloo feel tho bigoted prejudice, whebl per-
radea every commuity agriast them, and this, bear. But that, they expect, and are prepared ad to the caluandien of Nopent then the barden be Whmee too heary.
ery. I deem ts the daty of erery fraud or trick expose tho pe:pelritor and protect othera from imilar lmpotidisa ; but when it is a mere quel pernon Imaodiately ininrected shovid bo per nitted to determina
No one connected with the eubject of Splrit intercourno, has been more open and fearicem ti presenting the focks of our scieatice religion, beneft which the cause hat derived from the very courne which has been conderaned in yóur paper. Pbe to a harge cime la evëry community
 explainable by the known iamit of natare. Milode that, have beea oductiod to apurn every phaec of the esperonlural orghooly, but ready O briog keen latellecta to the inventigetion of bare been present in tar
aee of the Daseopit
If thes, in word or deed, atlompted to deny
the mares of the wonders, whlct occur in thelf

 thet no mechagloal ageocies aro eaplioyed; what
no alolghl of hand or jugiory la sllemplod; but bie powera
Dariog their former visit, momo fow years
doco, wall an on thie occaipn, yheos young men won the reapect of alr-nit made thelt nems like manaer in paplic, and their genclemandy doportment in private life, have galined
them many friende who will alwaya welocme

Mrs. Hyzer to sull growing in atreogtb, and
aliboagh abe bem been apoaking foc ull nearly
 momingly as limillem, at the infinitto mongo Bellumore, Merch Leth 1800.


## Thoakitice on Bpoltilualimal

ar fredenick larkis.
YR. EDitor:-I ooticed a few reeks agn, in the Jounsal, an extract from a rellgious paper sern, to write for it. As you soem to extend the I have beca a reader of your paper since it was ans ealablished, spil havo had the plesarere of plece in its columos. 3iy object is vritiog a this ume, la nol for the porpoee of argument but to congriulate the Epirttonlists for thelr great succem, io looseniag the foundation rock of a dred jears beld the minds of its untijects in the ont glorious sorance; ignored the blekest and mont glorious
asplrationa of the buman heart, and mes the moat besren-borm eflorisat the threbbotd with
 teari. and lmprisoned ita beroce add poured upon their beeda the moan elamemiful amel nomiligated lien. Prolewing at the present tume to have shed. A
halo of light all along ita puthwty, It inctitated the dark ages and phoeed fos iron heel upon every high, ensolling, and gol-like priaciple that prePretending In this Ninetenth Centary that it holds the pepple in bonds ofloreand fricsidalit, there is not a lithe viliage in the land where a dupes bave quarreted with maliggent late orer its moat ennatural and silly creeds. Prectending ts pours upon their heads the most bitter, cruel and foolish slandera.
The superatition refertal to is known nad rec.
ognized as the ciristias religion. And in that country whocrer disbelievet ti; la culled an $\ln$ a. Jel. Ilaving gabored for roore than twenty.fire
 tint lock copersitilon that frightens ignorant womer, and litule boys and giris, with ite red.
hot belh and dre nod lrimstone, wigh lite cruel Gond, that pute hife tpecinal friend Job, trito the hands of a demon that mallo him mikelable with appeawd in no other wey whe Agas for exercisiaga litule hamanity, than tho be wiog blum to pleces in sis presence. I auppose accoriliog to
Weborer, I am regarded an Iotide., and pertape Jually deserre the tule. Instend of being frightened as many are, I feel proud of the name, for namt of my daye ta crusbing a hoary hended monster that has lasulted millions, with the clild. tah pucrillites and inmene pomple Being canTinced yean ago chat human progreas was inthe shacklea pleced tipon end neo the time Then the abackles placed upon the arugeilog miod of man would be anlooned asd wio imprisoned
thoughte and aeplations bet lato the florious sualight of plilosopby, of aafure and of llber.
 trise, I fourd it was unellefictory with peroons deaire to live spein is co stoos to the miod of mad that be cana berdly aloppt the materialianic phislocophy.
The cbristions as they are callod, worshiping a God that tea creature of their own creation, as they aro a lifula diboonest, tho lenderi havo suppooed they could cheat the Devil onit of his
Juat doea, and ollde with litle tinoublo onto tho solden parementa of the New Jerumiem, it the
 koep thér beade under water. Perdedif regarded it with uttle faror, at the mime timo
I give It an Inved gation, an I have sivath been willigg and ready to twap the assumptione of to ary with the great efforte that I have made to beliere it of ho convinced of a lifo beyond the an I am I rezard the apirlioul platiorm wilh great reapoem; it is the only gyolem of religion, (UI may call it a relligon,) Unit lom may extimition as the extended hearens, goess from uar to ind from aytem to aystom, opens the book of naduro and rewle lewone from the running, brook and tala disea
Spirftualiam la shora of all the troublee that
 bleck dempait. It cerrea not tor the fathloa of altern, tho shape of sowne, the truas mocde of bap tum, or whelher itu apenker
I am, free to pay that Bpiritumban hes done
 not commanded wo net theif ggrorant huibande at howe for all koowledge) than all cto (twice
ten thomend charchea bave done for elgbteenhubdred yese. I sm conuaisted with hundrode of Bpirtiunikta, both malo and fenale, that were
formerly members of difierent charches, whe sro to day tio common senve, prodical educetion and practical troodnees, athoumad per cens. above what they wers, when conatiod tithin the prison walla of s ereed.
And now Mr. Joven lad me beg of yow in connexion with otbere in aympelby with you, to keep the wheche roving. the giant superitution handred them ith Iron hande fo crombling ewey and toteriag to ita foundalon.
"Hoary beaded eol Cohnow hin fort

 I don't know but sou may think I have mede
some charges ofainat the orthudor modo of ruauing reiginu that is way mevere. If suy of your
readen that beileve ih take execptions in what I bave mid, I will 1 nvite theme to o discussion, in len, and will wld a doulle poirion to the reala logue. It it time, high time for chratima
 paper will give a liule space.) I will chalienge
any ose, to diveum with me on the indel grounde cor thodor friends in your dying atruggle, far as mure witien upon your walta

## 

## reop. . и. и. rowkel.

Spiritualiem han losg becta a power in the Work, At Ine Qmatherly Rrtices sand or in, yeari We can sot woider, when we consider the
mollay asemplagt-or creedistu, frum thom
 amuagat membera. Thit is only to bo ex Mected; but it is high time some vorice were
raised agalias that too common practive of or ganized Bpiritual soctetict running the mas
chine" at high pressure, in direct diareganl ot ctine" at high pressure,
all true spiritual tesching.
Sicrywhere wo dind more or lesa, a fulal tend
 degree by the medilum, epeaker of he-tirer, who oficn joded and aick, uner wcary travel, is called upan to take the rustrum, and expyected wo or alue happento lit he mark, all to well; but
 all upee," amil the volumunute site amerers to public menmationalism care.
Etios one theyluminted with the Sphtitualist soci eties on this cantineas will ail to kee the trut glell to knok, exceptions, where the proper or the is not expected to be moy diler indiridual but hitmelf or herself or to extilute charmeterie.
tics out of tho way of individualitem or medium. chlp: In oller works kindo and true Spiritualiman prevall
I am sware that the general answer in iny strictures woikd be, "We can pay urir havay
expenees, oaly by drawiag a crowd; und unkese tho meectiugn going
This is doubtices. true of alf thmec committeco who shoulder the wexiety as a iutaticeal man Ber does his theatre-to make moncy out
The question esery where in, will it pay? The yeestion eserywbere in, will it pay!
The anamer I wakn in, hat what pays in
dollars, toces no alwaya pay in culture or soal grotib
If I hare not micalken we needs of the bour I concluds Jually, that wonselionedinm it condition of soul, and should bo Ignored satbe than courtad by 8piritaulista Our great work
in Spiritualiad, is to teach-leach grand troith -not to foect the inividelo appetito for tha sen mulanal. Speakers and ondiams suffer more hasn cull-Iron committees can poealbly realize. The Splith-world givet through the medlum asplations which often fall to reach the emule fint commitice, bectuec of the catilifun ele meot If commiltees nue the "Sintritualisi, pay in dollars, there will be very llule aptriturl. undefied, eechewt pelasb milarule.
The age is ripe for apiritual collure Men and nomen of thought, are crylig atoud tot "mors ngba," on all the great questione of coul-axbet apd are oble to take their atand upon the plai form or culture, need oniy ta, work and wait eler Holg of Hopice. We are minuful of the gree dinculuod which commituece tand conveationst have had to gurmount upon the nooney plave in
but thes does not nor bhould it close our cyen to of our efforia as Spirturelitite
Lecturert who take the rourum muas excouragol to apeak the truth, and nothing bot be lratb, on all quentions of the hour-apeak to We liviog cossciencas or men and women, dlems. - If commithees ationd opposed to thin, of what good, pray in thelr influcnce in tho way of Tho tuke in the coil of their naturea, tho neol or eterna) troth from the apeaker, that a crnwd ed bowe of gaping eeseallonaliath, who leavo tore senmatonal prenchlag.
Another thing, wilar I ams on the cublect. Commaittees yho run the "Splritzallet machlne, apeakers from atarrallon Wageal shame apon
ony of them Wo lipecalicio with the purten torer. Better clowe the hall and force tho apeak ar loto other locelilues, basa aeo bian to baild up Therety willowit fair mactunenation.
thatione one and I pay expect a lutlo fitin is my freedom of exprecmion: buit that 1 can not allow to influesce me madnat baing trithai and defendilog the rigin None who do Jacly
by Lecturen will thato my moon; whlike thowe who rob the Spenker maere
 indoced to feel corrow and do bave writen ta) ialo.

Reply to Deloo Dunton.
Bro. Jusves:-1 ani a Spinitualist: yet 1 be-
 Dunton sure that the millione of Spiritulitats

 end" it 1 have unged the imponibilility of an endlese future-nut for waut of matter in (powible) boundkaw universe-nod froter leck note, too dograstic on that 1 hare urged its moral impouibility frma what it neccuarily
implice of the beldeen of the past, My mural relinga had moro to do than may reasin in dis. anding the orthodox klea of Lell. Tueces sen

Now, if imprnvement in a haw of the universe it it in on exteralal change for the better

 leat then lofnitely bed is. Hut it bas wo mucb au so presents it to the moral sentiments of
 bility os such bainesh to the peate or in uh ature, with all the' lorer af ombilikno, that Sy romion canorit gropp a cauklrillion. Bus it hndfed which it doce cumpretieml: and 1 can
 In nature, 1 seve perpertion motion. Leaso






## Out Children

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he hitle things were oo helpleos, that they
night all have lieen hilled. Ferhaps all chis fact, that oukiml of bied or forml frell therc
 he motoe. All hey want in to be kept snug and
 the care on thena up to the poor chlid, who bad wo much to nutifer nod no lifile to enjoy to thin
wrorkd. In a few chays there werc five litle mouthst

 when we weat ho feed them. Brishlidg up,peck
ng our fiogers, add maklag the pharki gy from he wna very independent coukd provide for
her family with the help of their father, and do al of her amn houve work. Bus it alwnys etra
ind in the smome way. Sbe wouht leap int.s our hands or sund on the skie of ber nest, add tuke by this tlae many chikfrea had bēard alogut I birwa, and came to sece theal.
then to the garden, bat som unce bat hand wirk to make thein underannu
the nerexaity of veing very quiet and geutle ribl de ruste words or ecta. All of the lifile Fet nny of the stranger childreu touch, thom. pul titan chare, but I tokl there than I thougti


 ers and sisters nad ploymmeses, nmi carrs ithent


 4


## SPEAKERA REGIMTER.

Thowe who have reat this ample amal truc jory wo far, will remember hat by this time,our birdies had become eo tane llast they did pot thy
a way when we weut to feed them. I have for sotteg to asy that the facher bird did not wook
 Wrat a litile slyy. Wa an waya lefte share of the roukl take as moon at wo turned away. Ther res nothing we give them that they soemed to mour millk. Perhapa some of my litule reader migy what to try tho crperiment of teming the proty birlles, next summer, and I will tell them how to make It Take anme thick, murr milk, in the pall tinto tont or bolltug water, stirigg very carefilly until if is en warn as the hand a on setle, turn off the wing, and you have i nire White curd, that lat the beat kiod of tomd for

 When we weat to feith them. we found the would not touch ber breakfot, and ber hillo bealilike eyee shmae like spartse of Yre. The eathers on the top of ter bead atoud upartrigit an you bare seen a ben whon the wha tighting to a you bare seen a ben whon abe wha bgtuing bard at the cruld with perficet apite and fory. -
 bibtion of lemper on wacio a litto mite. But analis coocluded that thero wat a cavere for it, and tast ahe must have made the clucorvery that ag, and felt all the care and importance that such of the facth l fux conk up the lititio tidy, To be bero foucd what looked is much like isy, worm Tith two clopal eyes, as anytbing I could Whlak of, with not the lank dgo of 4 leatber. asd exprealon which weemed to way ${ }^{\circ}$ Theredid you or tho reat of manklad, ever nee saything so beasufah, so wonderiuh, wo intercexing is this child of mine. I expers it will make at great Mir li the work by add by." Aher paling her carofully beck onto her neat, she thought it boed diecourer, thes only ose egs mae hached ont esch day, so thas then the lase whe hatched or the Arra bled was toar days old. Aad in that fact canbot the dear llula chlldren eee, that oor hearaoly Fatber has extribled jont as mucb lore




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a．．Joxa

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 manner，which be axplacetion does not reach
Thu phase，in lice progresu of Spirtiualian，bes



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 y who moura for wher y y sball mours no Woger．When the dark，and
diumal credo and belieta，that now．case a panf
 diapellel by the realizallos of 5 beverenly truth，


 ADd Goully，we hall libecaus we know 11 mans


## 

 We leare of a man wbo myn that when be re－ cente mote，it another name erg get lie paper lu bug io wo koop cour propeationapopen for






 rock in the ober -8 liobed $r$
Karbee too，that come nelgbbor，mones poas friedod，will tell wo ofth and wo to turn woold
 －ound we man feel beat
Agatin，auppose the mat to a splitualist Did heo orag gop to thlak of the many ppirit freenda
that would bebold him realici a paper that bo hed obuin for one Aisid of lla r rol ocoph by frud，
 Jounxil Thero may be mea and momen so，
wcak to toll whea there to Do groaker tempta－
 lieve that there
ovoul
and laduces
Wo bave concloded io keep our propsalion
fou trial suberibere，ztill open for
fem weeke
 are yavecumiciod with the mertue of the Uraw month at I wenty－ive cent sact，will miver The recelpt of a letter from a good brobber，

 pechavd Spiritanalum wo do not believo that a ingte cool who inkeit his paper adod read it for inds monhene，ce．
of a picayune．

## 




Io the sbmpoc of Dr．Wiliams，on accoast of
 proenthand offered oblections to the postitione of Spiriteliman，from what he termed a scientlac
tinad．point
Profactool Powiel io hh opening remarka drem and molera plasea，and amorted luat thero ay doep down in the buamo coul youringe for 1
beeter and contunued Ule sou referrad to the de． monatrations of modera：spirituatium an proor Lal Lbow yerriliges were not a mere delamion．
Dr．Bulth repllad io Prof．Powell by Dr Solth replled io Prof．Powell by uylog

 Weyat get lbeir decirica grallicd．
 Sultigg，that once be wis punzed bow to per－ us whea a tertaiu Dr．Pomell came to him ir 2 dreanugare tim the required informatuon，which
enalled hina to get orer his dialiculy wiut the pporatuas when in the waking sitic The Doctor delyilied annther dream which be hime iuntormation wist gresulted in certain im－ Was luy to underotanct that n hoge had actuanly Tome to lum．ir we，how could a hog talk：

 lum lice erery day fects of Splititualiam deason．
 exibleocr．He inatanced ibe death of childreo， astion if fuxico were doneyn the case of those
who werce cut of io the bud irthere were po fo． ture for their deverlopment to the full blomom？
 Tood and got ieiticer，bast it might Le the mame
Tilh the deatro tor a faure exiotenco．It we well known whe money and food were to exier the detire niubed the nail wn to in wodety．Tho rgyment oaly mpporided the time of future ex． imence． io my that Intelligeocect was conocctad mith thould clocove a hog is the moat atmoluring mediom through mbich they could reach hia Dr．Emith co
Dr Gelith coolended thes it wan por＇for blm
 thas genileman bad falled to do goo It mas no us thentaitig Ho migh my that there man a A bole la he．moon，bot much an oxtraondanery desoc．
Proff Powen wised io krow whet clee he


 whift pecturs or whice blo own ylubor nod


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| s． |
| Dri． |
| Dr． |

Dr．Ericte parided in aratiog inat Protmoor

 that pirites hed sogthing to to with the mas


 Cor，to ppirita
 un lue e tridence turougbout．What more coold he do？II tho genveman woald ake only one of．
his fect and denl mat It sarty，be woold hario

 co before be wrohb bo natubed，all bo oould my

 dirnactig add we mere becommag more acionilsc， and，consexpently，lese yporatititiout，conteon－．
 Probemor Powell contended that the reference





Further，the argament aboot withbet told
Chage the wort wilches
could compreteed the matiter．If wiccheran wai nof a fact，the dignilaries of State and Chorch． Who were Inkrumental in putligg thousanda or
momen io death，weto all foolk，to my nothiog mores bout them
Trupatice，it wea question which rouned his
 It did not die with the Englothand Selem wich－
Dr．Smith dealled ceralan experiences ot hit

 Splititualices．
 briefy ren orer Dr．Smith＇t podtion，and aner
Huating to the matemoat th the nible that
 S Loog， 14 mast oaly ta oridence that God wos is all 1 me ．
 Hareit cliblonste work，resatlag，pue fiet，that



 tbe frec as givea in W．M．Wijkinson＇s＂Spirtl
drawinge＂that Mr．Buckle，the anthor of the ＂History of eirilizatho，＂＂nen be took his hai

 Hirec otbers resolved on their retura 10 England



 not cover the whole ground of aplititad phide
 $\Delta$ ner alludlog 10 Faraday mod Browster，und

 sor leas，hase the apitit
bod on the eart．
Mr．Powell deecanted vigoroualy and enthual
 reply，but on being alllod upod，mado a apeech
dovotiog his ume primipelly in dereluplog his dovotiog hit time primilpelly in develuplog his
bione of in theory of Hife，zaing the ideat that the ldene of a theory of lite asing the ideat that the
world of matior，wan controlted by the world of world of
vilud．
Proftemor Powell brlety replied by statiog so bad ta ken hia preent peallon to the morn． tog，that $1 t$ was no matuer whether the word，
mind or splrit was und，that the thiog itself Tai underntood．
The andiencea wero good，intelligent and is It te bot Joutice to way that Dr．Sapith had Dot cape to pat forth
caplo of dolng．

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Daniel Herkopt writing from the above named place，apeckse in the higbent torith of thas
nection of contiry an sdapted to every fecllity for grod workers to live comfortably．

 it vill appear lo oar cext incea．

mineationaliug．
Ueder the above caption，will be found ut The article andoubledty expreabs the viowe of the wrier．We conaider 11 dit adrieed and un－ calied tor．It is not generoun ；it he unkind to
Farda many good and trae men，who exert themenerces
It often happens that men who are antirely maduma and to bold an audience，ridiculo trance ers，whenever they ant announced to mpenk．
Wo bope the time fo not rerg remolo when such 2 spirit as in manifeeted to the aricle ro－ rred $t o$ ，whll be lese frequed

## PLANOHETTB－THE

Tbe sborve asmed work is one of the very throughout the coupiry ahould enid for it at
 lar press everymbere speak in the bighent larme
of IL．The wort bes pemed to the Uird edition

 Jones， 84 Dearborn at，Chlogg， 11. ．

The Atuantic Moathy wor Yureb，1880，coos－
 deocem．＂which will be apectally piterasting to nadraile of every pbace．
The mititer usdertakes to ibow that whilo all

 Thero in coadidernbie metultenatp turought to
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 Thilice a truc sioblier，sticks to sta guns．

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dincullice
Tbc wrike feessond 150 ange，nud mikes his be true and uselul ta thrisikintty，but to ex－ puage the cootralketry nad hilse．
The Ratical for Februrfy conuine a coaverst．

 cocemest of reforma the Woana $Q$


 Ulto manter．Tho me medium of much meat niom the French of Seans Beave，an 14. ．Rrocet Reann，in
number．
 arollont bome et ance with the cointente of tho Mage


## De．grin at DROATVA

Wa lemertom a Fill writen article，publibe－ named Briber io meolloge vitio prod auccoie si





## 3 mistuents

Duly'a sespentiosal drames, enillied "Tre Fineb of Ligbling." it actrecing much Interesk at ace honers It is a refection of erery dey weped and cbarncters, incoatited aod arrapged with socecempus dramas pat apoor the bourde of thi thenter during the preseat dranatic action. The Saman Galton burleagte npers Lroupc, are
 burlexpue opers " Chisg-Chow-1II," one of the bese of this grest composot't best piecea, hat beet marked prise sod Jant appreciation The oaly orfgidal Yankee Robinson, with the an engagement at the Opera Hount on Monday 2ort of March.

$$
\begin{aligned}
& \text { IIL reputation a } \\
& \text { draw full houses. }
\end{aligned}
$$

As Alken's Deariorn Theertre "A "Scenes in Londoro Thestre, "After Dark" speat, and played to full houser
nutbor, Mr. Rulbertens, entiled "Home" is then be put upoa the boerds of the theatre. If it. 1 attract crowded bousen,

At Wood's Museum, Wood and Jewell pro prietors, a sumber of new performen are an
nounced, amody them the reappearance of $\mathbf{M r}$ J. W. Blaidelel, the prevert manager. The fea. tare of ailractiog, the great drama from Dicken celebrited work, entithed "Oifrer Twisk" The
propridors claint to have an excelleat cast walch will doubtless easble them to preven ciod drame lo an attrective manere? Tlee briog Comiquef, in Eredition to the ofd fivor yila Nellie Flonce adt Mr. W. C. Barton. Their performances ere replele with table chanctearh, mogg, dances, de.
LIFE'S UNFOLDINGS. WONDERS OF THE UNIVERSE
REVEALED TO MAN. By the Guardien Splrit of Derid Corkem. B. B. JONES,
 The Modan, th he uddrine wibe puble ayi: the work wim
of the phenom




Ee alko olands at the planaccle of all orgaitied
 way medilame prial theomeen, la the true - Io part meond, under tbe geeanal hesed of myer Xaaifal their presence through Fagalen! Bodite of
 the carrylor of ynical loutrakenta arond the Thle mork to tealiy got op ang conaleth of neves-
 enumersied, than any olber work or equal dize wo bife afen.
Tbe work will be neot by mall trom tbbolice to any oos on recelpt of any centu.
Addrem, 8. s. JONES, \& Dertion VINE COTTAGE STORLES TTTLEHARRY'S WISH PLAYINOBOLDIER THELITTLE FLOWER OIRL THEORPGANDS STRUGGUE Q 8. JONES, Pübleser Rywom-Pamosoratcal Jounal Orycz
Bf Dearborn
Bl Cblowno Ill The above samed uklo works of sbort thirt
 Culdares'a Progreselifo Lycenam Llbraitoe. wither of the proesent ane of the mopechall popalin to the whitere of popater uberil booke for Call TMa ourime of Booke which wo yave colured apo pot of course thatr tooa sed philocoplay will com


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HEW EDITIOME-JUST ISSUED. PRICES kEDCCED.
Chlldren's Progessive Lyceum Manual.



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nvocation


 dire to come Deaner uoto Thee, thas they may mantilluminate their pethray, add gotido them
 peppard for cech ast every ooc ot them.
 olber. Yey we ever be reoorciked unto Thy
Lurh hat io the end work for goxd 10 inl. May

 We baer Thy toine in the watling songiter
we bear Thoe to the mighty vatera; we bear Thee ta the rippling arreans; we ene Thee in

Yea, Faber, we see sod bear Thee in all Thy



 Corever more: ase,lorerer more would we priso

## QLestions and answers. 



 from blow. plave cend it to me and I will mead 14


 when callat upon, does not precent theilfi thereTore, we aball Dot be bble to give the deaired in. formalion in regard to it
The memger fo this paper me well an is the deel or thanaght; adiditio well. For if there is






Wocan my wo be bercaval molber tbay wir.
 amoy. Loit to bet mase of disbi end bearipg:
asd yet erery net of bern mar be known boble. The mere nue thet the grivere wo much ind ber of the preesece; and dee the moukl ralue the



noble canox they that the cauke mas any monre iffe in sny otbet wey, or from asy ofber cave.

 to eccape all hand anfrefiog. Agkio, resilize this
 ny preall; wbere diccord ha not known ; ond
aleo where be can bo able to do more for your own happiocem besi perbapo he coold diro tosi




 Tho request them 10 do 10 , do nox communicate







 but leccaus they have a deatre to mentifert theal
 one communicathan loot besause they ull help tod expromion and lifo of top writu on the epprithanal plan


 Selieve that they migbt nend all of these facts to the to pomemion of tuch focte, and thea tand ready Co cesd corroborntive vee lmony of the same.
Tbee, agan, thoee that are alroudy con rinced of the fiect hive pleaty of other means to com.
munfate with thoee friends, redide from these menseges that are priblished. It is hard to thatic. the grest, podilire minds controlling all. Q. What are the beat means to orgadize A. Wo agree with our good brolber that anys
whatever is, is rigbli" so whaterer forme of organization Spiritualitisa so a boly may adopt, of no form which they may adopt, that will be lasling. That which would be best for them toWie koow of no organizutlon, no creed, they
couhl ulopt, no specifled forms for thein to aid. here to, that would in any wny culrance the unlism and apirti communication.
It would be a very fice thing, perianpa, for
indirituals to have wothe form of orgaization for the puryome of receiviag sunticiens compen-
otion for their tavort. It might be good for them. But for the grest principle underlying Qis, we nee no great peed for it.
Q. Will you explain the galur

- We will explain it by refertiog to the diferen: grades of society upoz this muterial plane of Uifc,
and let you jowge for yourself of the atmoapherc or he atuoapberc spiritoal plane of lite, nemany have. Perbape existence.
Q. I nm alluding to the different spifrit
potheres in wile every univivitua want to intw your attention to that Tbe ansteel me, at in the it is that people feel to drawn to each otheror repelied. I think

And the atmosphere, as I undentand it-when
apirits are io the amme atomosphere, they ench other. I dun't now whether I am rigbl,

ay otber way than that wo coult or explials it in that are upon the mme plane of thought, are drawa towarde each other, and so with feelings.
And agito, it may not be co much the diferent apheres aurfounding the tadividual, is the posi-
 aegative overoowe by the pollire
$Q$ If 1 underiand my pailio
Qheit in underatand my posilion, I abould may tuve iteelt. If a mind is poilite, it loppars that poadive chanecter to lis own aplere ; and ifth is A. Eivel one may be potitire to themselves,
and yef segative to avolher, to the crave may be. Why $t$ is that lodiriduala feel this attrection thiog within them, when this feeling of ropulmoaloon in their orgenimationl Bitt juat why, wo can not tell, any moro than we could dell Why It wis that lodividumes tho
different experlences libat they do.
Q. Are aplitits of fece aphero conacious of the A. Wo binfer, from the dioneadreoced by, our responding with his own development and
unfoldenent But that these are peparate and distunct from the abers, we do vot wee. The
 de both here, apon what fs to yon tha metcrial Q. Do we not live in a aplritual condition Qhile we are here, a part of our thowe $\%$
A. Spiritually, so far we that foconc bat not epiritually upoo the eptritual'plane of oplrie We can mever so backward In our tub.

When we heeve the materisl organlam, then we cione of its exierences ; sleo the material plano of ilto which we have fure ten.
mlugh although we do not contand whth them we did while yot rotelaling the mastrial orQ So I undertanó by that, that you mean
Q simply that when a toplrit learee the body cod grode, or coose bact; or do I underaterd that may be very gtod woday, and very vicioum and bed to-morrow.
A. That which in momingly bed; we know
of nothlog that is roully bed. No matter what yoar erperience may be; no matuer how verri-

 y for yond
o I Ido
bot A. Well, we will ey all chlogaare necemar! ly rigut We won't my right, but Decemary,
and, beidg necoeary, they mant be ngit What crer the great First Causo ontained nod brought
about, is necuemerly right; and in cor reclions We bere to alep apon that very platiferin. Every indirldool has a God.given priaciphe
within. In otber. words
it
la call God. Now, if all these thingi are nectema.
If for a more pertect undertandiog of that God. given prisciple withis, then $n$ bo shall say they are wrong!

 priaclpies hava dever yee chaoged. Jumbies wio
alwaya jusioe, equily alwaye equity, truth

 A. I abotuld individual to live up to their highest oonvictions of right; their bighant senes of truth and good-
nees to themselves and to ali individualk It in right; it in Just It is in iccoardance with the milt an act; be canome tell why he commalu that thoughives. He can not tell why th was he wom atrength by that ad, and Then be may gnin Aguin, otbers will pass through the mane ex.
pericmee time wher time before they will gain riength to live up to that whict they individuals do not reatst tie temptathíns wblch are secming evil to another! We will answer
becanse no two Individuala ment. No two persons will cxprese their tomeat in preciecly the same hangugc; and as we have Alike. Why is it: The samene Gool girenactin.
ciple is within ere:y immortal sont, and yet their external applearances differ so moch?
Now, we believe that this very experience is velual uireagth and ponmers, and capecitice. Perbape it in from nofferiag that we heara how in this light, we can Dot see otberwise luan that
 circumstancee and sarroandiage, and ond the
of thet individual. Not Q- I believe some portiont of th. There la a copl that rourt of your doctrine. Where you sey
these mad experiences, and misededa aro necos. mry lor nur ualoldaent, and that all of ua do
nm require the same Kinds of experiencee. Where you recogrise that it will lead you intn a readarl of right recognized by all. Wo muant and wrons. We must have some eliandard that a feeble, weak intelliet can rocognize an well as
the wise and clear-beaded. Indiridual action, wilh the lativences and circumstancen whlen 1 aulmit. And that people in a certain condure, can only grow out of it by certalin arperiencesa arecogrize that as righ

Q. In my monl I do not belleve thas the poo-
ple who are grovelling in the duat, who com-
 of a highar exletenca in thelr own coula think
they ary fight They are kept down by lasam.
A. Thay are kep: down by othet inguencen,
you
$\mathbf{Q}$.
keep
$\mathbf{A}$
Q. $\mathbf{Y}$
seep the
A.
A.
A. It will keep them then, watll they, by didereat mandiogs change, and men. If an indiridual hed not atreagth in
mealet acoquire than streagth Thea if 1 tio right for
 nght for obe todividanl, would ant be nght for
 Ther agelo. perbappa by tho sppearavee of the euftringe which that individual hat pasend gala suflicient atreagth withla younmelf from the be wrove to your. ADd to on through all the difarent experlences incidest 10 materlal thingt batin onstrol of pociti res minds ?

Callarec upos the epiritinal planoe or iure the ald of minda thas are more poolitive than the miode of thowe ledividoule controllod.

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Extraordinary Phenom
 anders by Bione, the mallam.



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genuinepesh nf the facts abova thited, and ymu many judge of the perplexily and oonternulon
of men of cleoce. fellowi of the Royal pocity




The follow lag, from the Chlougo Timed, druwn of the rative aigniacmace and growing infuenco of Spirtionilisen, la eductiog the "recular" prese
end reforming poblic oplaion, that we give it entire. As a specilation, the tbeory of the "Brein
Hany" is isterealiog. Lat fo fancliul to the extreme, when pot forward as an explasation of
the well atlected facta and ube locidental phe opomene of spiritualism. As "a ajgn of the
times and e matr of progrem, we betpeat for it Do alleative reading-
Headers of 7 M Chiceng











## The Chrimitan'o Bomest.


 uria : We have civilued the world; we have estabiaboul all we Arts and sciencel ; To have bulldere of colleges and sebools, in shor, wo are to osily reme of all gond. But what are the factu ? Dud the religlon of
we Jewt lave for lis objece tide unlveral edu. cation aod the ancelloration of the condition of part ualrestin knowledge, add give freeloms to
the Aircen Slave? or did they sot firs make hime adave : Does Cbrasianity thay the tide of
war, or doee it. In tho lear degree, do juatice to



Tien christian procertplian and superuition,




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 ad pare, dtanted 1 s Ooond m
 Asd ho sioplō aborrs are moled for their Ampri-


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 uallen berfe, and more hand hechoret ware awar in Buafalo, symactove ard manay ohber pleaces, wader


 Ilis serond leeturc, on "Tho lam of opirit con.

His third dectan worm. "or the levill," car.



 the following: Cspt. M., I wo by yoa a ane looklag lletle


 Third, thare in irith you a mado an!llichatass,



 nd the bo know Jou welf, that y you nad the were
 atd that you aod ho ealled out of Se: York to-

 womes, oo your len a tyrd woman. Here Me. W.

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 lon by mblperreck.
I recollect the otlorn iof the const of Spala il $1 \times 80$,
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## T ${ }^{\top}$

 In Danatille, Now York, wet woen E. V. Win made, and not sonvered by Elder Grant. Firsi All cestimosy pit lo by elther party and


 . a corl was loanced to hla, and mast be relurned to
 carth. Men borrowed from tho earth, alr aod god
or spath; bence, took precedence orer thit which





 Ferri. This. That men dld dic, were buried and ancr.
warion
 sixth. We proved that not an augel had ever

 this earth. We rebatiod the pariluos made by the
Serchith. Whe Elder from Rev. 161 h chapler,ist verse, by hoovlok hatica, thoy hariak do part ta the plice of milran Hon. Wight. Wo compelled Elder Grast to concede Nisine inid to Kloz Johoram, ARer hls trauslatluni, apd amrourd,
"Hit not in the Bible." Wo theo rend hilu from





 veric, "And they akod Sta, What thon, art thou
 mopod, trism kantif, "Who knew bast, wholder
 or ise Kiag's Enalles.
Ereverand Lation, the Bepptasgens incos, Grork, Hemeriam, Dr. Clart, Dr. Haten Tartary, Hedes and

 der Grant then onld, "If I am compellicd to conitio
 oltlon from the Bitbe.
The of the ebalr, bat to keep the Elder to the reepo-
the admittlog everythlur, Amply calitir th art or dai,
 culudroly that the word Domion, Whe sot found in
the Bible, hence, not edmlebile. Wo desled the


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Thirtasath. Elder Gram
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