## 

## 


 Which saill bo buto all people," age has been










 papple facts whi in ate openty and earneeng

 Churech mumst not the Church, eventually, be
engulphed? Uniles Bome piwer, stronger and wiser than









 That daring inellet whose
 Tritat teroted wife and mother who fils the
 Thany wha are eminent in the sescial), scientionic
The idea of gpirit intercourse pervades a large
 devoted to the aubject The Germa It A Americh we have organized bodien of Spre, Sud many individials featered throughout the
South are firm believers in Spprit interenurse. Agnoredebect of sucuev matnitude cannot longer $b$




 of spirituligm or Syirituatiats We desire free
discousion of the sulject, and sive notitec to








## CHICAGO, FEBRUURY 5, 18\%0.

VOL. VII.-NO. 20

## 






 edhis simple commencment has been fiflowed

 the inner circle of the tiven.



 racidents in the lite of some friend who has
passed to the Spirit World.


 cal organizations
cusirvozan
 spirits but to converse with them.
 on the spiritual sense of hearing.

 Sometimes permanenty restored. Another claso for healinz media become the
 hilinturopp:c genteeana- examine by cairre nt poweribe sieientifically and successfully
Thro Throght hibis class of med.
cures lave been performed.
 ceirable rapidity proulues paintings or sketciens
 tifi misprimationar teacimb




 No men of intellectal cullure who has listen.









 The reply to this question occupied an hour that time was filled by the petits named, mhot
eatectone in turn, spoke in his own peculiar
rhythm.






 suppsition in ind pepenererus
Then by what power wein
Thus we have britifl reierreat on of of of he
various phenomene of spertcostim, In fiture




## 

 casioned by the pirititual cespeces ot Mes Lizzie
























 effeif Ifrs Brck. - Lizze tell him just haw it affict
 seancos



 tion of God hrough Hispyitits
Reporter.-Wien did you first evince signs of







 MifesKeyser- Oh, ss, 1 migut tay continual-

















 ,

 heir sphitual gifas ufolded.
Thomas Gales Ferster delivered has seeond toce

 Mre M. J Xansten has been dellvering a courso
 Cuvet laberer an tho Mistionary wors. F. S. Weiliuyton wites to us that ho has reJ. Wn. Vin Numese is in quite Feble henth, and hans veen vompultes to to bandon giving Ettinges.


## Wacific 忍epathent.

 In the Joonsal of Nor. Oth, we notiee a brief quabition roun the Christian2 Timcs, with some
editorlat comments, which are good, but do not editolth comments, which are good, but do not go follows: "Bible religion never palliates sin,
oven to its professed followers. It commands zencatuice and xeform, or the excisslon of the
dibeased members." This is where it differs

























 Holel























 ain


 and


 ain

Origital Cesays.
 The Absurdity of christian Temechings.
These tords atracted our attention, and turning in the direction from whence the sound
proceced we san man with nead uboverd,
end hair fivin in the ecol brezze of a December pnd hir filing in the con hreczo of a December
evening, will aroud him were gathered a
molly erowd, istening to his exhortations,

 To a by-staxder we siad, Is the man erazy
that in this entightended day, he will stazd
the earner of the street and exhort profescedly in the name of the gentle, quict Nazarent, ${ }^{\text {a }}$
the same time disobeyiug tue laws of health? utter such sentiments against the man of God















 To uhem. the divine word of God is the Universe
we behold, which no convened council can vote
 page is he pay reat and understand.
whinks were
Tulk of the anger of Goil Methins we
 heir congregation, feast and tatten themselves.
Aht ye divines your day of reckoning wil
surely come You yuay declare to your people


 to work out for yourselves your own atonement
and fult traike that, ever her right muist pre-
vail, and trath and jutce be fuly established.
Sacrameuto Cal.
$\qquad$

A NUT CRACRED. by E.m.
ev days ago the writer of thls artiele,
the fillowing assertion preciaimed by an
dox minister from his pulpitAdan's transgression upon the human race ad not christ cone into the woild, man would
ave died physically, piritually and eternally,"



 is and eternal death" papon the race, and is
fect must bo met eiller by man or a mediator




 and in accordance with his divine laws with
man, man would have ben consigned to eterni
perditon long ago but Crist plead with the
offided part







$\qquad$
Dean Journal: We recenty baw in oue of the Spritual papers, a report and cansticution
adopted by a certain so called "Sppritual Socieadapted by a certain so called sphitan socie-
ty in the East, which has made itself conspicr-
ous on several aceasions by blowing its trumpet until the practical ear could hear nothing in
its nuetrain sound but, "affinity, "sminity,"
immity" smimity" " any one who kuows excety, how
Now, to
hings have gone in that same society, this is
 ent grades of moraitity, the same as every com-
munty, and if separations, and diveres, and
new marriages are wrong, they have turned out
.

 lainiag iis immaculate virtue, and giving its
prietly kikess to aliost every
lapeaker in the
It has triduced the innocent, and even


























To wad eome power the piftiegio ns
 the nore temploye
fakint it, the mobe,
ble mand piereed me.








## 

## 

## CIURCIL GAMBLING.

Serving Ged and Mammon.
BY Juen aroopr.
Thave a word to say about "Church Gambling,"
The office of the Claristian miniter is not one in these times, of pure and exalted employment. Pernaps it never was; snd from all the signs of
the times never will be. It was the glory of the apostolic father Hermes, to affrm he hever muke have groven him a liar, for this delaras.
tion surely was a lie. But after the lie was out, it becsme the business of the church leaders to defend tt, ypon the policy which Paul declared,
"That the truth of Goi might now abound
turough lying." This age, however, is one of gambling whieh is the finsucial expression of
the lie. And Eine the chach must have moner,
ordie, it in compelte to hodd jubilee wilh devils,
ond











This ministerial fox geos to S , and tells
him to "buct a acainst G . and for every dollar he betsof his own, the Church will refund
to him; and when his own funds gave out, the S. © thereupon het seventy two dollars of
lie own funds; but in the contest, G .


 ling skill, or G-, for his bottom and pluck
or which to tispise the niost, the leck of good
sense in the young ladies, who are bet upon
 paw by the Rer. gambler.
Olathe, Johnson Co., Kansas
ketter from D. F. Blackburn. renders may wish to em grate to another part of our domain, I have concluded to give some facts
in relation to certain sections of country round about here. I know of thousands of acres of
land near here, many hundreds of which I surveged, and which k know to bo well adapted
to the rearing of all kinds of domestic animals Ho the rearing of all kinds of domestic animais.
Horse and mules, cattle, hogs and sheep, could

 Thicse who wish to cultivate the grape, could
not Ithink, do better elsemhere. No Jond is
more suited to the cultivation of the peanut

 grain aud grases. It is also well adppted to the
raising of gil kinds of ruitite sinted to the lat tude. The greater porlion is well watered, , mati-
very heathtit. This land is owned botu in




 lente
ested
intro
ne
meul
woul


 Comegpondente in gevit.

























## 



 $=2=====$










 Chapter xxiv.
 During the trief period, in which Rundoiph
prospered and flourished like a tree planted on prospered and fluurished like a tree planted on
the life loved banks of an ever-tlowing river,-
realiziug all he liad fondly anticipated, his parrealiziug all he had fondly anticipated, his par
ent had unfortunately suffered a number of se vere reverses in his commercial transactions,
What with important 'emdocsing' for heavy his most valuable ships, lay stranded on a for eign shore; the shipning bouse of Malcom
Haines, tottered at last, and filied amid the




 But now the swee angel of the gentle Annie's
nature shone out brighter inded, han ever,
Drity whe sithe






 Mymph why my old frent-as you live, it
"Is ind ant arrve." Randolph amiled, nade ex.
iended his hand.
 just in time
salreay."
"Whitee?































 ras admizers present. in plain white satin, with a
she wrese dresed
richly wrought vell thrown fosesely, bute eleganty, over her head, conitrating finely with har je
black huir and levely eyes. Clarenden was attired in black, with sa elegant white estin vest
bearipg naiher fol, cuain, nor ringe, Platn in


asfented to with a pathon of purity and charm
of cordiality, blisstar to see. And now the vive
coma
 Clarenden. Worthy besom of faithfill Olarenee
Among Anmieng theo neerighted guests, Rundolph and companion, and murmured:
well we Randolpt, is not this heavenly. How


 struck with consternation, by the territhe were
of ene
order. dishing int the room in he whits its
oried: "Save me! For the sake of hife, let her no
kil me, she is mad, and seeks to slay me. On
sir, sive ne!"
All eyes turned instantly toward the doo

 silver. She was most certitinly, sitrongly and
sirangely swayd by the natetul hilluence of the
restess spirit of some prounnenit asassin of the
past.












 Chapten xxy
 Having continued our serial if spith pheous extent, we are inclined now to sum ap brictly
Without following ail of our charicters lurther into the new sphere, that sf wedded Hife, we note
that Ella, now the happy wife of Clience Clar enden, having been lett an orbhan in eafly life,
found a geial home with the noble fireinan found a genial home with the noble fremina,
Job Clawson, who not havig been blest by offipring, hoved her as a tender father, and
though hier union with Olarene was suden to
lim, he entrusted her freely into the care of his hiim, he entrusted her freely into the care of h
fried, becuse he knew he would prove to
once adopted, all that a husband should.
That night, Carent
 sun-ahine of Ela's nature near him 2 shor
time
Media and Ringgold repaired to her father'
house on $B$ - Street. But their slumbers weri house on B-Strect. But their slumbers wer
fatedt be far lesse secure than those of their
young friends. Far past the hour of midnight, and whe all
within pte tuieu precincts of the Clarenden
manion were locked in sleep, the toreh of the Within the quie precincts of the Clarenden
manion were locked in sleep, the torch of the
stealthy incendiare was applitd boneath them,
and ere, they were aroused, the subtele element
Wis Fas circeling them within his firy folds, with
frightful hreatening glare.

 The company of which Ringgold and Claw
 sheeted in flamea; tor they had been engaged
hhat tane evening in the pleasent tatise of giv
ing their follow member and his bride a ser




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AND FUTURE OF OUR PLANET. $A$ valPrice, 61,50cts, Postage, 2atts. COMMON SEXSE THOUGHTS ON THE
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tue mbin spring.
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## ohicacu febivary 5 , 3 sia

 Beligh engilosoquicil thanm.



糘 E

 SMAL ALISM OF TIN BIBIE.



















 circle of spirts, then interested in the antiris of
cirth, Fr Ganesi, 2 2n: 11, we find, " "The angel of the Zorer called unto him out of heaven and neans that an angel or spirit wholonging to that circele, at the head of which stood the Land,
had yisited Alvaham. In the Summerland, at ha heado of ecc, circte on group, there sands in
 nakes ng differnee in regrad to the clarace er
of the circle, whetiber devoted to the arts and ci.ances, the
he propge
 conneetec therewith that an the ollare epirits
veepeet
 deeply interated in the ffitirs of earth, ,nd whio iifusios of a healthy sentiment mmong them.
 the manuer iestignated in the pithe, matl never







 thayght hast they wry in the pregene of God
 John had a cirrect idea in regat to that Super-
nal Intelligeree whuse presecec is felt in every vein of the Universe, --not a pats heatueg, not.
 Himeel. He eass

1 Them 33 : 20 . man hath seen, nor can seeIt is presimed that John and Tmothy enterained a correct idea in ragad to Deity, the
Rulter of the Universe, for they knew that he bad never been seen, and never could be seen.
The infuity of Gad is an evidence of has im. petzonality, and shows conellosively that He
does not hold cemmunication with man only does not hold e mmunication
through his manifod works.
 any portion thereof that conforms to reason.
 So long buwaderd if positibe, ilit them from the

 and andersiand those manifestations of Super
nal Intelligence, contained iu the Bible, in tueir true light.
Lrid and Gol are only ministering spiriti,
the leaders of angelice cirees , the supervisirs of the affirs of men, to a certain degree, and wio mwers to them, whicia are so often held fortli in tie Bible
At the present time, we enl the Ruler of the

 whane has ben apylited the same name. We
hire no desire e
change the name that is



 we fel nelined to criteise the eame, Hroow
the true charater of those conimunuicating. The worid is fill fof pperiatung; but bear this



 It whiseuce, the woxderfic inventions that


 tion terescif, we would expreses the truths of
tue sime to 3 hungry word, Be patient, then,

 creations of wortid, and in the managements of thase twinking orbs that deck the fair firma-
nent. $I t$ may be millions of years- eons of ages- briore you reach that mint on Progres
Bisen's Ludder designatel above, but that you

It is not our aim to investigato the Spiritual.
ism of tiee Bibe in the orict that tis chaptera :sm of tae Bibo in the ortur that tst chaptera
are arrangel, but shall wander hither sad are arranged, mit shad wander rither and
tuither between its lids, as our spirit Guides maxy dietate. Next week, we siall cmimence a
series of aricieles on the Fiurly History and Devekpment of Jesus, revecuing many starling
 your Orithedos neighbor, or friend to subseribs
fer it, tor each number that will visit yon, will
J. 1 1. A. botics.

Wertes ns from Sreded'sprt, in. Wo reptied to




 ,

Geest success of The bovinal. We wre indebted to our old subsbribust for 193
new wutseribers during last week. Thank yoi

"DOES GOD KREP A GAT?"



## God feeds them <br> The lithe one was thoughtul a moment, and

 Does God keep a cati"The mouter tod der fle

In the query of the ititie girt,there wafag grat
deel of meaning. She would natuaraly come to
 (seening) untagynisn tiate exists in nature, therc is ilarge field for thought. This antagoisism tention of the thinking mind. We find antagoiism everywhere. Even in the garden of Eden,
the eat and mice not only becane deady enemies, but Gud and the devil had a quarrel, a se
rious difleulty, resulting in turing rious difiteulty, resulting in turuing Mother Eve
and Father Adan away from their beautifal
home Considerigy all this antagonism that home. Considering all this antagonism that
seems to prevail everywhere, the inquiry of the ittle gifl was really well timed and practical and emioently vell calcuhted to excite thought
within the investigating mind. As to God keop-
 say, bat seemed nelined to bruab off the inter
agatory of her little chil as she would a troubsgatory of her hithe chili as she would a troub-
lesome fy that had lighted on her face, not stopping for a moment to consider that if slie at-
tempted to explain the matter to her litte girl she would be led off into the interminable laby-
xiths of metaphysical speculation, where she was illy prepared to go, and where if she ventured,she would he compelled to burst the shack-
les of Otthodoxy, that were binding her down and cramping her heaver-born energies. There is really a seming antagonism here.
The mouse fears the cat, the cat delights in eat ing the mouse. Now wherein the wrong? The the cat eans tit to do so. The mouse fears the cat, and would, no doubt, live on neaceate terms if pos
sible. The ozt, then, is the aygressor, and the chief eause of disaster to the mice. But then
the cat often has ne enemy in man; he killa them whenever convememer on his part rexders
it desinthe, and feels no pangs of conscience in go ding. The innocent dove, whose coo-
ing opealks nothing pat tander love, and viose glistening plumage is indeed batiflatis shat by
him, ant no pange of conscience follow. We have seen the big rond tears
face of the noble ox as he is led to the ecentild, we Lered as a eavifce to the appetie of
man We have seen the man with a shary edged Enife, cut the throat of this poor gnimal, mm
seen the blond in tich crimpon currents how Whine bome is amnagst the shrubs and trees, of weary man, shot sown. We have seen the the
ond humbing bird, sipping netar from the buds
and fiowes, tts dress of feutiers in continual Wotion ss it darts from place to phec, secking ant by some mathepus by, We have seea the eci on our Westera plaing, as it lay strecton
 have presed tw our cheek the dying tawn, and in symyathy the nat we womuered who coald

 justed by his brother man around his neek, and the distorted eatures, at the pale haggard coontenance, at that ghastly expression that over
shadowed him? Yes The astronomer gazes at alist watches the unfolding of the bud, natur each leaf expands, he observes new beauties,
new objects of interest, The chemist watches new objects of interest, The chemist watcles
the ehanges of his chemicals, thinking that he may perhaps discover the secrets of the ancient
alchemists. alchemidsts. So did we watch the dying man
for in that ghastly visage, we discerned rar beaties-obstryed the gradual unflding of a
new life, of new energies, new aspiations. On the scafola, where humanity is distorted, and a relict of batburisn has its fall sway, there is a
subjeet worthy of interest. We find the same antagonism there that is found throughout the animal kingdom, Man does not ouly hang his
brother man, but in cold blood frequently mur brother man, but in cold blood frequently mur-
ders him. We have sen the guerrill talke a Mittle boy ten years of age, shoot him, tie him
up by the heels with a rope, aud pta "Abolish lonist" on his kack.
Antagonism everywhere: In all neture we
fidi it. The elements are bever at rest. The negative cloud contends with the positive cloud, to passes through the sky-semingly the very
gates of hell are "aju"-to aremote cloud in the homizo. And then hear the rumbling thumeers jarting the while Universe of God!. War in
heaven! Contention among the marky clouds Theartllery of God called out, and the forces o the elements marshalled in one grand array to
 asd the roiling thunder speaks of Leaver's coi.
lambiads and morturs, willst the pattering rain slows the swat of contenliag hosts. War in
heaven! Contention betwen the positive and negative forces of Gob, Where is peace? Where
is love? Where in Earmony? The earth trem bles. What is the mater? War there, too? Yes
\& terribte confict. The moutain
fire and smoke, gnd from its sampit flows riv.
ers of lava, destroying in their onwid ers of lava, destroying it their onward couse
tho firest worksol man. Cities nre swallowed
ty the war-like mouths of earth, and the worts iy the war-libe mouths of carli, and the worts
of centuries demolisticd in in single day. The
 phater, and in its bonterous e mire, it ruins ant
the far prospects of man. Peace, where art thou? Marmony, thou Divine Angel, hast thou brsaken the cements? Lonk on yon mountain
wavet sce hat proud teamer contending with wind and waves, - no savior there to say," Peace, be still:" no Divine Peet there to lall to quiet sleep the disturbed forees of nature. The fight
is together by huge iron bolts, and the monutain waves that dance in high carnival,as if proud of their streagth, and yearning for the blood ot
man. The ship looks grand and noble: Beauman. The shap looks grand and noble! Beau-
tiful, is n't the there on that spray capped wave, proudly defying its sweepiag stresgh. it comes, and striking the side of the ship, she totters and reels like a druaken man; but
still she withstands all until heaven's artilery is opened upon her, then how terrible the spec
taclet 0 Gd , why didst Thon not withold the eleciric flash? Why level Thine artillery at poor huanaity in midocean and give him 3
watery grave? Cruet, secmingly, o God, afe all Thy wortis.
An bed are those withitie flowers of the family cir cle, whose putceriag feet madi cheary yolcessend suashine inta the soul, gludaen the heat, and make hyous tha days or our existence. Ove noble spinit. The stove door swings "ajar, a spark of fire drops on the carpet, and tinen What a tcene! The carpet and wood and striaw
as if rejocing over a guest from a toreigu clime recive it with a proud harrah! aud soan thei poyous countenances shime forth in, volumes on
iurid parents are consumed by
Then, again, there is that woman, a fragile Hower, ying on a bed of sicinaess, Disease has
fastened its Iangs in her bosom, and she is gradthe euemy, but are ranquishel, There is sarrow in that household; tears are shed, sighs and moans are heard for her that is now dead
She is carried of and consigned to the grave Is peace there? Nay. See the scenes-terribi:
to belold! What a glastly spectacle! Womi without number crawd into her last resting
place. IINw sigening the sight where shal we go, O G al, for a hitile peice, to witness jus mach aboute We will ascena the ligh mount-
 and a lithe jor of our foet luppens to losen a
huge batider that neetles therer and of it starts The majestic osk and phe are erulthed bencal its mighty power. The deer and fawnijua as
it frigutened at sone impending danger. Onwod it geses, destroying every thing in its puth ouset in the valley below
 Water. The cies of the wouded canse no sym-
Bathy th bubhe un the the sous of thase eugagO Gos, didst Tho make tazt man. There he eye we see him, our soul moves in sympatay tor mide that thinis chesely, an imagimation that Puins in every bone; strow and cre depicted
in every catue : an exprossion of countenace ram which hope, seemingly, has banishet it angelic infiuence There ne lies, as if burn to
suther, Terrible is the canfict a afful is the der guardians care for him. God recognizes him as his child. It is beautiful to talk of au
over-ruling Providence, whea mind, intellect, over-ruling Providence, whea mind, intellect,
purity and manliness are prosirated as in him. purity and manliness are prosirdied as in him.
Did manna come from heaven Did quails norrsha the hungry 9 Did water spout from the rock is an-powertul, why does He not relieve Austin kent? Worid of contention! World of inanar
mony! World of discord World of war Deluge to day and humanity destroyed I Thas nassive stifin when it sunk was the destruction in the Retd set! The Son of God euculfan! Gvd devil victorious in his struggle for the mastery A family broken un in the Garden of Eden udas a liar! A jal broken into by the angels, and Peter hiberated Lots wife, poor soul, tura ed into a pliar of sall Tongues twisted so
to speuk Irish, IIgh and Low Duteb, Indian,It re! The first mandid ${ }^{\prime}$ 't know he was naked The frrst woman believed a suake! God and he devil contend for the mastery, and the latte Wins! Luther throws an inkstand at the devil gent, and ender des to sell the whole world to Jesus. Isase is bantly sold,and blesses the wrong
hutul Abraham tells a lie, and then entertoin three amgels! Noah gets beastly drunk, and is: Tattling and lying; war and famine , hat icanes and pestilences, The cat eats the monse, the man kills the cat, and Got kills the nam.
Fored into the woild, forced through the Complate. Corruption prevails on an sites nert. Paul delared that "the truth of God right abound through ying. Solomon was a
polygamist; and hia songs were licentious in
re naguraracter. Alam was a failure, and success, for though a God, he Chilowel himself o be erucifed. The Holy Ghast overshadows child, equal in all reapects to God. Mystery of God's vast Universe. Look at that starving
mother in van ling chith is sipping sweat nectar from her bor ou. Poetry in the scene; grandeur even in that miserable spartment. Christ fed the multihade with five loaves and three fishes; will ne not nnd a mossel to that starving nother : She is her knees; she prays. Her words are uttered swoons-she dies. The litte flower on her bos on withers and perishes. A stench ariecs; the Din, "Wonderral visitation of Providence conmother and chi'd cound deal in Providence " Where was Christ with his loaves and fiches Where was the manns, the quails, the milk and honey. Where was benevolent man with his Draul, all merciful, the Infiuted the all-pow Ie who con't let a "sparrow fall to the yround without notice," and who "numbers the very
haifs of your head,"-where was He? Itun dreds are to day starving by nches. Fegs
fering disease is in the sytten. "Tay faith hath made thee whole," said Christ. "Faith remove id so, it never can to so. The Orthedox say add ont wort direct, He sends His aid through dent and tells him ier family are suffering. He refers her to the Secretary of War. Trembling $y$ she approaches him. He refers her to the Pension Burean. Wuth weak limbs and bedy he seeks the proner oficer, and is there referred.
to o Claim Agent to prepare her papers. Before seeing him, two of her cuildren actually die of starvation, The President didn't assist her directly, and this was the result. God don't wor directly to aid suffering humanity, but has numtoo much to do in watching the sparrows and surabering the hinirs on your head. Is this non-
ense? We will write no more of this; oni Dear reader,
In the above, there is a beautiful under, as stated Divine Wisdua, the true natare of Which the ing but harmony and love. By and by, we will give this subiject a creffal and criticil examinaIn the manifestations of life. The Gaive was nombollell, starting your whole viture, as the cone. There is a God, though the highest angel neyer
of life, an cach one, when they will receqnaze he erama
ear of Gode Caiveree, and wituess his working $\xrightarrow{2}+$
 he United States, we dete our friends in the vae
ions towns and citirs by $a$ commitite or indiliau1t. It report to many, ovoved spintualists are there in your town and what are their hames?
nad. How muny lecturee have you had during Se last year, if any?
srd. How nany medum, what are their bames,
nd plases of mediumehí?
 7.h. What is the apparent stant of the on the
togical charetee, spa the more fiberat, in the es imation of the mass of minds in your town?
if our friends will go to work in samest, and Eet up a report for all the towns they nave a tol-
rably corret knowledge of, it will affor mount on iuformattion greatly needed br the peo-
ple. We expect our friends to report not only
or the tows they reside in but nelighboring owns. If we should get more than one report for We really hope a tew triende, or even one, in
each town. will make this $a$ matter of business. and send us tery brief report, in the order civen
above. Head the report with the town county
and state, and direet it tos. S. Jones, No. 189 South lark th, Chicengo, m .
tes Please make the

## AN ENEUIBY BY THLLEE MOLK. 

We belite (and be it hnderstood that Spiritual.
ste, so called, have no creets, systems of faith or
 Tf the od Testament which are now complied and called the Bibt, were written by men as other
books are written-for instance, as the Book of
 ed in some tintances upon supposed or traditional
facts, But in most instance, destitute of a sladow

To gire anything like an expasition of thls sabbe wrolitatit. There nre more space than would
bumbes cleary exposingrt te fill anes eleary exposing the fallacy of auy bupernat-
ural orighi of the Bible. A terse and correter position of its fallacies is found in the book enth We also ns an indididuan belleve in a God tuanito


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ghtatequiah meparturnt.

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 ritial Intercourve-Imebsention.

One of the grentest advantages resulting from which modern Spiritualism invites and urges us o, is the fact that wa are coming to bave more
dear and distinct expressions as well as ideas clear ana distinct expressions, as well as ideag in
regard to the phenomena of life here and bere. Mankind, and especially the religious teachrs, are apt to move along in a groove, aud have
very imperfect appreciation of that which lies outide of those narrow liees within which they have chosen to walk. Spiritual intereourse has soples, under the three forms to which we thaye Illuded. Infuence is universal, and has been easible right of the soul, inherent in it under al we cumstances, and can never be abrogated. enced by them. We ever have been, and ever ways influenced mortals, and although many of
the later may be entriely uronscions of the
toct it is none the less trae.
 One of the most beautifint triumphs of knowl
edge whici modery Spintualism has brought
the world is he fact that we may not only real ize whese influences thowing down trom angel own hoved ones, in the mast beautiful and cheer ing feelings that fill gnd thrill our soule with
iapo and ove, but that we may know the indi-
vidual soivits from whom these sot Fidual spintse from who may thess sweet and en
dearime mexsiges and tokens come. Inaring messages and tokens come. Mouence is ispiration, and tre know that
the wond ing growig more and more suuccept
ihe to this, and also more appreciative, both of
 We believe ethe very highest condition of hu
manity, are to be foxnd in this knovledge and
 mature, and the consciounsness of it on powers,
ovizs ont and up to other souls whom it recog wazes, for the Hyht or their wisdom and hin
wrougt of their love, to cheer it on its way By control, we understand the taking psses
inn of howily mad mental faculties, by inonige of the hindily arit mental ficultites, by in
 opportunitien for presenting the most inpmratant

 th uttericecs have been poured forth through

 Doubtless, in the wise councts of strit hie,
hese thugs bave veen artanga, aul we moras can mot calculate the Many perens pass from this condition inte Hect to the rimce comition, heir wethal Ohacetion is term which the epphents of phit ingurce of tilus coutions, would appy




 no person should atiengit to treate any mental
lisease rithout a knowledge of spitualism and the revelations which it brings in regard to
the laws of the mind on mind
Obsesfign need not be feard when we under tand the laws whichgovern it. A positive and
vell balanced mind in the form can so influenc thase who are thus possessed, as to remove the
ificully, and instruct the medium, to resist theese One of the greatest bessings which Modern at knowledge which enables it to treat all these er results than ever before.
ave enabited us to see many reviutions in the the ceatment of tiseases, especially in haviag a bet torts in producing and removing dis Eivery step in this direction is a bessing to huparty must participate in it; but obsession by
 ot tealize the world is not aware, and can arly heing made by pairito to prevent this.
In 886 , we spent some time in the field nad been fught. We, where a terrible battle
he dead and the dyine butrunded with spritit iufluence. S.on after our returi ana sick, we had visions. The frat was an
structive one. We semed to be in a larg hena, othoude of this, we perectived thromes of ppir he bathe fleds chearth. One of our guadian ar cowasne teessary to uss oall the pater an
 , vai stouid be cirethis y nud nbsurdity to atempt to escape it. Thoso





may callurpat thase who aro best adapted to to
mate
time to time.


 hioniedge which it gives on of aro own condi-
tions, and the powers with which we have beon
endo



cistory or Spirtiraiism, ana the Progress
of Spiritual teant-Number Three. chapter finst:-Sectiox thind. Sivitually endo eved, weete in many y respects be. ow the suimals around them, beeasise that on them, the spiritual nature, was germinal and embryotic and had not yet acquired the power or ages, theze bubharone beings lifed in the nd yet, at bintes, having faint glimpses of foirwere surrounded by spiritual beings from other planets,-men and women whose experiences nd universal las, which ever compelly swade Ons, and those who iccupy ompently grodu-
re invariably classitied as the ing tiep higher, viors of those just below them. manaity from these germs of spinita, to which We alave reterred, who have not yet passed
through the bumai form. These thass wero
working, and in all the erulencs p by barbarous periods, there were evidences
ropping oathere and there of a conscinusse some wosthtyer wave always been bised the firs

 was introduce into the earliest torms of wir-
ship, nd in ill thir will and pretitory con.







 There wete gleams of spirinal light that fell
pone the tad there never was a permal wher


 The cundituss or thic spirits who passed from
methe the the
he tor the torm at thas time, was sued ass eadhed them
to do zomething flor toose whum they let in the
form, and tor whan they felt some interest. One of the mosh niteresting occapaions
spiris who are now continuly passing rom
parte, is to trace out those hitherto unperceived operations of spirits, whicl have taken place in
heir own eiperiences on arth and th heir own experiences on earth, and then to to
beak to romimitive conditiong, and see how this
poter has been operatig every where and in ail
orms of lie. power has bren operating every where and in ail
iorms life The superticial obscrerer alone
fincies that he sece and cimprehends, all the cuases that are combining in the operations of
any of the rhenomena around him. Such an
one is entrely incompetent to do justice to one is entredy incompetent to do justice to
eutuse which he can on reantire and one of the
first lessons required by the true philosonat oplace his mand in such a receptive condition that he may not close the avenues from ligh
and knowyedge lodiviualy, and as masses,
we see how much the progress of the world bas we sce how nuch the progress of the world has
ben retarded by a watt
Fieedomis. Freedom to investigutc all truth, and a willattainable, , warks bur times asd in no que of the
worlid has there been such rapid strutes of advancement as in the present day,-mainy ow-
ing to this fact. The faet thatso large a num-
ber
 trie, has opened the wasy for spirits to present
many statements which, under other crecum-
 iccords with your highest reasons and your best
intulions

An Imposter
George White, Vice President of the Progressive Spitituatists, of Washiagton, D. C,
writes. It becomes my duty to wari the pubic whites. It, becomes my duty to want the pubnc.
and Spirtualists in particular, agaist te pre-
tensious of a man calling himself Wood, who tensions of a man calling himself Wood, who
clainis to be foom New Jersey, and on the way chaimis to be flon New Jersey, and oo the way
to Frederickburg, and who has wronged various Sinitualists of this city out of money, by and his wite ame medums, on their way to y upon lis errival tmong them, remit the money loand. This courae has ben to ascertain them his syporiticat tate, thus imposing ypon
the charitape dispositions of our pople. There
is no doubt now of his unprindiple and Rgaingt rugh
be on their guart.














 SOULAEADING.

Psychometrieal Dotheation of Clazacter.


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#### Abstract

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## NORW AY OAT FREXITUMS.

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 silks that cluster around princes, have only re-
quired more thobr for tueir conatruction, only
tuxe the ingeuif of man more closely than
the fabric that covers my humble form. the fabrie that covers my humble form.
Somewhere in the vast fores
Nome beneath my teet-the humble lable-the
plank bench
ude bench 1 behold upon my board the same bountitul and most favored ereature. The same forn
nade int bred for me; the sme merifula
ure has plated fruits and flowers for me. He bumty seyerywhere, How many have labur-
d for me; unknowa hands have built my cot.

 humaity are inscribed, and I see milions of
benges, busy at work to nuiorn my humble cot.
 question, Wro an 1,1 feet lie grasp of milling
of hadd streicted out ty take ny rough, coarse I will arend yet anther ste. There ere eme
hat ure refe neless drones, peme who liave no

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 to mespent that the sentiments embaceed in our ar. y. bellive Ehems so? aud that therefore, at knowl-







Fheshe egas and yehiow berrek. Fhesh eggs and ychow butter are lusuries ring the winter season, consequently they are oliged gouse stale eges, many of them doubly
so. In the line ol butter, we have it white, streaked, speckled, frowy, rancid and strong
enongh to walk alune. But as chayse is com. mon to all things, we now predict to te inaugur-
ation of a new era. We allude to the appearation of a new era. We allude to the appear-
ance of a new work, adverised in another col. unn entided "Frest Hygs and Yellow Butter," keeping egss in a frose condition, and for res-
toriug sour and rancid batter to a sweet state corng sour and rancia bater to a sweet slate,
ciso showitg tow to impart a unifurm yellow
color to white, and streaked butter, and how to color to white, and streaked butter, and how to
keep it sweet by the Orange county N. Y. methcids, by the usi of materials not in the least cal ffrct on the egg of all the principal agents entifiedly, yet plainly discloses why the aibumen of the egg becomes watery, and the yolk
hard, when certain materials ate used, and points out the remedies by giving a perfect and effect-
 of treshnees, which may justly be considered the
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This work is an exhaustive treatise on This work is an exhaustive treatise on
eggs and batter, and approved by some of the mogs aminent foreign and American chem ists,
In fuct, this Is the only complete work ever published on these subjects, being the result of years of experiments and research; aiso contains other This work shonta certainl be in the hunds of trade, and we trust, if the directions are followed we shall at nll seasons of the year, have a roll
of sweet yellow butter and nice tresh eggs for
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#### Abstract

KING OM. THE ASTHMA.     Willamstowi, wses.) basitens, mad tound his wife corna with the Axthma         

A PSYCHOMETRICAL view. $T$ 

ALmost a miracle DOYER, N. E.   


## THREE DOCTORS

## A WONDERFUL TESTIMONY




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    Thi Feb. number of the above named and woll
    conducted magzaine tis before ns, repteto with

