#  THITILOSOPHCAL 





The gastrmu.
lecture by ema hardinge

hipath on ter phinesic phlosopiy,

Sprits of the mighty dea, herroes, martyrs,
sarpors, wartios of ile




 Ehe veil or materidility, zand petmitting us to bee ver sin and and death, , piritit of the beoloved,










 ies andiall that is lent us of fortuie and strength preservation of powér the the maintenance and


 even aportion of our own life, so that we may
 that very moment we pray that they may be per

 Fas hela cheaper among men in the otiden dime imes repreesented beeween the vilible and the tris moy hase roceeded from an ingensibil Won of the fact of immorality, Temena are questions which we have aright th
 times answered by phillospophy that life has be
come of more value to us ow we percive it



 tom iss discontinuance.





 illusion, snd arrest this shadow, then it it is orse
than these, -it i is but a repetition of the old platWe know there are minds groping to dark-
pess, professing to beilieve in anilitiation. We


What were our onergites and our faelities
given to us for? Whereiore this longing for
for




 one his part, we thre a right to thom the reagut
 mer
time.
ter
We long to read the music of the spheres, and
we liten to diviner voices than are earth. Daily 耳e strive to repeat these. We. We.
 Deating when we hear the tonie of sweetest melcan say that we have toiled with our hands, and cair,-to build cities and found noble institutions, io bridge over even the mighty ocean and make
the lightnings nur carriers, the sunbeams painters, We have a right to know what we ahall do with all these powers? Why are they
lent to us for a brief moment? What will be the result of the knowledge we have accumulated ? We, who have walked with the majestic Arch-
itect of the heaven, and seen how He has map. peace of the systems of worliss, and spelit out the
ared them, and writes the hest, hauged and meas the their mar
ured the veloris being, back, back, into sums of questions
that even the mathematicans fail to quant up. We should have pierced the thick darkness and
blackness of that midningt kyy and away in the
unknown realm have finnd the light or stars apunknown realm have finand the lightors stars ap.
proaching us, and determine ere long to reveal
itts aparkling beams to the eve of Science. When we have mastered the largest, wildes right to know what tnowledge He has bestowe ad
upon us, The winter is coming fant uponus-it
is sounding its murmuring is sounding its murmuring voices, gathering
strength until they shall break into hete awfill
tempest, and compel us to turn from the bitt fenpest, and compe us to turn from the bitter
frezing tireets. Theseovices remind us ot those
who in the storm and the pitiose winde shall travel houseless and homeless, nameless multit
tudes whose backs are broken, wholese feet and
hands Iet fall the burdens that hands let fall the burdens that are too heavy for
them to bax. There will be moans of hanger
this biter winter there will he wild eys this bitter winter, there will be wild eyes up-
turned, there will be grey hair blown in the wind, and hitte tottering e hidider ereeping into
holes and corners for shetier, every city is full of Why the very fras
There are worten's hands that are sowing
their own shroxds when they make the their own ahroxds. when they make the gar-
ments that areetvering the limbs of the rich.
There There are those that wenve the threads of exist
ence into delieate flowers that are worn in fair ladies hair. We know of these toilers, some of us Know, too, that in many hisg moel condtion
of poverty, there is something more added there is disease and suffering, there are darkened eyes
that never see the light of day, nor the fair and Chat never see the
beautiful forms around them
There are denf ears that never hear the tones
of music, there are cripples, helpees, loathsome
 were morning:
We bave a
In Ue he hereafter. IIfht to know where we shall go
but the hope of Christ then indeed have nothing but the hope of Christ, then, indeed, are we mig-
erable above all men, 1 there is onthing for the poor nothing for the foiler, nothing for the unresting hear, nothing for the old who are go.
ing down to the most profound mystery of eath, nothing for the young who are born into life
with all burdens before them. There is not one with ail burdens before them, There is not none
of but but mat may utter the sentence, "We ree
of all men the most miserable." I claim we
 by triumph, and wetake the tilighton of heave


 We hare reeived this hope and your hiated
hhis beleft Just as surely as we have received
















 image hen not preesn themselves to the wind
and
then

 perpetually cravin for momething beyond hid The unfiniohed pro
Bwers philosophy
 rudest from of Fetiein worship to the solem
actis of the Druids from the deep metaphysical Iorms of the Hinduo to the edictss of the chris
tian,
 not bring yon the proof of his asertion, but
his
his heart is fill of tit-his reveutments pronan









 never tiink -none of thene will answer, none o
these will
In vil



 monstration. He turns to reigionisis suh askg
 He compures the socanied miltracite ens of the
 roblest minds of the age are thus, driven off by
philosepoby and religion, into the collanes

How then shan we annwer this question, to thite poor woilers that itite is worth something forthem How thal we repond to thot who




 uathitman
and eutrag.































































 mong thejnst men made more perfect, the brigh
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werit







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forme
there.
 ss to whed I have fultien it Mystemer of that thave gane iuto some unaiow

 Traning tack from the subime gaze which 1 an




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NEW JERSEY
Second Annunt Mreting orthe New Jeracy
stinte seciety or -plitiunilutu nud Erlende
 don, Febintit.
Johu Gage, acting Preas
 On notion, the following pommittees were ap-
poined: On nomination, H. T. Child, B. D. Stacy
Taylor, Mary Pratt M. D. George Heskell,
M. D, and Eiz weth Beale. On business: Alfrea, Wilkenson, E. N.
Doggherty, gni
Mary Taylor
 On motion, the societyy. tok a reases of fif
teen minutis.
atiter whith the business com-

 The commitite on oominations reported for
Tresident, Susgn C. Waters, of Bordentown,
Vice Presidents: Gen. Haskell M. D. Ancora. Wie President: Gen. Haskell, M. D, Ancora.
Wn. M. Drate, Newark; Seretary, Mary
Prat, M. D, Camden ; Treasurer, Orin Pack.
ard, Camdei.

 The report was aceepted and the persons
therein named were elected to serve for the ensuing year. On taking the chair, Mrr. Waters said,
"In asumug the duties of the position whici
 I Bhall periorm them to the best or my abilitiea.
I shail need your forbaranaee in the perfor-
mance of the duties of this once and I shal nt
 ama stranger to most of you,-still I have not
been an ider in the fiel, and no one feels a
greater interet than 10 , iut the cause in behalf
of which ter have met of which we have mel.
The treasurer reparted that there was thirty
one dollars and eighty cents ( 831.80 ) in her
hed one do. The finance committee revorted that
hand hat received in subseriptions and doni-
they hat Seventy three dollars and toriy sevent
tions


 of sistematizing the great, worik which is before
us They are or slould heagreat labor savig
machine. In out own state I have been en.




 more awan awae caingity. A few leclures
wil awake mormanent interest and lay
the foudtion the foundations for tuture work.
One thing is certain, that there is ast in.
creaseof interest on all
question relating to hinman
regard to our philosaphy and relhgion, not only
a willinguess, but a great desire to hear all that
 Foke care ofitself",
For one I will never seak upon any plat
that wold
 the truth as the spirits give it to me, whether
they will hear it or not, and never have found
an audienec hat woula not glady hear all that was given me to sat.
TTis ttate osiectens work, not for the
boord alone, but for every member of it. Give
 askamed of. Our lecturers, our books and pa
pers, command the erspet of the world
Thope the s viety will take measures to as-

 It is thought the working of state sal other Whiere Spiritualists have lived for yours nearto
each oto eacth other withoth knowigg it, and were pin-
ing for soietity when
parties to a Knowledge of eache other. Shith Sinituase
 ual, and everywhere the people are luoking
wiht eager eyes and anyious desires for all that
we and
 Work with the angelsin the spread of this goss.
pel, which is emphatically "good tidings to al
people."
E. Wheeier gave a yery Interesting ac
conut of his labora us agent of the Mass. State
 Mrs. Diekengoh, of vigetand, made a tew re
marks in regard to the citilienlies that missionmiars met sith,
Jacob Pson, of Forristown, suid:
 been interested in everyminater, whave halway
tie eevration of mankind here is no on to




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 Adijorried unini everengs

## Mra, Prat offered the following

 thisiteditata report of the procedingas Was ine of thitemems












 composed of persons of eachl sex, who giball at an an
tend to the ports to the annual meetings to be called att such
times and times and places as they shall deem proper, with
in each year The Executive Compite shal
have power to fill any vacancies which may cuve power to il any vacancies which may oc-
cur in between the ennual meeting.
Mr. S . Wheeler rotented the following
from the Committee on Resolutions:

 of humanity; anh Reneral education as th
method of Divine Wiedom,-therefore, and get good, to aid the chuse of progreso, to
entare the area of rreedom, to promote educe
tion and extend the benefits of civilization to ail mankind. Wheter sinid I am requested to gpeak on
this subjeet. It was deemed beet by the com

 anyching good which the Spiritualists as Spirit
ualits have not formally endored orithin the
last twenty years, T want to hear it. We have endorsed everything that is worth
encoraing, in pretty good form. It seems to me
 putting ourselves on record.
Suppose Suppose we all resolve that we are respect
shle- will anybody' mind be changed Every
body know that as fing moraity is
sfoncerned as frar as general abilitt is concerned, the Spit
Ituanists as a clase stand head and shoulter
above any other tlass of peopio in these Unite above any ohaer class of peopie in these Unite
States There is no queation about this, it
not debatable, it
 very interesting class of people, thetisclers of the the
United State. Inave said,
Ind my too frien
 moral class of people I knew, except one, and
that olass is the cletg. I concede the epoint hat
you are almost as low in the ecale as the elergy
 therr nuy differences, except these of opinion
and they always meet me with a great deal o
pleasure.
I am glad to se that there is a law to be
yrought out by the legilsturrat Albany, to pro
teci Eergymen from the mischievous wiles of




 Tith thow miom the ofiritee



 and goid oferiteteree.











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 $\substack{\text { thas } \\ \text { had } \\ \text { had } \\ \text { han } \\ \text { and } \\ \hline \\ \hline}$
 ronomces tite orort ino inosilie:















Thion put on rearad their ideas of immortat

































 body.
Spiritualism will conine the eovernment to individual liberty, to protect the weak againg croachments of tyranical inspirationg, to protect
he rights of labor-it need not troubie ittelt
 man- the wealthy man will never suffer for wan soived the problem of doverument.
We dont want government decio who
Cod do We won't want to put nay God into the Catholic's God; the Prebbyterian's'God or any We as spiritualigts favor none of these things and woull keep it separate as Hamititon and did, We claim the largesel liberty for the indi
vidual, conkistent with the welfare ot society
 People are endarcd by their organime, by
their phrenology, the ehape of their head others are ensirved by disease, wy education,
phycieal and mentan culture
I wil refer onl
the lavery in which people are hela to old many minionsilim sin in in ite varied phases, holda hoy clais to tatened to pre inveatigatoris, but the main are like the mariner with hir helm, lashed hat
to port the feels hat hecan not lesve that.
he will sent into hell, and seeing the tiver run
 conservalism, tand they don't dare to leave it lay there tilt the dy ryot gets nold of them, and
they never pay frrt cost in their construe
 of inveetigation before you can digcover the trua o we ss Spiritualists rould break up this undue $t$ wield the batlle axe and unghesth the swor ove the pribic. We love ireelom. We seourge
he dear people out of theirtemple, utit of thir harches, put of their prayer meetings, out o
heir indtitions, mand reed int tin sunlight
nd make them breathe the ait ot heaven




\section*{take spiritual babies, ald save them the same

way, and hey generily coue out right, sud al-
ways know how to swim.
 night, and when I dil, I wrand cover my bead
up for fart he Lord miqht condenn me. I was
artaid to go to sleep lest I might wake up in hell. Id did not dare to be out after nine oclock-
at night I usel to think God weuld come
tound to the honse-that was my re as a marnatid one great eye in the middere of
is forehegd
 reawn all the werld as he did once betore.
read he story of the waters above the frimament. Do Ishock your prejudicess I I want to
tura bace the ruty od bits in the of
yourtheological views, which superstition bat
 <br> 
 out mental freedon, and spiritual also
I believe io humanity -that is my creed. don't beleive that man tis totally depraved,
believe thathe it the ehido or God dad that 1 e
e and golows.
$I$ helieve that prayer is the soul's desire, un-


 sible of attainaent.
Traen , You are loking for sonething mbier
grander, zomethingto aspire after, zomething to ask the agies and God th help you sochicte.
don't helieve in contented fols. Iove peple
that, as soon as they have
 now going reght atter woman's rights. We are
bura tolive and not to de. Ineliere in that
not Iy for salvayer that lays hold and worns migh
gosieve in a bread and mea
Do

 Lhig field of wheat as that, he would go right a
it and io it."
believe hip. The robini is singing labor or worship
The wil wiod singing
But they woy Sisinalist have no God, Tha But they say Spisizagiistshave no God. That
puts me in mind of an incidnt in the lite o
Theodore Parker. A man went to hear him Music Hall, and when hac ame amwy, he said to
f friend, do you know what sort of a man that


 Le is emmplete, perfect, univeral and infiute
Ove We recogize Hm as the Benctacor or rotuers, slisiers, friend, fellow citizens, tha makes the world great and good. Let me ven-
inate my heresy II ever look or Ga, Houk
in the eyer of a pure honest woman,-goodnes

 ual and impure felings, and warlow wha teens
nd nothing but the tires of hell can purfity thom the slough of anumalism, into which he bas Again, I believe in Indinite Love as the Bene


 patriarch papil woutd be learning stioi. He Hedoes


 religion,-general education, not the educhtion
of ane here and another there, special ones of of any class of men, but the educstion of each
and 1 Ill 1 bulieve in common schoors let us all necuragy them everywhere 1 believe in in
custrial chools. There is many an old friend
O. Haskell,-he has D. Hasketli,-he has located himself at Ain
corat th your state. withe view of workin
out the plan of an Industrial sehool. If oubt the motive that inepires him to a trial
Work and sudy fould go together. 1 believe



 should not be there. Then,
Bhasecr out of them, nan
out of our common tohools.
II the triend of the bible want it to be re.
spected, tey hould not forece it ipnon thooe who
do not acceptit. Familiarity breeds contempt.


 them out of the shop and every where, and send
them to coloo. Eucate every child. Take up
he litte boys that are blacking boots and se ing papers on your sitreett, and compel them to
 ter of police it it will do much to elevate the mo
1 and intellectual standard of the poope.



ET Stereral young ladies are preparing
Amherst College next summer. tre The daughters of ohief Justice Taney
are now carning a living in Wastington as
copvitts







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A.B. whitig. Alimom, wail









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History and rille sophy matriage polygarye moNogony compand.




## medical





## HOW AND WHY bleame A SPIRITUALIST

Wash. A. Danskin.

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## MARRIAGE

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NEW BRICK MACHINE TENGED JCEY, 1868



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 Bible, unviling many tuthy heretofore un
known. We merely make reference to this
 connected with the carly life and development
of Jesuus. A circle of sinits surround us, who
on can read the events of the past from the "sensitiz.
ed plate" of Nature, jutas alain to them asyour ed plate" of Nature, just as plain to them asyour
ddguerrectype on the sensitive plate of the artist,
would be to you. They have traveled among would be to you. They have traveled anong
ancient ruins and cities, follewed the footsteps to the time he was crucitied, and prop se to give such incidents
in conneetion therewith that will be of interest
to the readers of the Journal. The truthfulto the readers of the Jovinal. The truthful-
neas of our statements will more fally appear in We have already traced the process of his de velopment, and in so doing have imparted a
grand lesson to mothers, which it would we well
tor for them to consider thoroughy, to ponder care-
fuly, Those "mind shades" hat we have al luded to, that are made upon the enbryotic germ,
have within them a woild of meaning. and it
would be well to refer to them again before would be well to refer to them again before
traveling of in another direction. We would say here that there is a universal element thing, every particle of the vast universe of God,
and we will call it, for convenience sake, and in order that you may comprehend our position, the
"sensitized plate" of Nature, standing in the same relation to the whole universe of God, that the
sexsitized ylate of the Camera, does to the aitist sensitized plate of the Camera,
Now allow us to say that there is to confusion
in the in the impressions thereon, for no two are made
under precisely the same circumstances. They disappear and reform in accordance with a law
somewhat analogous to that which govern the for somewno of thoughts, A thought made upon the
mind is undellby stamped there, and can be called into existence by a direct act of the will
There is no confusion in the mind, although you There is no confusion in the mind, although you
know that milions of impressions have been
made theren, each of which you can develop by a direct act of the will. On the sensitive plate
of the Camera, you cannot see the image until developed, so called, by the artist. The process
is peculiar, and is familiar to all. Nor can you is peculiar, and is familiar to all. Nor can you
sense a thought, though in the mind, only by a
direct act of the will. You then beeame cergniz. ant of its presence within the mind. On the
"sensitized plate" of nature, there is no more confusion among the impressions made thereon,
than among the thoughts of your own mind
There is a law hy which certain wise sages of the spinit world can develop these impressions, as it
were, just the same as you can bring into exis were, just the same as you can bring into exist
ence within your own mind the image of a per traced the history of Jesus from his birth to the
time this crucifiono time of his cruciuxion, know all that he ever
said, are familia with all his acts, and those
connected with him, and now propose to tell connected with him, and now propose to tell
many things in conneetion therewith that the
world has not yet tearned.
Perhaps no man ever live

Perhaps no man ever lived whose life would be or fany more interest to the world than thatof
Jesua. While the events of Napoleon's life were Jesus. While the events of Napoleon's life were
more starting, crowned with bloodshed, that of Jesus was superbly grand, on account of the
beautiful character of his teachings sind the moral sublmity of his life. There was an intrinsic grandeur connected with all he said or did
that has always interested the world. His that has always interested the world. Hii
name is never spoken only in holy reverence and he who is familiar with his Interesting ca
reer on earth, reads those sublime utterance that, he gave expression, to, and witnessess hit eff.rits to reform and elevatea migguided people,
will regard him vith a feelling of reverence ard will reg
respect.
In connection with these articles on the Spir tualism of the Bible, we shall not go into de-
tails in regard to the varied career of Jesus on
earth, although a circie of spirits have gleaned earth, although a circie of spirits have gleaned
trom Nature's "sensitized plate," every act of trom Nature's "sensitized plate," every act of
his short but eventul career an earch, and I will give you by and by, many items of interes
connected therewith, that cannot fail to interest the raders of the Jovinal. They will also in
due time, give many incidents connected with due time, give many inidents connected with
the life of Judas, Peter, John the Baptist, and the iife or vudas, Peter, John hae Baphis, and being of interest to the reader-all gleanee
from this "Sensitized Plate" of Nature, by th spirit circle that hovers around ng and which is
our "cloud by day, and pillar of fire by night." our "cloud by day, and pilar of fire by night.
Thus we will be led onward. Step by step we wil progress as the wise sages of the spirit world may dictate, who know better than we do, the prope course to pursue.
In the series of erticles that have precoded this,
while our subject has been the Spirtualism of While our anbject has been the spirtanligm of
the Bible, we have imparted an intensely interthe Bibio, we have imparted an intensely inter
eating and importaut lesson to nothers, one that they should ponder carefally, for in thelr hand is the destlny of those whom they bring into
the world. We are not done with that sabject the world. We are not done with that subject
yet. By and by we will unfold to mothers the yel. By and by we will unfold to mothod to pursue to gain the assitance of the angel world in the process of the develop ment of the embryotic germ, so that when ush
ered into the world, it will be a thing of beauty ered into to worri, it wil be a thiag of beauty,
"a joy
forever.". The unseen forces of the dear reader, the unseen forces that wing thei fight from sun to sun, from planet to planet, fom one orb to another througbout limitles space, are potent in their action beyond the com prehension of man, Theese unseen forcos that are it, are its thoughte, as it were, junt the same at
the thoughte fine mind are our thought, when

| they cause the movement of the pen. The little |
| :--- |
| roes that opens its bud to receive the gentle | Yose that opens its bud to receive the gentle

breath of nature, and the caress of the dewdrop, Nature's choicest peari, don't think as man thinks, yet there is sytem in the action of all things
throughoutnature. These unseen forcea when subservient to the control of man, can be of use in various wavs. We can not control the forces that combine the elements to form the beautiful blossom, for they are automatic in action, and it
in not necessary for ue to control them. But There nere cestalay influences that man can exert, that will have a beneficial affert over all thinge. Nature's laws are perfect in their action when
conditions are favorable. Those unseen intell. conditions are favorable. Those unseen intellit
gences that frame these automatic lawa, could gences that frame these automatic lawa, couk
not make conditions always favorable for their operation. The forces which heaves the lungs, circulates the blood, and causes the pulse to beat,
are automatic in action,-but just breathe some are automatic in action,-but just breathe some
noxious vapor, and how quick you will interfere with their free and successful operation. In the development of the embryotic germ, nature's open the shutcers ofter mind, and invite therein the pestilential breath of licentious thoughts,
and thatlitte monitor, nesting likea fairy queen within the womb, will in after years reproach her for it, as she stands in the festering pools of
the house of prostitution Ler Corise of prostitution, a
embrace of the debauchee.
Wehave simed to teach an important lesson herewith. But mothers, you so pure and good, a crown of flowers, in honor of that noble wrother
of ours, oa whose bosom we nested, and whose of ours, oa whose bosom we nestled, and whose
lips we did, in our infantile days, bo often press to ours, who has long since passed away, but whos
angelic preeence we feel as wejourney on through Iife,-yes, she, who, ingour embryotic develop.
ment, was truly spiritua) kneeled in reverential prayer, end from whose nature went forth the gushing melodies ofa pure
undeflied soul, and who gave us those "mind shades" that have placed us in the position we now occupy. With the shutters of her mind
ever closed against the entrance of licentious thoughte, she established for us ine foundation loving, and noble mother, we love all mothers idolize those litue treasures that nestle on their bosom, with eyes of bue and cheeks ot rosy tints,
and we would, if possible, instill within their minds a correct idea in regard to embryotic deIn our nest, we shail give many new ideas in
regard to the early development of Jesus, and shall then branch off into \& new fied, giving a Till account of
the Temple.
how both the hithe besy nee.
The honey bee and its works have ever been
the wonder and admiration of mankind. Of all Che Wonder and admiration of mankind. Of all
insects this is the most productive of good; for Who does not like honey, and a plenty of it;
and allhough nature provides many tons of it upon the farms and road-ways of every township in our land, yet this great abundence of
sweet (which is sufficient for the whole human sweet (which is sufficient for the whole human
family) is harvested only by bees, and in small
quantities compared with what might be did people know how to provide the proper conditions for the propagation of this valuable and
industrious little insect; and right here the inindustrious little insect; and right here the in.
quiry sugges's itself, why should more care be rquured in propagating honey bees than mosquitoes; the latter seem to grow spontaneously
and in great tbundance, and we can see no good in their creation, uniess it be to worry people into conditions necessary to their propagation may
mating the be understood, in order that we may devise the proper means of curtailing their production,
and in doing this, learn the law or conditions and in doing this, learn the law or conditions
under which more valuable insects may be proThe industrions Mitte Bee,
That gathers honey allthe dyy whether in City, Village, or Country in the land best means of propagating and taking ; and the them should betthoroughly understood. Aristottle, Huber and other great lights of pust days have made the habits of the honey bee a study,
and have given the world the benefit of their experience and discoveries in that line, while
Apiarians of more modern times, have been mere copyists and compilers of ideas advanced centurits ago; and what is most surprising in
the matter is, that until recently nothing new in he matter is, that until recently nothing new in
that line has been advanced. A most startling fact, however, has been dif
covered by Dr. Cox , of lowa, recenily-that lones comb is a grooth 1 it only beng necessary to pro duce the proper conditions for that growth, and ing rapidity; but this like all new uliscoveries in nature or seience is looked upon with a degree of scorn and ridicule that is really amusing,
bile it is characteristic of that portion of th while it is characteristic of that portion of the

human family, who have grown into a belier of any given subject, without any thought orinves| tigation |
| :--- |
| that |

"Goa made boes, and bees made honey" while thay had a clover head in their mouths,
perhape, from which they might have easily inferred that honey was prodaced by the вame cower that procuced to lover, and with which the eotimation of the wiseat sage the honey bee has been held to be a mechanic posseasting superhuman skill; the structure and combination of haeir cells far surpassing any human ingenuity to
exeell; thus according to an insect great superiority over man, who is naid to be the grand culmination of all God's works-God's nothest work. Shall we still hold to this opinion and longer yield the palm of victory to an insect without
an thought or investigation of the subjeut Why not sceord to the hen, her meed of praise the egy shell is as much of a wonder as the honey
comb, and the hen in entiled to as much credit
or mechanical skillin i's production, as are the
vees for the production of their honey cells The spider too, is a mechanic-it taught our
ncestors their first kssims in weaving. The spi dells an eaves as a mater of necessty ; nature comantinct tit weaver its webb so as to entrap fles or reels off a ladder upon which to escape from impending danger; ; and notwithstanding all this
he honey bee is the only insect that hasreceise the special attention and encomiums of the wise men of ail aggs. But let us investigate this subject. We construct a hiveso that we can look into it and we see that the bees form cireles, cal spinitual circles by joining hands; these,
Apiarians call festoons, the bets are seen to main in a quiet passive state, and are so linked logether that they could not worr if they would,
nd beneath them a honey comb if seen to sta, ap, beginining with a ning or rim, and this rim be joined into the centre of the rim; and thy he ells gradually stretel up to a proper heighth, when the circls s break up, and the members chereor
cell.
Now
Now no person ever saw bees nakiang thosa
cells; if it were posible for them to do it, bow much more dificult it would be to make the rim隼st and then rear the wails thus perpendicularly nd put thie rim (which is eight times thicke manner in which the cells are produced is one of Comb.
We ta
We take a section of one of those cells, and ind dinsible into forty separate sheets, which, when placed under a microscope, each is seen to tance! This setules all controverery, and the in ceit, while he is lost in "wonder, admuration and surprise" at the wisdom of the Creator of all good, who has placed man at the head of all his-
orks, and surrounded him with blessings innumrabsle, yet very wisely learing us something to hings of nature, that in thus seefking to supply he demands of our natures, we may grow in wis-
dom and knowledge concerning all those things which are best adapted to promote our present nger cry out, "Great are thy works, 0 Ged As the inspat finding outh" in mathematics first hegins wilh rules easy of comprehension, with proberwards gives more difficult ones without and swers for the student to work out, so all things ompelleì to search out and appropriate them to ur use ; and thus are we made wiser and better, hints as the angel world are ever ready and willing to bestow upon us; and it so happens that: the most favored ones are those who are poor in
this world's goods, but who are rich in spirit. It safe to say that ninety-nine hundredths of the main so comparatively speaking notwithstand ing the value of their discoveries or inventions. few familiar names, such as Ridgention Gow familiar names, such as Ridgeway, Stephens, \&c., and last but by no means the least,
comes Dr. Cox, who became inspired with the dea that bee comb was a production of natureother words, a natural growth; and the only
thing necessary for the jeople to learn is, how 0 provide the conditions necessary, when cartducea, where we now find but pints of bees nd pounde of honey. This is a grand subject ve of immense good to the human family, and ere long our hard tilled sorghum fields may be bearing blossoms which shall bear dellcious food made literally to flow with milk and honet All honor to Dr. Cox, whose name will be world of a vast amount of nonsense regarding ane ingenuity and mechanical skill of an insect, ant yet simple lessons of nature it is hooted that ere long the Doctor will be prepared to qub. lish his views to the world, when the question
How doth the little busy hee," will beanswered "How doth the litte busy bee," will be answered
by the significant echo--HO W?

- ARTHFCLAL somnamitheal

We again call the attention of our readers to
ak and heartily recommend it. The rapidity with mich it sells, shows that it is a work of gre


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ne the apphithe for tobacio. Col. Bundy is in constant recipt of the commending the above Preparation, and, rea-
ing that it does all that is claimed for it particulars, see advertisement.

## personal.

Dr, Samuel Underhili, the veteran in the caur olding circles in is now surccessfully engaged in desent, he may be addremed at Now Philiadelof Ohito Democrat Offlce
${ }_{2}$ B. Cro. O. W. Barnard, of Manteno, III, on Q. C. R. R., invites lecturers who may be trav. Qing over that rond to atop and make hik house
heir home, as long as they wish to stay人
Gilbert Sanders,-what in your P. O. ad-
ghailadetyhia 贯epartment.


The Tweaty. Seeend Anaivore.
Time in its onward courre speeds rapidly
and at we gaze beckxard $t$ wenty-two yeare, to the zita day of March, istwenty m note one of those apparently jneignitcant ovents,
which, like the falling of an apple, may have oewhich, ilize he falling of sa apple, may have oe-
eurrea ten thousand jumes ten thousand times since the days of the fabled apple, which mother Eve ie said to have plucked and given to Adam; ter when they fall, or are ready to do so.
Mankind are very ypt to take hold of fideas
which trike their heads so as to make an im . pression.
of discordi. It is prowable that thes but not hoses

 paing, any more than huran beings are, ound

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 to our friend all over the county tet wi re Work on, woit ever with them, and ms each year brings us one stepn
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## Prozromen on the matorial plane.

Those of us who cmn cast their mental vision back haifa century, must be uatounded by the
wonderful progrems which has taken place in thast period. One of the gremtest revolutionizers has been the mualc on two burs, with their iron steed, which we call the rail rood and locomo tive. Less than fity years ago these were un
known. We recall the memory of the first rail rood that we constructed torun out of Philladel. phia in 1837 and 1828 , called the Philadelphia same time, another R. R. was constructed to Weatchester. On both these roads horse car
vere used. The latter was extended by the tate as far as Columbin on the Susquehanna






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Me Kalb Co. Rellglo Phllonophical I yeeum. preaziles and anticle of organizamon. od know the rruth inherentin all subjects pressnt
ed to the mind, and especially in regard to tho
 man's sensibilities, facts of which mind be
comes conscios, which teach the great truth,
that all which is is the effect of ceunes ner
ind gized by power unseen, which, if kuown, would
reouve from the mind all supersition, bigory
and fear, and would eorrespondingly elevate his
 pier being
Thereforebe it Resonven,
That we the undersig,

 This sciety ARAII he called the De Kalb
County Religio Philosophical Lyeuem. This Society shant meet in Butler,every Sun-
day at two octlock. P . M .


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leclen of ola theology, of any book published. Every page teems vith brillingt thoughts, most bewitching in phraeology.
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Her Mrr, Walte, the healer, lo set dotng a ane
ErMry Mcoord, the thn tost nad developling

ObItuayy.

 Thirteen yara ago, the companion of her youth
and with whom she uxd walked nearly fity years fearti-ile,
mystic river with the phe fle boatman, and since that hae, ghe has seemed to weary ot walting for the ouls. she was often heard to exclaim, "Oh! the ime seems long and lonesome, that I walk thit
dreary way alone,", and when the summons came found her read, feellige that her hife-work was
done, and rejoicegg thatt fle shound soon he retercourge in spint so long; and as we laid sway om fight that we could say:

## Farewell mother, thou hast laft us Yet we feel thy presence zear, Whispering blessings and careeses Whispering blessingsanand acresses While we drap the sil 2 nt tear

And well strive to meet thee, mothor,
Where sad partings never come, And join the eong by the erystale, fountain,
In thy beauteous gpirit homa. SPECIAL NOTICES.

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##          ployment to dircect and occupy my mind．I had lound uafleient iny bovss but now ill read ing was distasteful，and I could only wander  <br>     of separation between us． I cannot describib the emotions that now over． fondmed mee I I lasped her mo my memrace．I she returned caress for cares． Hov happy we fived aftr this，Not a ripple was ever stirred，but alt that could be to unite was ever stirced，but all that could be to unte two loving hearta belonged to usid pased away We liven many years．She frist leaving me s broken beart：I soon followed，and  orought mie here．I was present when youn Epoke to David Yonger and mas much pleaxed． Your manner ot speaking to these dartened  

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 1．In what moral eetimate do you reckon the
Lyceum aystem as superior to the Church Sun－ dycy Echool？foct，or incidents，can you relate，
of What
of your Iyceum，demonstrative of such supe－ rioritys，Hys your Lyceum ben instrumental in
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cemfin in securing habbits of punctuality with
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．What are the best meang of obtaing the
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Il you please state what otherwise you


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