\title{

MELGIO EXNOUBNL \\ 

Egiterary 7 Pepartment
tue costrot．




Tuat ody nomithemill ben



sacrifices．
Tho old Jowteh Rellgion，and the rix－
y 3 ．strusiks．
If always eeemed most astonlehing to me，how
great mindulife．Alexander Compell ind oth． crs，could po prot trale their．reason and pood

 theology under bim，that tbe pecollinr institution
 be alaying of there apimalis as a substatute for
 cive his flat deserts，he himself would，have
een clatn fintead of these dumb avimale．


 The bistory of man and bis doings upon this Yes，man＇career hes been ever upwardo，from
he time when be uned to bo an ainimal，ruining
 rant，and wo chisely upon the anlmal plane，that
they did not kow they were naked，ten they
had not far to fall，and 1ahink it did not hutt
 had not eacen the foibladen fruit，and have been
turned out of the garden，they would have been
unimals yet！ I thiok lt done them good．The fruit of the
Tree of Knowedge never burt syy body but he greateat trouble with the world is，they don
cat enovgh of it
All the knowledge，acience，philosophy，inven－
 aryure and to eptand on high upon the mount of
 and crowned with tho best of coinsequences
But the story of creation，Garden of Eden，
all of man，the forbldden frait，the serpent，
 plike，there ia not one word of truth in it it；bot
 at blood，there＂can be no remitelon or sing， onsequences of riominalon of sipg，esy．Thet The be remitted．The Jewa thooght that man and
his God were eatruged fromench otber＇Jy the
fall，and that God ooold only be propliated by These mecrifole were to be antmales，bolls，

 and，thelr religton we crammed：fuil of ifly
 Hound them hated them．What．an idea they Which requared the merrice of sh on oll holigion
























 Comitas raver coneempated patching pupor re








 Ghoat ur holy spirit cannot be forgiven，sald
Christ All inas which men commit are agioat he holy sprit withln him，－tbat is against hit
own apirit，nod they cannot be forgiven－they God，II they sita，it is only againot thememeines．
II we tin， ment can shift che responalibility．True，all sins ty the men Who committ them．Men Fill fibc
this to be true when they pars to the second sphere，even is they
eise to be falsehood


Dgar Brovush，From my zonl，Foceept the
pateral hand y hay rxtend to me．Youn ont
 ve me and Ir，Jones for any thiog they misy
di－like in mine，fin vive of the richness of The
article it called forth．Over A onlumn of yours 4the beat defenge of the rikbts of all men th
nentel freedom I remember to bave，wad．It
be expence of the
 not fully undert tand this part of it．Here
ind yon my opponent in tibe ouse of wnit，and
am sure，in tieas． 1 am too feeble in mind to
 ougbt to be consigtent．You say＂Here i．no dis
tioclion in the universe of etersity，nor is time oly as mes make it，＂No，no，brotber．It such
God－such a＂name＂－if infinity，bhot＇d you



 Do you object th my deeioitions？Do you be
lieve our race woult ever have coined tie word Rod only as they realizzed happiness，or the word
bod ovil，only as they experienced paln and
misery $I$ amm sure they Dever would coined these words with their present meaniog．A you muat bave used thr pre words，Iavik for the
evidence that ither good or bod exist．In the
$\qquad$ pain and mikery？Cap you mako na underitand
 Il is misery．＂Do you deny eithery．Plase
tell us uthy you call sometbioge grod． 1 de．ire
o write under it，why I call some things bad． Write under it，why I call somet things bad．
If seems on me thit in your dialogue，your se－
eection of terws to deagignate the known and the unkoown，was mok ughappy and indicated
tbe error of your poation．The known is an
knt of the unknown may ive＂nonentity，＂exxept as
t exist in our imagioation．You say＂mv dis
uit


 sees no evil，no bac
knows no suifering

|  | P．S．You believe in＂immortality，＂or in an eternal future conscious individuality for every human being．Do you think we bave bad such an eterns！past，and tbat our present cond that case how much less and worse must each of us have been somewhere in the endless past．Reason arive！fear not．If we and the universe bave had an eternal past of progreasion，as much ${ }^{39}$ present with it and with us，so much must the past Frond of un，have been worse than the peeaent． Where lies the error in our propositigat what mind can find relief in aucha beliefy．The ortho mind can find relief in sucha beicitence of evil is above reaton．＂I have replied＂The existence of evil io contra to and irreconcilalle ．ith yourt idea of God，of infinite power，wisdom，and goodness． $\qquad$ <br> EMMA HARTINGE－NEW YORK CITY LY：EEM． L.ETTER FROX C. O. F. <br> Bro．Joxss：－Emma Hardinge is to lecture before the Spiritualists of this city every Sun－ day in March，and delivered her first lecture lid morniog at the Everett Rnoms，to a fair andience－siy．about halt the andience with Which she has been greeted in the large cities of the Weat．Ste gave us，in her unual of modern Spiritaslism on the Roligions of the nuneteenth，pentary，＂preffeipg her difoourse Yan，＂of groat Boul of the apiverpe．Her pray． er seemed to be the pouring out of her earnest coul in yearnings for the－Infinite．Sbe appear－ ed to soar above all sublunary things，and car－ Tho hung in bresthlem allence upon ber Hip！ I win not attifmpt to give you a report of hid give you，however，a fow nandom thoughts aty\％ geated by it，partly in her language and partly According to the đogmias of the church，God |
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 bxigence of a still bigher law bot reverenty
bow down and wership the＂Grand Man＂in
the eternaty of the foture． cisy onted snd ine for offering these thoughts，
they will serve as toned for as they are，ie，bait In the afternong，in company with a Cbicago Triend，I stended the lsceum，which slsn meets
in the Everett Rooma The day Was pleasont，
liut the attendance was very anall probably hat the attiendance was very anall，probabby
about one－hall the number exually in stendapce
upon upon the Chicazo Lyceum．it is needirss to
sdd that I was greaty ojsappointed to fnd such
spathy on the part of thie frogreasive friende in the graat city of New York－3 city which has a
world of maverial for a flounishing Lyceum in every warl within its corporate limits．The ex
extiess of the lyecum，al wase intereatig g to me，
were
 great deal of dilororder．Cbicago may well be
proud of her Lyceum．
 use of the society．This hall to sald to be the
fineat Ineest and larget in the city，and ope argument
usee was that Spiritualisum woold，be mone ree
spectable（＂O，my prophetic soult＇）if they had

 awake pirom their lethargy，commence with the
 unire many halls 10 accommodste its，volaties． New Sork，Jarch cou 15\％

н⿱⿴囗十丌
＂Then was Jesua led up of the xpirit into the
Which of the heads of G．．d wrote this，we do
pot kDow ；bot as it spoke of Jesus in the

is not very explicit．We should have been told
 meaniog such as tris in mhich ohl satan seemed
to have a good time in jokiog this third part of
He Gigd tads

 to make hiesd of stopes whd satisfy his hunger，
and we do nct tee what sin there could have
been in doing it if he had the power as the devil semed to toink be be had ，ned power has the devil did diny
The record seems to imply that the sin would hare been io doing anytning the devil ask－
ed binm to do，snd the virtue lay in reaitipg
bis reviest The deril faling in thls ffiort．












MINEYESOTA．

 on paper ny thoughts，jast na，they onme in be
haifo As a mean our lecturingmediums． promulpate tbe goopel of pence and harmon， or quiet，comioriable homes ；the sweet compas． rale with the angel world in going about， 35 ： h dark clouids of ignorance，fear and Enperstition dox worid，so with s fuseral pall，wiving a fas souls and purre atrings of pheirt crood over the lowers．You and I，Bro，Joner，have seen the
dire reuth．We have seen an angry，fevenge－ ful，tymonicical，Jealousg gid，elevamed above th




 Wish those who are silill bound down by the
church，helpless captives th their grim faile with the fetuers of slavish fear and ignorance，
may be sught out instucted and rele sed from
their life－logit soul nondege，by our melfitums in therr ministrutiona of love
a cerritu piece of wirk fore tither of pers，we shione
 giving us time，their strengkt，their very Mite，si Thapeak，tor the cause，and yet how many of
them are poorly paid，or not pail al al allas the
case masy be．Theese are facts as many melums to their sor：ow，can tesifify．
Now，Bro．Joes，caniot stene be tatien a
 them a sure pecuuiary sapoutt tor themselver
and familtes We wint more mediums to ice the ir sponointments exeept at very．cannon toter．
valk eapecanly if they are off the main routes of travel，the miltrode．Once or twice in ${ }^{\text {a pliace }}$
every Hix montbs，in a tarr average in many

 It is surprising to se the interest manifeste

 hearing．
 Jouranaw with regularly appointed truastees，to
 mhere．Let the work be puathed，with evergy
through the oplumns of the Jovikal，and my

 nituatedic
overwork
few days



For explanation of your Post 0 mices intires
and credits，see editorial heed on sth page．
\%yacitic गefpartment. By.............................Bess. Tond. . Al pate wita clived haode sod uroboling










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 Sol ond














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| Oxigiual Essays. |
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 ab Wht the desired resul, but ne.ther man no
bpirit can do eth by the simple lay ing on o
bands independent of gay tofluence upon the


or newed, That th the memory of the virtues





 N. . -










 Rexanks :-Thaik you brother. It is Just auch saly
lon.
los






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## ?


 trine of spiriticemmunion and the harmonial
pbiliosopply, iving hum an abiding faith in that
immoratiy beyood this life that many hope for pbilosophy, giving hum an
immortaliy beyood this ifice
but few obtain lo the torm.

## fflagdalena.

 CHAPTER I istroodection.




 beauififul creature of that down troden, but ht





















 utesher, all viliting the the theotel. Thirty. min























 "pratu, man! don, "play the boy-take it in Now, Linwood, 1 do not do thit to parchese




\section*{| tell |
| :---: |
| net |
| net |}











 "Tut, tut, Linwood, speakk not so. Be a hero









 complial
love.

## cilapter iil. <br> tuis intraytew.










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## 



HOW ASD WHY I BECAME A SPIRITUALIST,
Wash. A. Danskin'
solid iron ring maitifestation,
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| Splierta Regleter and Notice of. Seetinge We are aick of tryigg to kepp a atadiloğ Reglater of Meetinger and ilat of speakery stibeat a hearty eveperitice on |
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MARRIAGE:

## POLYGAMY A MONOGMMYCUMPARED.




## PLANCHETTE-THE DESPAIR Óf BCI

## 


ThBACCO ANTIDOTR-A NEW AND

THE, CAREER
GOD IDEA IN HISTORY,
hedson tcttle




NEW BRICE MACHINE. PATENYRD JILE, 1868 .







NORWAY OAT PREMTUMES
思


## Keligio-ghilosophical ?lourual

Owfe, $187 \& j^{89}$ South Clark Street.
 ohicagon 4 ROH 26, 1870 Beligio-ypilosopyizal gexrnal.



##     

 sPIBITUALISM OF THE BIBLE, NO: XIII. CARLY HISTOKY AND DEVELOFMENX of Jesce









 ble, throwinag a hato Over that t b wok which un.
 charge, that meminit iolaid with that diviae characier which they alone could lappart.
Beiog cloriroyent, clairudiast, and in suct
clocee ripport with his spirit, euldee, he wh
 mee, alluding tothe Lird who stands at the
bead of the grand Harmoalc Circe's that hed bim in cherge. In that expresaloon ne ooly idodi.
cated the clocerapport thit existed between him. velf sod thome superior miode that had "con. seived him from the foundation of the world."
The bible, then, has s vein of superaal 1 lg gt
 deprived of =hlcb, it woold be like the desorit, withoat Alowern and gorgling apliogs that oc casionally dot tuo droary murtice.
 inhabituble earrb.

 ual workings of hise ppirtt circle in pinjecting on
 precediog article, we topk into consideration the procecos reyuired top prepare ble mind for that The eplirit circle who had him in cliatike, mork:

 dowirop; is it neisiles on some Cuded do Mer,
 en cilmen, and tanaiog the cold places. Ineppleem with troat vigor, end ander thelt efloris it
 of ocra. Iopiptron in overy wber io all 1 I mbrooat clilme, but mbat doeat to ondere tio

In atareve, bere th lapimation grod tud

Topplation erers wheros nod in oerery blog
Tbe litue pebble on be cea thore asa iopopic
 yliog wiod tod tolm, con tell lyo of the cocec Hu huma ad muirire rruak have viloemd



 Nolthing to loot No wound of puteres to
 sera in accordance with liture, which can beriously un
folded. But how does the little pebble impar is history, and tell of the ecenes it has witnee
red ; ;iow does the plece of wood brought from lioman temple, that has stood for thousande
O'yeare, fmpart to us the battles it has seen has observes it and heard, the numerous scenes it Ias observed, and the grandeur
Well, we will pausea moment bere, retrace opment of the insplration of Jesuls, then we ca unfold to you how nature iospires mottale. There is a deep philosophy connected with th is brought about in accordance with certal ell defined thwa.
Impregraung the whole system is what we the body titit very dense, depending, of course on the ccharacter of the consitivent parts thereof. Thla animal magnetiom is the life element
of our nature, as it were, or the animatiog induence thereof. It has its nocleus in the briain, the mero the sytem. The bo dentitute of it, while the nervous aystem is fully charged with it. This magnetiom whon partially diapluced (rendered negative, which is eqviva-
lent thereto ) from - say portion of the system leasvea the parta in an insensible coodition, it legree dependijog, of course, on the amount degree de
magnetion
thereof.
Thls
Thls magnetism in certaln persons is under knownplete control of the niod. $\mathbf{A s}$ is well
, gross as it is, its circulation can be greatly ioterfered with by the section cf be mlad alone, locresse the movement of the perabundance thereof to any part of the syatem, stant ittention of - the dyipepfic to the stomacb, brows to tjastorgan an unduequact
rendering a cure almost impsuible.
Now,' this magnetic element of the system,
, Yunder the control of the mind, and anger, hand, arm or the briid, can
of the same and rendered insensible.
With Jesus, this magnetism of bls ayolem wis spirit circle $\pi$ bo had him in charge. In their bey prepared the work. For a certain time each day, bis embryotic, brain would be-depht
ef of animal magnetise, and thoroughiy charg $d$ with epiritual magnetisa, and 1 was him these " miod shades". that thaped bis future dettioy. These "mind sbades " were often itm by frrt depleting her bmin of animal magne lom, and cbargiog it with their own spiritua magnetiem, aid then projectirg oo her mind
thone scenes that they dealred. thoue soenes that they deaired. The sifirit world
couid not inspire Jesuas through the inatrument ality of animal magoe lom. That was too grome ey could deplete it animal magnetiom and charge it thoroughis with aplritual magactism.
Mow, that are iospired receive that masoy med
 of a low order of apinita, whet is oaly a trifie higber (or much lower, perhaps), and the
vult th, bat hutule intelligence is manifested.
Now, you take a person whowe moral charac-
ter is above reprocect, whwee life has beea dis lioguisbed for morality and virtue, and the mag. high order of apitius, those whose nature hee igh order of spitica, shone whose nature hellaed, cananot diaplece it, and there ita chat are companatively on a low planeikre the only ones that can exert an infuence upon him. In the discussion of this sabject there are modd is not material, bat apiritual. It tikes cog dimaces of malerias bodies avd acepes throug Whe irs:rameataity of thio arimal magoelise, matter. Spiritival magnetiem in the connectibg scenes. Spliftual thoughta can not be.tinge milttid through this enimal' magnetiona, hence
the neciusity of depleting it; or renderigg it neg: the meceudity of dopleting it, or rendering it meg
ative, and aiapplying its plice owitrecheria! mag. petien, for the trunghisilion of spiritugat thooghty. Throwiantion
undelalition
 thrown into a mudsy pool. A spirit that is on
the mat-rial pland, can to a certain extrot edect this isimimal magoetism, and impart hita thoughts to the miad. The roader cas see the
neeresity, theen, fosa high order of apirite, in orasgnetiom from the brain, and supply to place Wllh apiritual magoetism, which alone cao convey to the miod the idean they wish to impart, Jeano whas highly inspired. In fect, we do any
that no other person ever existed, that had
thrown around bim all brown around him all thoue applisnces requi-
i e to develop as peirect a man is he. Look oxpreation of countenance and digalsed beering. His soul was tuaed by angel lagers. and they played thereon as they deaired. We love the nole winignast mano. And na we come ia rap.
port with those who have tudied his bistory, our toul expands wich emotins of love for one 30 pure, and grod, and true. No lirentious
thoughts ever entered the chamber of his miod, to difface therit an unhealithy, poisonous inff:ence. It was lit up with those genss of thougbi sparkied on his countenance, and wreathed in
glorious baslo of light bls features. Whetber in
te tempte talking with the doctors, or on the ise temple talking with the doctors, or on the
bill tide engaged in solemn prayer, or leaning hill side engsged in solemn prayer, or leaning
on the boioom of Mary the daugbter of Lazarus, and breathing in her ears, the solemin vows, of
love, or healing the sick or disputiog wilu the
Jews, pis. soul was filled with the grandeur of bis mieaion, and it is no wonder that he declar-
ed, "I Apd my Father are one," meaning the Cord who atood it the head of the Spinit Circle penning these articlea that he was really, wreat man, in every sense of the term. Webster's
mind was colomal); Randolpt's angular,but brill int; Clay'h, meleor like, ofold dazzie and bewildor, but that of Jesus wal of such a compre-
hensive turn that the spiritual as well as the bensive turn that the spiritual as well as the If whs our intention in thig article to explatn If wis our intention in thigaricie to explata those complex principles not underitood by many of earth's children. The temples of ancient.Greece can now tell of Spartan aplepdor
and greatoeea; the hills of Gethermene tell ia and greatoes, the hills of Getheomene tell ia
thunder toness all about the craci0xion; Jerues lem, ita streets and an anclent synagogue have they impart the same to the Spirit World. Ah children of earth, you illy appreciate the grand eur of the universe of God. Could you behold
the wise sage of the Spirit World,--standlog by a Greeisn temple, readiog therefmm the
 der at it, and then vearn for a higher conedition in life yourself. Strive, then, and render your
ife useful, by active exertions in the cause or right,-brea'h do impure thought, - do no 11
centious act,-litt those up below you, -encour age the down-trudden and wesiry, and endeavor
to be like Li- whose early hittory and develo ment we are giving
We simed to give in this an scocount of his in
terview with the Doclors in tae Temple, bo Lerview with
space forblds.

## VOLU最E EIGHT <br> With

 than we have ever kiven them before, at Progres.
slon ts our motto. We bhall con'laue to keep our
cye slogle to that purpose. This is a woaderful ake, sod the Joursal to at exponent thereof. It

 thiog sol:s every body bot old fogies, avd to them
even, our paper is well adapted, becasue it to the
rerg very thig that will move them, however onwil
ligig. They will read it begauee it ta ouch a teriThat the people appreciate the Joussal, is ovi-
deat, from the demand for it. Dariog the liat ferr months, we have been trylng to get a supply of
beck nombers on hand, nod suppoeed we bad or four buodred sarplas at the close of the volume.
bat such bas been the demand, tobat at this preceat


 teligned thanks to the numeroas readers, wbo, al
moat without an exception, havo seot us, and yot promise to cootinue to seed us new subseribers. It
is to thelr exertions, almoat eotirely, that we are

 | MAL, dering the last three or tour mothbs. ADd |
| :--- |
| we feel asured that to loog as we fo-doobie our | efror to to Improve the paper, they ty a llke mianoer,

Wil coutloue to urge upor tbe

## 



## monline ovem.

This is really a curious world, and we hardly to fight a duel, invelated that he ahould be allow. he did to him, on account of bieing extremely near aighted, only gave a yery pretty illostration of buman character, for evtry body understande quite well that " you" like to be about alx feet nearer your neighbor's buetinese than ho lo to
yours. This ides, then, of the Iriabman, was re. ally illus rutive of human character, althougb be did not fintend it as asch. The worid to-day trying to get aboutsix feet nearer his antagonias thinn his antagonlat is to him.
Well, "antagonism," many times, really does
good. This boilling over with mesneess procur ed for the various orthodox churchies a Sasvior ard the consequent redemption of all from their alins. Where would the various orthodox be to part of the Jews, and the subbequinent cruclifion of Jesuas: The individual who never boils over, never boilk at all, and the consequence is, be
amounts to nothing-never created any feeliog in the world. Mother Eve first bolled over
with curiosity, and the consecquence was, the with curiosity, and the consu cuence, was, she
partook of fhe forbidden nuit, and then it wha that God boiled over with anger,- and didn't.
he boll, restly. We see him now in our mam.
agioation boill agiasion boilling over witk anger, as with the
arrogance of an arnatocrat, be walked in th garden of Xden, and said, "Adam, where art
thou ?" This boiling did not subside soon. Eden then bolled over and drovepoor mother Eve out
of her bsautifal bome. While God was boiling over with anger, be curved the earth, and then and polsonous herbs. Then the animale caught the infection; they boiled over and
loat their ianoctice. Really, troublesome time everywher bolfing over all arouod. The devil bolled over with fun la caueliog God to boll over. Indoed,
at the frat dawn of creation, juast atter the ter the aver with fan ; Eve bolled. over medil boiled lather Abribam boiled over with love for his wife and was led astray by her. God boiled ove with love for his cbildren, add became a tallo
and made garments for them. Eve bore two than one of them boiled arri brother. Trouble every where, every thing seem.
ed to be boillag over. God didn't eeem to successfal in anything. Evergthing be made
appeared to boil over, and bere wis difficulty with everything he undertook. He boiled over bimself, and why should not bis chlldren follow a great deal of trouble. The world befled over with sin, and God sent his only begotten enn to
save it Abraham boiled over with luast, and took to his boeom Heiged Solomon boiled over with love for women and procured several hun-
dred wives. Well, the wor'd has nerer been dred wives. Well, the wor'd has never been
free from bolling over. God ho boilligg over
every day, belog avgry with the wicked. The every day, belog avgry with the wicked. The
wicked boil over, avd do many mean thiogg.
The eath italf becomes disquated and boill The earth itwit becomes diaguated and bolis
ower on the trp of a voleano and inundaves
the surroundiag country. The heavens boill over, and the thunders roll, the ligb
ning flashee, the patterngg raia drops come,
and a deluge is the consequencs, and millings dollars in property déstroyed. Herod bcici over and oirdered the deatruction of all the chllJren under a certala age. Noak bolled over
when he was beatly druok, and any orthodox can in ll you the result. There it no end to thin
bolling over-it is everywhere Did you sen boiling over-it is everywhere. Did you see
that mininter in the pulpit praying fervently that minititer in the pulpit praying fervently
He fa boiling over with least, and to-morrow be bciled over with curi sity there has been a coeveless br iling over in all Eve for bolling over in the manner abe did.
We never think ot it witboot boiling over our self. Sicce ber tume, the world has been curned
with boiling over, and with efforts to get six Weet nearer your neigghbor than he is to you.
We never expect this bolling over will caue. In fact the world likes it somemhat, or it would not boie over lor nothiog. Weill, this boil
Ing over is sigifcant. It eaches a grand let.
son. It pointa to mother Eve fint, as bolling over, then to God. In fact, nearily every body to
bolling over. The old man is bolling over $\overline{\text { wit }}$ a desire to die or bermee young agnin. Te or sorvething clise. Men moat boil over in some and it is this which fills oar peoitentianice. Other let their mirthfulnees boil over and they laugh
till their sides acheas. It is well to boil, $o$ boil over, too. We wouldn't give a cent for a map quence, so did Clay, Rasdoljh and Col. Baker Boil, thea. You Who desire, let your veneration boll over, and utter long prayers, without mean iog or sense. You who are boiling over with
meanneeni, jaut join an orthodox churcb, and you mesannesi, juart join an orthodox charcb, and you
probably can conceal it from men. Glve me the
man who is boilligg over with. goodneese; whose
soul is full of aunshive; Whote fectures wreathed with a generous amile, and who desires to better the condition of humanity. It
eaneotial to boil
over at ; times. "Who doa' brill over! Sbow me the man, womar, or chil
Who don't boll over occasionally. Yes, the
World worid is conatantity boilligg over, and it is well it yunt coconionally boilhover-no mistake. When
you sees a man bollipg over, don't alow your-
velf ta bollover at the mane tire. Wo never



We never expect this bolling on We pever expect this boiling over will cease.
But all should be curefut that when bciliog over a should be in bebalf of truth, Jantice and right, ver with anger and punithes the wicked for ever and ever, but rather cultivats, those facul will cau character that diatligulah the true, noble, and pure. Boll over pith goodsens sud charlty, ard life ou theme piemeat,-you will atract around cocent on refoloce, that, in boiling over, no ove suffered herefrom, but all were made betier tbereby. But In regard to the former, Beecber says:
I suppose I do Lop over sometimes. Well, I ver. If you do not went any slopping over, Thes pint of milk and put in a big bucket
There will be no sloppiog over then. And a man who bas only a pint of feeling, in an evorall of feeling, up to the very. brim, how as as as and kolng to carry bimself without spilling over :
He cannot help it. There will be dripping over he edges all the time: And as every flower or i, so every recipient along the way in which bankfal for bis bounty. How to carry a pature fall of feeling, and almiphster it without making
any mist akes, I do not know, notowy knows, noondy ever did, and nobody ever will; so we muat take it and get along as beat we can. Lhe
is a kind of zig zag anybow; and we are obliged and leann from our blunders, which are inevitsble. We flid out a greal deal more from men's

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 $3 x^{2}=2=$ fib. -Do they bave the power to move through
ppece from plajet to planot, by mere force or the

Mobberille, Mich, Feb, ntib, D. G. Moaina
 Iffer in their wata and deetro:
Every dealre can be gratised
Tbose who llre and pase from waterial 146 with All the fecultizs sound in the bane of the braln, If full setivity, will paturally seek for their graili-
cation on enterion uppo the lixber life, for the reaton that they rave so knowiedge of the dellght
of livipg in the bigber facolites. That they will
 jet will be gathered from materids surrouonilinge.
They love to be en rapport wifi their old atTwey lopere to be en rapp.
ooclates sid surroundloga.
We maticate and digest mentil food - $\infty$ to who are above referred
They do propagate,-tbought; and if the ques-
tion to Intended to extend to the propagation of the humas apociés, we answer emphatically, yes,-by makiog conditions favorible for the development,
through proper and legtlimate means, fiom germs Hich have ever existed. Do hurcan belings on thls pla we of life do more?
Tbe oplitionl plane of life is so tar removed from
be pbyalcal as to be free from phadcal diectices or

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## Tbe Woman's suifr

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Bonaio yo.



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spolt, by liyilig them on a table, charged heav-
ily with improper magneetism. You canot bo
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 You muat be hirm, and indist upon in, and all
will be well. I like Mr. Hills method of developing spirit
pleturee, publisbed Feb. 20h, in the colump of
te Jovexal. His communacation wna a very


 tried it well and theroughly, would also make
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the medium of Brother Jonts' valcable circuls. ting Spiritual hibrary Let us compare raulte,
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We can tell the grade of spirital We can tell the grade of epiritual dovelop.
ment by the apearance of the plecureal The
developed spirita appear to be very perfect ia developed spirita appear to be very perted in
Torm, and surrounded by light briminant colors.
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bright bright sparkling eyes; ; Reneral demenenor very
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pear to be encompased by a mixture of darik pear to be encompased by s mixture of dark
zouff and dark lead colors, sometines very dark
about the forehead, so mich oo, that otien the
 tesque alltudesin the spiritisope, crowding sad
shoving eech other aside, as though esch one
wanted the best poaition, to show himself in the plate. I harily ever see women represented
among the classof mischict makeral inthey gen-
erally are amoogat more developed intelligences,


 Tbere appears to be a far spreading, universal
Intirest manaifsedced ty the numerous readers of
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 frome every quartur of the unlon, begging fur
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curing curing them, I cannot answer them persoraily,
but in frother Jonees will have the gooduces to
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will be found auticlent for any one mediumisil

Minnesota City, Mion.



## MILWAUKEE.

ther From M. s, Brown, 3. D.
The first society of Spiritualists meet at Bow.
and's Hall every Sanday at 2 p. m. A. A chapler rith the teachings of acience and Spiritualifm. at $91 /$. P. M. a cooference is opened by an ed that evening. At all meetings the freent crit-
iciem and speech is rtquested , hat is consistent 1 ith order. I think the following abould be added as a
be distinctly underatjod that the reivon
Milwaukee society takes up a chapter of ibe Bible and coaparete it wita the tecanthingar
of science and the apirita is to tocusthm people 0 be apecibc in their criticisms nod knowledge
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would be, for ho ta wedded to bls ddole, aud to hle
 to the mark nquarely. and elfete theoloky, and your sulvation io dependant on your bellef li Jeus Carrat, wat atated in the
Winchester declaration of falth wWe one Lord Jesus Chrlat, through one Holy'splrtito
God." Thls joa concede. Your own words dependent on a changeable God for your salvation
 One Hil
fallure.
 We have seej, wo havo heard, we hivis f felt , oenched. this lo and talked with those timmortale ; bence
 area milologer of the Uaversalilot chedge that you bave knowiedge or youa, In i oourt of justice,






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 themselves on that side where their heorts ant sympitites belong.
One great obatecele to the progrees of splritual
tame, io that til io not regarded respentable and as
The opening , and close of the debate was con-
dueted $b y$ Ifr. J.P. White on the amirmative side and the negatire, by Mr. H. L. Slay ton, both of
them young lawyers of this cty.
Olher members volunteered daring the disecus-
sion. Our regret is that meter lon. Our regret is that we have not a verbatim
eport to lay before our readers. The charge by the affrmative, that spiritioniliam
wis a "He", $\dot{\text { a }}$ " chllid of the devil," that it led to mmorality and, linanaity, ind several other acen part of the nejatire, and so completely refoted,
and thecir arguments demonatrated by analogy,
 clde as to the merrts of the argument, in favor
be negat tive. To our great ence on the merits of the questloo, voted by a very
arge majority, for the negative side of the prop No ery trivilal matter; ; but we must regard it other It shows that we have young men of talent in Lam, lo that it is not regarded respertablle and an
one of the meass for removiag this hallucination from the mind, we reconend tho Lycenm.
We hope our friends every where will this matter, and take every falr and booorable people, so man beasen born pbllosophy before tho
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## WHO TO ASK

## whattoask



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## A WONDER




 ORTON'S PREPARATION EETABLISHED 1868.
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