## RELIGIO JOURNAL <br> PHILOSOPHICL <br> Th


Told

THE GREAT SPIBITUAL MOVEMENT.

## 


 intended and deafres it to bee and ddd do not mate both
 suro but he will. I am not sure but the bumpa which the
child receives when he geas hio weight over the conter of
 With that tam.. If itis found that golding beyond the een.
 rily put himself into gharmony with theso lavis. What vir.



of togese etraged in the more exteme spirtualists, Some


 mentary-all the circcumatances on the earth are frigment
ary; they are only $a$ piece of the universe, not the whole.




 poundijintereat
I.think, therefore, it st quito important iñthis new move
ment that we discuss tuis quession of atitide
 mere channelel- mere atomitic machingeg whlch move as
they are moved. 1 know there is a small percentage of



 there is no satisfiction; we do nof feel streaming inte us
fall.toned harrionlous iffe; we are reatless, slecpless, and we have nilghtmare th the Church and do the State, In the
family.crcie and in soclety. Weare puited, and turned, and agtiated, and beclooded; we cry, and laugh, and swear, some portion of us may be thas properiy adjusted, and in
fis correct antitutue with regik to the sum of powers, yet
the some being se playing frggentarily, and is afl loggerheads with
the the great objecta of ilfe.








 calculate our jatitude mand long itcde.
God buitt the woild for a great purpoee, and it is only
 the only commonizene of the centurieg, Once get one of
plice, nad tiough you canaot tell how or where the fact

 signas of posilionsat tharp ng iles with the unitive eim ond
purpose of beipg. What mogn the terrible pains ind ab-


 blasphemous-its logic would be woctil ruth.
we are out of place- - that our Mightest sooninir atuituct that are

 because it is the effort of man po realizo his tholetictarted atrain of poom try, from the toll of the mother overer the fint
 I have before assured you of my complete satisfac
ton In regard to the rither severecourse you are pur
sung,
pereveliving, as I do, that truth is mighty and will


 of the spirit manifestations. 1 see Mrs. Pickering has
been exposed. and.1 really respect my friend. E. Gerry
Brown, more than ever, since reading the last Scientist
 sdvised manner in min cases, apd it is hard to sift
the evdenece, for the nimiumsthemselves aie unaware
of how they, are used by the force that is controlling I hold you too noble and good a man, tc refuse jus.
tice eto the humblest exponentof Spritism, and I honor
you for the fair manner in which you publish hoth.
 posed materializing mediums
I/ive Grst.an experience $t$
LIVive frrst an experience that goes to show that hu-
man being Intuence the trane medtum to a large ex-
tent; etilit an a true Spiritualist, belleving firmly in it basic facts, I think that as a disembodied spirit, could
do even more than when shackled by bonds of feesh. ennaged by our association of he lectures wertes of of t
ture in this city. Some of highe
higher Blon. Others scarcely above ordinary, and again almost
poor. I fancled this difference was owing to the char-
acter of minds composing her audience: personally fa
mpler miliar with many or them, I traced the halr-religious
wholly nifdel and bold socialistic ideas, to the audience
before her. There was visiting me at the time, a woman possess
ing the Bnest analytical mind and coolest judgment any one to no sect," and a searcher for truth, 1 unfolde
"Slavi to
my views to her, and together, we fell on a plan to dis.
cower, if possble, whether my surmise was correc
 and gopremtrating our will.power on her, desire shate
ohond nse them. We retained each of us a dupplicate
of our question. The plan of the speaker was to select
from the papers on her deak one spale
from the papers on her deak, one as a leading topic for
a lecture, one as a poem, and weave in the others.
Sometimes as many as twenty would be placed before
 She came on the platform after we were seated. Sho
took up the papers, and reaad them, as the singing pro-
greased. Then she read them aloud to her audience chose my own. With a thrill of surprise, I silently
shipped mpy duplicate into the hand of my friend. She
spoke for some time, when suddenly her band bege Wandering among the bits of the papers on the desk.
Lirting one without looking at it, she began speaking
of God. .iorsinip as illustrated in ancient Masonry-
dwelling at some length on the wioow's son, "Hiram The expression on my friend's face can be Imagined,
When she thrust into my fnners her paper; this was
on it:- Was Hiram Abiff, the widow s on, a real per-
 Sometimes I could ruy in thought ahead of this me-
dium, and she would use my own mental language.
Partisan friends of Bastian and Taylor, could Partisan friends of Bastian and Taylor, could have so
influenced Mrs. Richmond, I am certain, All close ob-
servers are aware of the fact that two minds otten ant
in barmony, and are startled by words spoken, that
ot In barmony, and are startled by words spokep, that
show the partles are thinkilf your thoogbts.
Concerving that, most idimeunt to believe or under.
stand, form materializition, 1 have seen a good deal.


 fittering, frightened in ajpearance There is here a
great law, and a natural one; no law is otherwise thit
IS made by nature.

 and
 sticious, thopght, this white.robed thing throw up ups the
catran, Bhowing Mrs. B; in the chair. I saw enough
co ind Ppparently a child ten yeara of nge. dressed in in white.
ans. had not gone in the cabinet, but was in the act
of nal had
 to be waullowed up by her movement.
I decldedrat once that Mrs; B. Was a genuloe medium,
or had or had at least five or ten accomplicees and and they. were a
ghrewd lot even then. As regards Dr . Samuel Watson,
that true and royal natured man mind one sbadiow of doubt regarding his his jutgment in mi,
veracity, or arility. His wonderful success Hes not in
the faot of over-credulty, but that
lon veracity, or abeinty. His wonderful success ies not in
the faoc of overcerullty, but that for twenty years,
long before the world knew of tite one of the olden
patriarchs he ithod
ter





 knowledgeo of men, and jlitle more than men.






 spaternils, to me, is the head and front of every re
form. t . tuaneans something beside phenomenal marvel
orman




> Mediumship and Christian Spirituallsm.

















 have done in n n normaal condition, then the condition
must theve been an and
One of the most learnemal ond andientific investigator









co



sth. I deny that God showed to Moses his back parts,
tirough the clifis of the rocks

 who stood befor joub deny that Sampson killed any one, with the





 I deny that an angel conversed with John on

 ern spirtualism
(he orthoox chl
Washington,

## A. J. Davis-A Challenge.
























Mrs. Mary Holien-Forms Floating in the Air.














## $t$







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##  <br> Tived

上vave
Frands and Errofs．＂
We publish in another column an article copied from the Banner of，Dight，from the
pen of Mr．Allen Putnam，entitled，, Frapde
and Errors．We do not publish the articte and errorsing ite statements in any particu－－
as endorso
lar．Although our columns are badly crowd－ －ed，＇yet we are able to find room for both fear the＂Inharmony＂of discussion so much believe that true and permanent harmony， must be the outgrowth of earnest agitation
and that the＂warm molasses＂policy will never accomplish anfy advance in in
edge of Snowl－ If the＂vieecs＂of Mr．Putnam were to ob－
tain credence among Spirituallists，it would
be impossible for them，by thelr bellefs，or be impossible for them，by their bellefs，or
by their acts，theirlives，or their characten， by their acts，their lives，or their characters，
tocommend Spiritualisin to others．It would
be so odlous as to be repellent．If there is be so odlous as to be repellent．If there is
no way in which the truthfulness，the hon－ esty，the genuineness of mediumship and
manifestations can beascettalned，thenthere manifestations can be ascertained，then there
can be no such thing as conflence or trust on the part of any person who is sincere，
honeat and true，and who seeks to advance in the knowledge of spiritual truth．All
genuine Spirituailsts should and do strive
for growth in spiritual knowledge for growth in spiritual knowledge here as a
fit preparation for an radvanced pdsition in Splrit－life．
1s mediumship really so uncertain as Mr．
Putnam would have us belleve？．Are we then at the mercy of＂h unseen horde of
spirit tramps，who have power tojmake us spirit tramps，who have power to make us
their prey in the dark，to surround us with an＂enveloping mist，＂to dispossess us of all
our rights and deprive us of all ability to
protect ourselves from the frauds perpetra． protect ourselves from the frauds perpecra－
ted by them uponthe mediums，and through
the mediums upon us $\%$ Are all mediums the mediums upon usy Are all mediums
tsubject to thie control of Dakka，as Davis Tsubject to thie control of Dlakka，as Davis
calls them，and we their legitimate dupes
and The christian world has been accused of
supreme folly in arguing that the Devil goes supreme iolly in arguing that the Devil goes
about like a roaring．lion，seeking whom he
may devour，that he is constantly standing may devour，that he is constantly standing
at our elbows urging us to，the committal of sin，in order to work out our destruction and drag our souls down to the pit of infernal
woo．But horrible．as this plcture is，it is
pleasant in comparison with the oné present． ed in Mr．Yutnam＇s article．There is one thing that strongly tends to sustain Mr．
Putnam and those who advocate his kind Putnam and those who advocate his kind
of reasoning and that fifes in the supposition that these apologista are themselves under the control of＂mischief－loving spirits＂，and
that＂the chosees time for scattering the en－ yeloping plat，＂
not yet arrived．
While assuming to defend mediamship，
would it be posibile to say anything more would it be posibible to say anything more
damaging than dees Mr．Putnam？Of
what use are mediums except as tingtru－ damaging than dqes Mr．Putnam Ot
What use are mediums except as listru－
ments of deception and fraud，if mischief－ ments of deception and fraud，is mischief
loying spirits can bring in all the aittesting paraphernalta of fraud，and this without the consenit or knowledge of the medlum er to place these wfiere they shall most con－
clusively indicate fraud；and all shall be in－ y／gible by any mortal eye until the chosen
thme for scattering the enveloping mist＂， une for scattering the enveloping mist，＂
and nelther the mediums，ourselves，ele－ vated pure and truthful spirita，nor Infinite Wisdom have power to prevent the decep－
tiont And if this：was true，what honorable tiont And if this was trus，what honorable
minded parson would for an instant permit himself to be controlled by the denizens
of the Spliti－world ？It seems that no more
of the Spirit－world P It seems that no more
atroclous defamation of Spiritualism could
be uttered，reaching ana rhitr does，the depths
 No，no，Mr．Putnam－hundreds of noble
－Mill
peremptorily de by your assumption．



## pome so frequent as to throw rreat doubts Ppon spirit manlfestations．It would seem

try and rescue the evidences of spirit man
ifestations from this doubt，rather than
further involve and complicate them．
would seem to be the purpose of Mr．Put－
man to further and more completely dis－ gust people by trying to convince them that
the spirits themselves，as well as the medl－ ums，are guilty of these frauds，and that
there may be no suich thing as truthful and reliable manifestations．
Again，Mr．Putman declares，if a medium worthy witnesses＂to certify to the medi－
umship，the disclainer of that meduum，

## when frated stisequently appears in his manifestations，should be taken to be sis．

reason that the fraud was committed by the
controlling spirits，and they，and not the me－
dium，make the cofesston of the fraud！！
What wonderful mediumship that is？
pucy of spirit life and spirit power is．here
taught！It would seem that toevolve such
a＂view，＂Mr．Putman－ought to have been
born prior to the tad－pole age of gevelop－
ment．
Based on this＂broad view＂is the fur－
ther proposition，most comforting
ther proposition，most comforting to the
the Buiss and Pjeckering brand of mediums， that every person ought to accept the me－ dium＇a denlal of frand until proof can be
obtained that this denial is in fact a de－ ilberate falsehood．We are here met with an insuperable difficulty．How are you go－
ing to prome the falsehood of the medium＇s
denial ？On it is slmply impossible．Suppose at a stance， material＂masks，mustaches and rag－ba－
bies，＂with the tradesman＇s cost mark on bies，＂with the tradesman＇s cost mark on
each，being used in the production of fraud－
ulent manifestations． cause，forsooth；these things were got at the store by the spinta and brought there，with－
out the knowledge or consent of the medi－ um，and the poor innocent medium，as well
as these articles，are used by the spirits to as thèse articles，are used by the spirits to
perpetrite this fraind on the sitters．＇But supposing the medtum makes the fulles confease of perpetrating it，and of his con－
mannur
scious，intellifent and intentional particin scious，inteligent and intentional participa；
tion therein？This is no proof against him， because this confession was not in fact
made by＇the mediam，but by the spirits
controlling bim controlling him！This is certainly．a very broad as to be extremely thim．It seemis to us that it cannot impose on，or be accepted
by，any person who is not struggling with desperation to end some pretense for apol－ ogizing for fraud and ttmparity in medium－
ship．
Mr．Putnam attributes the prevalent－con－ fallure to grisp and make practical the scheme of the supernal supervisors of our
spirit imanifestations．We kuow of no con－ tentions in the fild，of spiritualism，except those between the true and the false，the
honest and the diahoneaththe genuine and the traudulent，ayd the pore and the vile．We
think these contentious arise directly and
tice．the formulas of thefr church，to the Uni－
versalists，who would have all men to be
saved；all teach that this salvation depends
upon the phan of＂vicarious atonement，＂
without which not even a remnant could
have been saved．

## have been seeking an excuse for their own shortcomings and wrong doing．＂The wom． an thou gavest me，gave to me and rdid eat，＂

 ays Adam．＂The serpent beguiled me and1 did eat，＂mays Eve．To purify Israel，the people uponeste head of the scapegoat and
sent him into the wildernes． tians through the Romish church establish－ salvation through faitt，and being washed
in the blood of the Lamb． A mong socalled Spiritualists there are
those to－dsy to whom these old dogmas still so persistently inhere that they endeavor to
make some one else answerable for their ＂spirita＂the responsibility of their own acts．
Why seek to make oufselves irresponsi－ Why seek io make oufselves irresponsi－
ble？Is there anything manly in the con－
templation that－we can do nothing only as templation that－we can do nothing only as
we are permitted，or＂Impelled，＂ 8 r ＂ im ． pressed，by invisibie friends or foes？Some
would have us believe there is a strong pre－
ponderance of＂dark＂or undeveloped splr． its exerting all their influence，unseen by
us，to lead us to the committal of fraud and crime，or toinsanity and suleide．Are we to
be thus wheedled at every turn，and out of our＇very existence even by those ayainst
wbom，according to this class of thinkers whom，according to this class of thinkers，
we have no remedy or protection $\%$ Are we not embodied spirits，endowed with reason－
ing powers capable of cultivation，and fur－ nished with abundant opportunities for mak－
ing ourselves familiar with psychic phenom． ena to enable us to acquire a knowledge of
the lawis of control and learn，to some ex－ tent at least，
and invisible
If we but will it understandingly＂；in con－
sonance with the laws of mind，can we not control our own mental efforts as welt－as
forcibly－as can another mind ${ }^{\text {We }}$ We will go forcibly－as can another inind 7．We will go
farther．Can we not exert an influence over other minds with as much certainty and controling pewer as they exert upon us．
What then becomes of the theory－of being ＂impelled＂to do just Fhat we by our own
mental and physical organization are itted to do，and what in the very nature of things
we willdorf left to ourselves，withonit pelng we will dorf left to ourselves，without being
driven thereto by any outside power．
Let us have done torever seeking to throw act as a scape－goat for us，and learn that we have powers which we should under－ stand and cultivate；that our fallure to do so，if it opens the doof to evil Influences and
the control of＂dark＂spirits，makes us doub－ degrade our own manhood，but keep down those whot we bring en r
own undeveloped natures．
It is time we understand that we are oft en teachers of unprogreased spirits，who are
brought in contact with the earth sphere to enable them to complete their experiences，
which they had failed to do ehlie in the earth－life，so tes to at them for further pro－ of placing ourselves under thalifeontrol and
being meekly led into folly by biliod and ig．



There is nothing that clings closer to a
man than rellgious dogmas．From early in－
fancy something of its influence has been
thrown around the mind of the individual， wrapping it in the psychological envelope
of its doininant ideas through heredity，ed－
ucation，and social impartation．Even from

## $\xlongequal[\substack{\text { bee } \\ \text { bey } \\ \text { the }}]{ }$

been held back
ery point tand
the pation

## The Watkins Convention.

This meeting gives
poromise of being
andete success.
alarge number of emicomplete success. A Alarge number of emi-
nent speakers of all 1 hadeso 1 tiberal thought, are to take part, and grat good will no
doubt result. The editor of the Joursi - expects to be there, and will
hundreds of spritualists,

Laborers In the Spirituanlistic Vin
and other Itemso of Intereat. Mrs. Emma Hardinge. Britten's lectures
continive to exclite great attention in Aus: contunine
tratia. D. Bacon has been writing gome ersays
uipon Progression for the $l$ ITDoan which upon Progression for the Ildakbam which
have been well recelved.
Mrs, shepard spoke at a grove mineeting at
 Bishop A. Beals will hold a two days
grovemeeting. the $\overline{\text { grl }}$ and th of -August. at Sardina, N. Y.
E. V. Wilson lectured in Lowell, Mich. day natternoon. Prac " editorial phenomenon" ventured in
to a Yoolte) before ehe had measured its
depth, and only with great Hazard can he depth, and only with
now wave his Bacon
 yalilss and travelers. Mr. Alen theneppropprie
tor of the hotel, is an earnest Spirifualist. Mrs. L. A. Pearsail lectures the Arst Sun-
day of August at Auburi, Mich.
ote sec. ond sunday she attends a arove meeting in
Troy, and on the third saturday ${ }^{\text {and }}$ SunTray, and on the third Saturday Gand Sun-
day, she hayakpointments at Antwerp, 0 .
 and would like to correspond with those wishhirg to make engagenents.
The Spiritualiste of have closed their meeting until Septemper. They had two lectures from Mrs. R. Shep.
ard, July 7 th and 1sth, and adjourned over ard, Juy
the heated term.
The editor of the Ranner of kight has a
two column editorial on the irist page of his last issue; but with his proverbial modesty.
be says Geo. Bacon wrote it. We hear trom a creditabble gourcèthat it
is Dr. Feebles' intention, while at the Wat kins meeting of Free hhinker's, to push for
ward the idea of holding a World's conven
 sive travels, and wide accuaintance with
the Spliritailsts and Liberaists an the Spiritualists and Liberalists in all parts
of the worid, he is a good man to put such of the world, he is a good man to put such
a ball in motion.
The editor of the Free Thinker has had a
and - genuine manifestation of independent slate
writitug mider test conditions, Miss Sadie Writing mider test conditions, Miss sudie
McIntosh nas mediuq. A heavy "comfort" was appreas over a a common spititbotom
chair, a clean slate with asmall plece of penScil on it was fintroduced under the econfort"
and the meflium mruped and herd te and the medium grasped and herd the slate
through the thiek folds in plain sight while writing was heard underneeth and a name
was written on the slate. Others have recelved lenghty and intielligent mestars haves receiv under
ent edienghty and ine
similar conditions.
Dr. J. M. Peebles is engaged as a speaker
at all of the Massachusetts' camp-meeting of Spiritualists the present season. He is
also engaged also engaged with Fred Doiglas, James Par-
ton, F. W. Evans, Hon. G. W. Julan, and other prominent men, to attend the gereat
Free Thought convention, to be neld
 Ingersoll is also expected to be present at
this gatherins of ree thinkers this gathering. of free thinkers.



So writes san author or several books em.
bodying much of the phenomena and whose bodyng muchior the phenomena, and whose
namme, if published, would be recognized as - that of a man who is the warm friend of mediums and a zealous champion of Spirit-
nalism.
Capt. H. H. Brown phad Mr. Vandereook
closed a series of four lectures at Busbnell,
 2nnd and 23 rd; were at Galesburg on the
2 thil be at a grove meetingat Alle gan, Miob, Aug. tht; at Farmingtor, MIch, troith east ward, Aug. 12th, and will stop for two lectures at Kelly's'sland and at polntat
in New York, to be yet-determlned and in New York, to bo yot-determined, and
Lakie Pleasant camp-mpeetige, Aug. 24th and 31st. They can be enapaged tu Y Yew England
the first ten days of September. Address them at Allegan, Mteh.
Tlige of the Wheman's Riggts of the formahefa in Rochester, New York, on "the 10th the most active femalesuifrag ista in th this Country wero present, sich has Mrre Elizribeth
Cady Stanton, who prosided Cady stanton, who presided, Mi, Mies Suasan B.
Anthony, Mrs, Matilda Jobiyn Gage Fred. Dougliase. But the poat Couritis, ani of the anniveraary was the appoarance of
the venerableLucretia Motott, Cor whom Dan-



A age, she delivered dime address, which her yamiring auditors recelved standing. Wen-
dell Phillips, Willam Lloyd Garrison, Clara
Barton, Mrs Abigail Buath, and Frances E Barton, Mrs. Abigail. Busth, and Frances E.
Willard were not present, but they wrote Willard were not present, but they wrote
excellent and encourizing , letters.
Dr. Babbitt's Principles of Light and Color. This work which claims to develop light
and color and a mutitude of mysteres in
connection



 errs' marks, sciatica, consumption in the
third stage, coitiveness, cerebrospinal men-
Ingitis, badnoses, lunacy, nervous exhaus.
tion, diarthea, and othes complaint which
have entirely baftled the orrinary methods have entirely banted the ordinary methods
of trentment. Color healing is tins spoken
of as a science called clirom explained also as as art ant compennetion with
colored gasas, chromotumes, cromolenses,
and soluria, which out consist and soiaria, which hast consist of sun rrooms
anted up pust atove or beneath the rof of a
house, and containing colored panes of glass arranged for chemical and physiological ef-
fects. The author believeg that curres per. Tormed by these Ane forcess, incluting also
vital or spiritual magnetism, are pore safe tal upbuildrng, than those performed bo of New Yoment, speaks thus emphatically of
the work:




The Wutkins Concention-Ran Road

and I see nor horm how it the latter can be
he spiritual phenomena and student of
Ings can fall to admit Its possibility, then
it is poosible that a -medium around $\mathbf{w h o m}$
ond
conclusive evidences of fraud appear minay
be as innocent of that fraud as any beholder
ut belongs not necessarly, and in many
कuses not probably, to sts seeming author
WIttenesses may be truthrul and earnest in
charging fraud -and frand there may have
been-and yet the accused party may have
been as Innocent as is the very pen by
whlich a forger signa azother mans name.
Where numerous competent and trustwor
Where numerous competent and trustwor-
thy witneese have had proof of spirit-ma
terialization in the presence of a particular



When this broad view is taken of the
powes of pirits, and of the subjection of


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| Spexce's Postive and Negative Powders for salé at thls offlee. Prige $\$ 1,00$ per box. 34.14 . |
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THE HOLLOW GLOBE;
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## EXETER HALL.

\section*{ GREAT MYSTERIES DANIEL and revelation

other books of scripture. The Symbolic "Language of Dreams and Visions <br> The mont starting and Interesting <br> |  |
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MYSTERY of EDWIN DROOD CHARLES DICKF


SIX CECTURES,

##  <br>    <br>  <br>  <br> Narcotina Antidotum. <br> For the Care of the Opinim Hable. <br>  <br> The Golden Melódies. <br> Words and Music <br> LYCEUMS, ORRCLES

 BY A. W. TCCERRR.



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SWEGO STAR CH

ETHMS IS THE HGHEST GRADE AND FDNEST QUALITY OF BTAROH

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| $\qquad$ , hew to the line; The true ard false thus well deflne; Unmalk fmpostors near and far, And show us things fust as thay are. We scorn the llps that frame a lle, |  |  |  |  |
|  |  |  |  |  |
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| And show us things Just as tyeng are. We seorn the lips that frape a lie, That vice may livg and virtue dif Aid lead astray both age and youth. |  |  |  |  |
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| And lead astray both are nidd youth. <br>  Who trifes with a holy trust In thought wo <br> In thought, or word, or ḍeed unjust.- <br> - The triter valn, the fraud and thief, And tooplog tasely to deceire A brand upon the soul mhould leave. | $K$ medumbelng free to |  |  |  |
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| I have no love for men false-faced, <br> - Who havè our contldence misplaced <br> look on them se souls too valn <br> To tread on virtue's falr domain. <br> I have no sympathy for misin <br> Who will dark Imposition plani, <br> As though life had no consclous, <br> As though ilfe had no conschousstings | Capt. Hook Roviewnaminister's state- <br> From an article in the Terre Haate Saturctay Eeming Naili; belng a reply by Mr. Hook, we cllip |  |  |  |
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| Should I a spiril's presence ask, I'G acorn to look upon a mask, And hear a valn pretentlous tone Instead of rolces I have known. |  |  |  |  |
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| tasted of rolces I have known, When they are with us who protees To thow us hands we long to press, Let test conditions be emploped Till conadence bihall be enjoged. |  |  |  |  |
|  |  |  |  |  |
| If darkness may essential be, Our cherished spirit friends to see, in darkness men should be as true As when the light holds all in view Spearsville, Ind. | seanceea at Pence's hall, he could not call them la. <br>  | phase of mediumshlp clalmed for Mrs. Stewart occurs throughout the civllized worid; thet the phe nomens has been tested by sclence; and acknowl |  |  |
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| As when the light holds all in view. Spearsville, Ind. $\qquad$ <br> Dark Seances. | Mr. Darwood had previously attended several seances with other minalaters and in thls reply to reported to have sald as follows: |  |  |  |
|  |  | panas, before making succ a atatement, to know that for tre and a half years the has been under |  |  |
|  |  | our aupervision and control as a medlum, giving |  | Rev, Mr. D |
| The advantazes and disadvantages of circles held In the dark, are a constant and Interesting theme |  |  |  |  |
| In the dark, are a constant and Interesting theme <br> For the purpose of obtalning the eral feeling of Spirituallsts concernlog the sub. ject, we have addressed leiters to many who have had large experience, or have givẹ the matter |  <br>  | ato in the U |  |  |
|  | grip 1 could hare fetched hlem out of the cabl. <br>  |  | the splrits on the "first day of May" for this veritication of their prophecy |  |
|  |  |  |  |  |
| pinions are entitled to consideration, and we shail print the answers, and tnally classify the result so that it will be of value to those interested | seance number two: Two forms otood in the toor-one the medium, und the other was called |  |  |  |
|  | Belle, from Quatacy, IIllinols. Thoy thook hands thowwole trath? In ethics a w witncess is equally guil |  |  |  |
|  |  |  |  Eralno petaly of morphlat tor twenty four years |  sell hereather to the disceasion of thephates of tha bellet.-St. Louti. Jouranal. |
| nomen |  | eldefr f.w. evans. |  |  |
| ANBWER FHOM B, A, ROGERS HEYDER reply to goip questions 1 would say, that in | Alce Belle Purvis, whose carth home wasat Qusin- <br>  |  |  | J. H. Harter witeas Ifaly nod thoroughy. |
|  |  | tion. | bable on trom the 1sht to inth diy of cure. Evee <br>  |  |
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| Sole |  |  | cure to be as perfect and lastiog as ISonsider it -wonderful. M. D. | dare to undertake, as it , bripys you in opposition to the "false teachers," Halse prophets, <br>  |
|  |  | mo | Chicago, July, 1878 . <br> The True and the Faise. | our day, who have about the same characteristlici these chasses had in the days of Jesuas and Paul; |
|  |  |  |  |  |
|  | memory seastod. |  | The True and the False. |  |
|  | -at. You stated in your hast lecture that you re ceved an anousmous seter about jour koing |  | There is no war agalnst trance or physlal med <br>  |  <br>  wee |
|  |  |  | will the ware of crithelsm be confined to medlumstip alone: it 1 wlil extend erea to the conduct of |  |
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|  | ate |  | dearen out. सhere e 5 no no danger of liojuring dine medum. every tep la the direction |  |
|  |  occurred Dettert, You noked how the kiew tit the |  | exact lovest gation is beneficial to them. <br> Na 8piritualists will deny the reality of a | these "Punch and Judy splitit shows" are as rare as they are now common. Our 8 wedenbofgian contemporary has our thanks for frequent cóurte. |
|  |  | ${ }_{\text {Lem }}^{\text {mo }}$ |  |  |
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|  |  |  | \% | um. and Daysreak extracts a record of physical phenomena, the names of the aitiern and medium be- |
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|  |  |  | ears. They and-their frlends and supporters, how.ever, may as well underatand that a movement for reform, Inaugurated by the 8pirit-world, com |  |
|  | would exonerate. Mry. 8ievart from aby kron <br> edige or paricipation to the production of the let |  |  |  |
|  |  | In a word, educate men and women to take careof themselves, and educate one class to take care | monesgady years advanked. It can not be check. cum ls rising to the surfice; In may intion the | J. M. Louderbaek writeas: Wo hare orkanized illberal soclety here on tho Welapa, for |
|  | and that 11 was done by no friends of yourt to <br>  thinge, anid they would and you hard to scare. No |  |  |  |
|  |  |  <br>  tion. |  <br>  ${ }^{\text {resentatat, for }}$, Julu $\qquad$ |  |
|  | "Next was the spirt of a man who had died with elty about two yeare ako): hid hackking cough, |  |  |  |
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