

Ernth Gears no Bank, Baws at no Human Shrine, Seens neither Place nor Suplanse: She only Sohs a Fenring.

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CONTENTS

Finer Pack.—The Christianity of Christ-Translated from the German of Dr. Edward von Hartmann, by J. A. Heinschn and Helbern Tuttle.

FOOTP PARK.—Spiritual Joilings—Colonel Upona's Suicide.
Tuttle on Mrs. Ev-Smood, The Fischer Case, Mrs. Farseworth's Commings Scans. Mrs. Payer's Mediumathy, Mrs. Hastoon. The Many Methods of Cortation Salvation. "The Moodes Noise"—Strategy Scands in Connecticut for a Contrary.

THER PARK. - Women and the Household, Book Herieur, Magazines for June not before Mentioned. Miscellaneous Aftertisminents.

FOURTH PARK.—Notion to Subscribers. Christian Temper soo. Wit and Argamest of the Colone Tribuse. The Fetther-Davie Case. Thomas Pulse, Hev. B. O. Hammond. Good Rabite Last. Min Frances E. Williard. Life After Death. Gold Cross for Sung. B. Actions.

FIFTH PAGE.—Labors in the Spiritualistic Vineyars an Other Items of Interest. Twenty-Second Storgis Tear Meeting. Special Notices, Miscellaneous Astertiesment

SETTE FARM.—Clinit is the Projet. Report of Herbe (Mich.) Conversion. Andrea Herbe. Devis on Matrians. Record of Redigo Pathienshinat Jeveral. A Mi sine Ref Spirit. Mer. Blayer Temperates Projets Wal. Paraly Grave—Gone Interesting Projets. About it Boulds Prices of the Farmous Prices. Note from Com-Ecopast Trifles to Faints. From New Zesinds—On Chairvaysian Nemearity prove Sport Agonay. No-Practic Sendy—The Basser of Light Message. Deparment, Whole send Extracts.

[hvzzyz Pacz—List of Prominent Books for sale at the office of the Bellyto-Philosophical Journal, Miscellangus Advertisement.

ECCUMPACE.—Report of Closing Exercises of the Harmonial Association, in Stock Hall, New York, on June 13th, 1801. Mrs. Ettaboth Thompson. Miscellaneous Actor-

THE CHRISTIANITY OF CHRIST.

Translated from the German of Dr. Edward you Harimann, by J. A. Heinsuhu and Hudson Tuttle.

The gospel of Jenn, as it differs from subsequent interpretations, has been for the first time explained by Strauss, in his "Life of Jenus". Although this work was written before the achool of Tudingen deleared the understoned of Tudingen deleared the understoned of the good of M. John and the strained of the second of the second control of the second the second of the sec

Notwrithstanding the advance since made in historical research, be remains the surrest guide in the study of the doctrine of Jenns, because his criticism is the soundest of all, and apares as from the sentimental phrasial pap with which the greater number of all pap with which the greater number of become necessary to that on Iradiug we become necessand before reaching the pith of the subject. It apares the doctrines of Jenns from a great many dogmante pre-

and more recent everlopments.

It never entered the mind of Jenus to
God. He would have rebuised much a
thought with far greater independent on the
God. He would have rebuised much a
thought with far greater independent on
the more harmless sesertion of being "good,"
"fee from sin." (Mat. 19:14. He knew
of no pre-existence before his certify
google of the control of the certify
google of the control of the certify
google of the control of the certification
by God to rule the elect people, and he spplies the expression, "Soo of God", never
otherwise than in the sense or a favored
of the control of the certification of the
the onesses of God, as cutertained by the recent advocates of the trinity, are silenced;
but historically 'dnore abnormal is the atbenut to desaftly the absolute and infinite
and infinite and infinite and infinite
and infinite many control of the control of the con-

Jesus looks at his approaching death only as a speedy means of arousing an indifferent people to a change or conversion of mind, and in this was regards it at he mean of saving the souls of many who would without this bloody testimen, not pay attention to the holy earnessness and truth of his doctrines.

to the symposite (mathew, Mark and Loke) to the symposite (mathew, Mark and Loke) to the third of the symposite of the symposite of the symposite of the standpoint of Jesus, which are to be distincted of the symposite of the standpoint of Jesus, which are to be distincted of the symposite of the standpoint of Jesus, which are to be distincted of the symposite of the symposite of the symposite of the standpoint of Jesus was a Jew from the cruwer of his bead to these soles of his feet. His education was seen the was not affected by a foreign out ture. He lived and died in the shere of thought of his time and people and participated in the superstition of the former, and the symposite of the sympo

sligious one, and the sub-rquent ratro ac on to exclusive national Judaism, was only reaction against the cosmopolitanism of eather Christianity, which was hostile to

Jesus thus remained entirely in the pair the religious conceionesses of the people with religious conceionesses of the people laws of Moses, directed his attention to heachen mission for the Introduction or heachen mission for the heachen the delayed on account of the belief that the end of the world was near at hand, and no time to be lost in saving at least a few or time to be lost in saving at least a few or prophenograd point of view it is very nature at that Jesus, failing to introduce his idea among the Jesus, should turn with greate.

Jesus was a Jew and nobling but a Jew, and they who doubt this, if not wilffully faisifying, do so becaue they do not know the conditions of Judaism at the time of Jesus, and the digitation between it and the Judaism of Mores and the prophets. Between these was not only a period similar to the middle ages, but during this interval had occurred vast events, conquests and theoling with foreign races, and the in

with its parify liberal and humane ideas was at the tire of Jesus in the form of oraradition, nearly completed, and the educates are also in the property of the control of the property of

But if this anhacyons development is not aude in favor of the original contrine of Jesus, and the latter are designated as the only ones which deserve the claim of religious authority, then we are obliged to consider the docturaes of Jesus in the historical light of the gospels themselves, and conolder as most important that which Jesus and the property of the contribution of the con-

But the Green't of Jesus is composed to be projected occleration that the nation Jewish hispidem as expected by the Jesus in the series of an exitily theorem; on or time of the occleration of the conditions of the cold one by fire, was near at him and its beginning, the destruction of the cold one by fire, was near at him and its beginning, the destruction of the cold one by fire, was near at him which the cold one by fire, was near at him the cold one of the cold one by fire, was near at him which was not a considerable of the cold of the cold of the cold of the cold one of the cold one which was only a continuation of it will be cold on the cold of the cold one of the cold of the

As is known, Jesus is not the only one who has thus prophesied, at everywhere that at all times has smallar resolution in religious excitable minds, led to similar respective, which are trequently as implicitly received as were those of Jesus by his

interpation of this impending kingdom of Jod, but this exittinguition rises and falls with the belief in the resulty of the Jewish with the belief in the result of this gad things bout its day in the brush of the gad things bout its day in the brush of the belief be modern adherents of an intorically apported doctrine of Jesus, plume themsives on being evanguical bristians, by atfutuing "the gad things" of Jesus to a king. meaning which never could have enterest the mid of Jesus, which portradicts the one expressly promisizated 45 him. Birst in the control of the control of the control of the Jew of Palestine under Therina, but the anticipated header of a Protestant Congreanticipated header of a Protestant Congrecertainty nothing is this confrosion is more certainty nothing is this confrosion is more to be wondered at, except that Jesus about a series of the control of the control of the control of the control of the series of the control of the control in such disboritor of history to its remain of the old irrationality of the religious ciements of inantiany views, and arrive at a conclusion satisfactory to itself. The difference is that it is not worth while told difference is that it is not worth while told difference is that it is not worth while told difference is that it is not worth while told difference is that it is not worth while told with the preference of the property of the conparts with the preference of having treate to make it in a selectific, theterical and

When the followers of Christ will believe in Christ only in the sense in which he believed in himself, the principal question is In what cause old in believe in himself; it is self-evident that be did not believe himself; it is self-evident that be did not believe himself; it is self-evident that be did not believe himself; or a pre-existing driving person likely, nor a pre-existing closely follows; he are not self-evident follows he are not self-evident follows; he are not self-evident fol

ter hate and abborrence.

It is a matter of fact that Jesus at the testing of his career, believed only in it is not seen to the control of his career, believed only in the course of time by means of his mixedes of healing the sick and the Messiande praises of craxy and carelled persons, became the capacity of the sign of the sign of the care of the care of the care of the sign promised by the propolets were in our mixede of healing, name of the sign promised by the propolets were in our mixed of the sign promised by the propolets were in our mixed of the sign promised by the propolets were in our state of the sign promised by the propolets were in our state of the sign promised by the propolets were in our state of the sign promised by the propolets were in our state of the sign state of the

Why not tell at once what was intended? St. Paul blended the Jewish Messiah and his Ideal of a Savior of the world; this was a bold, arbitrary, unhalorical and encritical at bold, arbitrary, unhalorical and encritical they who do not see in Jewos the divine mediator; and Savior from ain, in any posible manner harmonite the belief of Jesus in Christy The Messianic belief of the Jews, is to us an historical currontly, and it is, therefore, absurt is sad in to beliere in

Settle as as deserved in nimes... on season is constituents of the Convisionity of Christ. by which as he believed the Jewish religion in its national prophecies would be furified we now proceed to nontemplate his view in the convergence of the contemplate his view in the convergence of the contemplate his view in the convergence of the contemplate his view which we contemple for the State, for the family in the contemplate his view was contempt for the State, for the family of the contemplate his view was contempt for the State, for the family of the contemplate his view was contempt for the State, for the family of the contemplate his view was administration of justice, for the family worldly blings. These deductions naturally described his view was administrative to reconstruction of the will in regard to earthry life. But these consequence contradict the familiantion of the will in regard to earthry life. But these consequence contradict the results of rundern culture and they are, therefore, by the believers in the ground of the will be resulted for the contemplate his proposed of sense, kept as much as the promotion of the will in result of the Content shape of the proposed of the Content shape of the content his company Tahmodisca, the posts maked to result of the content his company real manufactor for desiration offends; in our modern culture, at least the optimistic worldly connected by content becomes of the content between the content when the content when the content we can be a content to the content of the cont

Fortunately in this manner, all peculiar, ies were thrown out of the guapel of Jesus hare now remains only the parable an roverts, which as Jesus presumes, the ew in morals.

The moral rules relating to reward
unishment are proportionally quttle it
re for the first proportionally quttle if
re of this class, which it is impossib
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outer of the class, which it is impossib
more upport by liberal Professant
souting the answer Hills! gave one of
souting the answer Hills! gave one of
souting the answer. Hills! gave one of
one to you." In another place he stake
one to you." In another place he take
we commandents of Moses, not as
higg now as we can see in Mark 10:2.

Be scribe to make the quotations him
make the groundston him
make the quotations him

therefore perfect even as your Fath which is in heaven is perfect." (Matt. 48.) He gave the commandment to ta the personal God as an ethical model, who transcendental theism destroys, for there

commissionments or love to took and to commissionments or love to took and to commission and their measuring has been seriously we end by quoting in another place in good the common sense reciproc good the common sense reciproc to the common sense in the seminary of the commission of the common sense to the commission of the commission of the commission of the comment to love God and our neighbor, that he postclast "policy" market, of reciprocyte of the comment to love God and our neighbor, that he postclast "policy" market, of reciprovery of spontaneous growth. St. statements of the proverty of spontaneous growth. St. statements of the first time, love as foundation of ethics, and it is entirely an another than the postclast and the greater profit, we mailtre via the teachings of Jesus, whose markley or an an egotistical motive to prefer an angel exist and the greater profit, we need to he would be compared to the commission of the conference of the commission of the c

selled of the historical manner, modern views. for such that the historical manner, modern views. for such that historical and psychological combine to their historical and psychological combine view of the control of Corrist, by views historical response to the first view and the control of the control o

so in a purely numan sense. N. is diffice to define the charm that fascinates the who come in contact with the individual and if the per of the poet fall to unrave it mystery. The writer of prose his far is prospect of access. All the anisable quities of the person may be described, as yet the mysterious "something" has, is been touched, which really is the cause the charming electrifying effect on a

conings. Jesus much have possessed this indefinable power, as is proved by the embusiasm of the many who left home, thusiasm of the many who left home, colored by the left home, follow bin in his wanderings. It was this which called forth enthusiastic personal develoor for the wonderful prophetic man, who was by his followers acknowledged as kingdom on earth; and this devotion-primitively called "ratio,"—of his immediate surrounding followers, by the preservable the contract of the contract of the mind of the most unyielding personator, that the work offers the contract of the mind of the most unyielding personator, that the work offers draw him also into the mangel circle, and otherwise, favored by psychological phenomena, changed nim from a

As we have aiready stated, Jeans had no true in the train in was a minesquery of a new for train in was a minesquery of a new process of the train of the state o

stence is in evident, that all those who is the case, after severing the near end of the cours from the course of the Messiah, with or nothing more than to residue them; in the course of the Messiah, with the course of the Messiah, with the course of the Messiah, with the course of the Messiah with the course of the Messiah of of t

shall be unfulfilled." (Mat. 6, 38, 10)
Although the fullowers of the goops of Jesus, will object to circultectain, and feel of Jesus, will object to circultectain, and feel in the liberal phase they are cancrely distinguished, we plately see that the entre supports of the control of the co

Their speculations depend on respect for the authority of Curis and his tiventry; a the authority of Curis and his tiventry; the propie from the past, and which survivue lis cook because of the presidency of spiritual powers. Upon this surviving resolvent is not a surviving and the control of the cook of

Contravelus Egith Pag

SPIRITUAL JOTTINGS.

tion's Suicide.—Tuttle on Mrs. L.—The Finicker Case.—Mrs. th's Common Sense.—Mrs. ediumship.—Mrs. Huntoon.

BY WH. EMMETTE COLEMAN.

BY WE. KEMPSTE COLEMAN.

In the JOURNAL Of May Jiet, in accidioptial was a collected as a second of the Jiet. As a collected was a consection with the Jiet. Amony Uplow was not a concession swidele, but while in a someanth-will be considered with the Jiet. As a concession with Jiet. Amony Uplow was not a concession with Jiet. Amony Jiet. As a concession with Jiet. Amony Jiet. As a concession with the concession with Jiet. As a concession with the concession with Jiet. As a co

in San Prencisco. Having a number of stances of this medium, beside having land a stanched with medium, the best having had a fine coughly and searchingly the phenomena manifested in hierocogily and searchingly the phenomena manifested in hierocogily and searchingly upon the the control of the control of

where they can watch narrowly every move-Macroover, she writes measure in a number of foreign languages, of which her friends say she is ignorant. I have seen her write in French. Spaintsh, italian, and German; and I have the teatimopy of reliable patties, that have the teatimopy of reliable patties, that As estimable indy revising in the same house sylth-nee, with no special friendship for the incidual, told me they dreumstances of the writing is littingshif, of which also had pos-tring by littingshif, of which also had pos-had a sitting with the medican, and received a message written in the Hindustani language, signed with the name of a dechased indian friend. My informant how they misloosary, signed with the name of a dechased that so ferm a bit knew you could be a support of the country that time. The missionary declared that so far as he knew to cook in R-ranches on

The defective character of the answers to questions, and the suspictous nature of some of the phenomena, attending the séance denoted the phenomena attending the séance denoted these from the start. As before remarked, the gendenans is justified in coming to the concellation in thick, his experience being stance and watched closely still these defects and suspictions circumstances, and I know that they do not in any maneer sidect the general states of the second start of the second states of the second start of the secon

. These who are the expounders of the orthodox fails of the Christian Religion, insist that the Ecritaters are of authority because they were written under a plenary inspiration flowing directly froor God. If this assumption is correct then every part and portion of the Biblio has the same measure of Driven Truth, and consequently is of equal dignity and authority.

correct ties every part and portion of the hilble has the same measure of Driven Truth,
and consequently is of equal dignity and saReyarding the Sible as the record of GoddInspired teaching, I propose to state briefly
the evered methods indiseated in the wolves
the evered methods indiseated in the wolves
the every state of the soul secured.

The first clean of those that are smoogst
the state of the soul secured.

The first clean of those that are smoogst
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that is a state of the state of the state
that the state of the state of the state
that the state of the state of the state
to the state of the state of the state
that the state of the state of the state
to be saved.

A third class consists of these who belong
to be Jewish falls, and consists to rigate
those that are to be saved.

A third class consists of these who belong
to be Jewish falls, and consists to repair
the state of the state

verso:

"Blessed are the poor, for yours is the kingdom of heaven," and in the 26th verse of same
chapter, he taught the counter part of the
same doctrine:

"Wee unto the rich for you have received
vany consolation."

same doctrine:

"Woe cute the rich for you have received your constitution."

"Woe cute the rich for you have received your constitution."

"Woe cut into the Jewish synangunger and read a portion of the Scriptures from Isalah:
"The spirit of the Lord is you me become he shall accointed me to preach the Görgel to bleen, this day, is this Eerlpire infilled in your eyes.

The same principle is further illustrated in two preach of Lazaren and Direa. No special virtue is attributed to Lazaren to a special virtue in attributed to Lazaren and Direa. We special virtue in stathed to lazaren and Direa. We special virtue in stathed to lazaren and Direa. A desard in purple and fine lines and fared sunptuously and received his good things of this world, and Lazares evil things, and that after deash we are informed that the format fire dash we are informed that the format (and the states combried. Ladate 3:10-53.)

These and in purple and a second trings when the world, and facatras will things, and that after dash we are informed that the former was termested, and the latter comforted. (Ches 1910-28 acother passage corrobectative We find in ascother passage corrobectatively forthase his disciples to 191 up even for the morrow, and even required them to sell their property and give it to the poor, so that they might thus obtain a condition that would class them with those who, possessing no worldly aveneuty, under the profile of the control of the property of the control of the co

The first kir classes are all apparently selected without any normata, moral murit. Indeed, the principle of providential selection or predestination applies to them all, but the last class of which I now speak, are saved upon a who have required their conductivity, the fields and the conductivity of the

er said: "I perceive of a truth that God respecter of persons, and that he that h him, and worketh righteousness, is no-

Feter sald: "I perceive of a symmetric set of the property of the property of persons, and that he had been the him, and worketh righteouses, is not a symmetric set of the perceive of the perceive set of th

does flood require of man but to love mercy, protected patients and humility." Everywhere we protected patients and humility. "Everywhere we have proved that those moral principles that regulate haman condust two endoughes that regulate haman condust two endoughes as what. God requires mankind to practice in their intercotance. The control of the co happiness in the her Harrodsburg, Ky.

The inexplicable "Moodus noises" that mysified the world over a century ago have been been divise in his and winter, and a speculation about their crigin is bisay signi in the Construction of the control of the contr

imprisones agony was been pression.

Mount Tom, which is one of the sugar-lost hills common in the Connecticut valley, was called by the haddens Machimordus. The called the connecticut was the called the calle

constities neen that the descriptions of the condities were due to a similar canae. What that cause may be no awas or other individuals has understance to definite the condities were due to the condities of the

of Lisbon.)
rithy secounts, most of which
ng traditions or superstitious
r that during those earlier disills around Moodus were rest

long. If the bottom set out on his row of the bottom set out on his rate to England. The ship is which the down acree heard of afterward, and it is a popular legend that in the middle of shall the car busels burst as under the shall the car busels burst as the shall be sha

ried away would be proused assume and bast the noises would then be heard again.

The finding archanding of the "Moodes and that the noises would then be heard again.

The finding archanding of the "Moodes archanding of the Moodes are produced by "haby each, as the same and took away the red many land.

Frot. Rice, of Wesleyan University, lays hast the noises are produced by "haby each, as the same archanding of the state of the same produced of the same produced of the same for the same produced of the same for the same produced of the wonderful "Moodes noises." She was a native of Moodus, but moved to Staten, as eld country town about six included shand, when he was young woman. In her childhood, he stronge country town the house of the banking on the house of the same of the same of the house of the house of the house of the house of the same of the house of the house of the house of the same of the same of the house of the same of the same

Moodus.

A few days ago, however, similar disturbances were noticed at New London. The sounds were thus described in the New London Teleprum: "Residents in the neighborhood of the Great Neck have been atsmed of late by mysterious underground rumblings,

Ah! Indeed!

Watchman, the leading Baptist organ ed in Boston, said in a recent article: would discourage in the strongest the dabble with Spiritualism on the most people. But we think the time o when Christian men with the neces-nd reach some conclusions and reach some conclusions. The Watchm
published in B
"We would
manner the da
part of most p
has come when
sary training of
iously, and resc
be accepted as

Tun theory that the Bible sperobation of interleating drink criptures contradict themselves at the first principle of a soun ion of the Sacred Word.

Mayon Caver, of Indiana; he habit of administering the frmed drunkards who are bro Mayor's Court, and from the r

Woman and the Tousehold.

BY HESTER M. POOLS.

- In the bitter waves of woe,

 Beaten and tossed about

 By the suites winds that blow
- When the aesolate shorts of court;
 When the auchors that faith had cust
 Are dragging in the gale,
 I am quietly holding fact
 To things that cannot fail.
- I know that right is right;
 That it is not good to lie;
 That jove is better than spite
 And a neighbor than a spy;
- I know that passion areds
 The leash of a soher mind;
 I know that generous deeds
 Bonce sure reward wid find
- That the rulers must obey; That the givers shall increase, That duty lights the way For the beautiful feet of Peace.

- And fierre though the fiends may fight.
 And long though the solves hide,
 I know that Truth and Hight.
 Have the universe on their side.
- And that comewhere beyond the stars.
 Is a love that is better than fate;
 When the night outocks her bars
 I shall see it, and I will wall.
 I shall see it, and I will wall.

When the algist audorsk nor bars
I shall see it, and I will may indicate.

These different Woman Sulfrage Conventions were held in Design during the last week
of May. The National Woman Sulfrage Association, with I is Design during the last week
of May. The National Woman Sulfrage Association with Miss Anthropy as President,
now in its thirteenth year, include that suffrage
through as adoled atteenth amendment to the
constitution. A large, number of the wisest
mon and women share this belief, though
fluores to this byood platform through one or
another reason; generally, because the view
is next yet popular. The Utifien end Hallot
and Miss Anthrony; generally, because the view
is next yet popular. The Utifien end Hallot
and Miss Anthrony; generally, because the view
is next yet popular. The Utifien end Hallot
and Miss Anthrony; generally, because the view
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man's heart. Touch the presental love and the whive world whites.

Specifies exclusive exclusive and the whive world whites.

Specifies the state of the state of the state of the national so that fall accounts of their success at these receives attracted much attention to Buston, because attracted much attention to Buston, because attention to the state of the state

be givin, we hate despotism whether of rum or money or hingly power. We sympathine with a penple struggling for liberty fibra operation of the sympathine struggling for liberty fibra operation of the sympathine struggling for liberty fibra operation of the lops, we prefer to dig up the roots.

At a late meeting Lacy Sloves gave some with the sympathine struggling that their own indifference is the cause of their distraichise-ment. Nobelly double that there is a great ment, and the sympathine struggling that their own indifference is the cause of their distraichise-ment. Nobelly double that there is a great ment, and the sympathine struggling that their own indifference is the cause of their distraichise-ment. Nobelly double that there is a great ment, who had the sympathine struggling that there is a sympathine struggling that the sympathine symp

ins seeks, no woman can be oreased to me ministry.

The ministry was the selection of the women of society, but they are fetters all the same. They blied and blief in tellect and conscience and the sout itself.

It is not in the selection of the south the selection of the toller, all selfer a kited of substias. He win for—lines stupethed by gas. Oh, ment to whom has been given larger opportunities, when the selection of the selection of the selection of the solid of the selection of the selection of the shoulders are stronger landed to break open whom has been given larger opportunities, bitter laws, and wider suitons, do not three blane on their women, but put your breader blane on their women, but put your breader apprairate to let in light and air. This is what they need you've hoods should profier help. It is you who should cry in the ears of the women of your house, tilst on one buildt may depend the bounding of cannot, and the rush of the profit help with the pr

At a banquet in Indiana—the occasion be-log a reception given by the suffragists to the legislature after the passage of the Woman Sufrage amendment—Mrs. Gertrade Gartison gave a description of "The Woman who Don't Want to Yote," in the course of which she sald;

have a telegription of the course of which had be sald;

"There is an joy like subset jumping. The most extended of the subset jumping. The most extended of all delights. With the rick on a hise zephyt dag, het gyes on the fashion-late, and a queechesis love for her sphere in the subset of the s

we country, and the marked proper of an elementary, and the marked proper of the face of a clementary, but she's undistarbed by any of them. Her mind is the wee thing in the unit to find her, Bob is always in her sphere. We start to find her, Bob is always in her sphere. We start to find her, Bob is always in her sphere. We start to find her more than the summer of the sufficient of the bollot, nor ranting for her rights. In fact, she thinks the ballot is "just horistic and the sufficient of t for her rights. In the control of th

HISTORY OF MOMAN SUFFRAGE. Edited by Etiabeth Cody Stanton, Suran S. Anthony and Editids Joshy Gare. Bit strated with stocking the Carlotte Cody of the Carlotte Carlotte Cody of the Carlotte Carlotte Cody of the Carlotte Carlotte Carlotte Cody of the Carlotte Carl

incidents and anecdoises of remarkable lister exOf the ability and faithful devotedness of the secompilated editors, it is hardly necessarily to the second the second that the second the second the second the second the second that the second the second that the second that the second that the second that the second the second the shared covers of second the state of particip or lastifier record the shared to the second the state, more and social movements of the age. No one whor would be therefore, in the second the state of the second that the second the state of the second that the second the state of the second that the second the second to the second the second that the second that the second the second that the

WILD ROBES OF CAPE ANN, and other poems.
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is a benediction to know. Love of nature, a
tender huma affection, aphitual insight, revis a becodiction to know. Fore of naisre, a tender human sifection, spiritual legight, erecronce, sincerity and floe sympathy, gire vital
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Fine she untel have been, in ay

Bleending in our days are

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late siltery bouch had genera,

Age had blued on the she cou
Age had blued on the she cou
Age had blued on the she cou
Mother's tax my childhood keen

Mother's and salvety foo.

And I fain would make it sweet For the sea winds to repeat Where she strayed with childleh feet; Down the keard, and through the wood, Where she grow so gestly good to be wild rose maidenhood.

May no wayede climmer blind us.

To the one straight track and treasures a wide range of thought and treasures to be the common of thought and treasures to be the control of the control

LIFE OF VOLTAIRE By James Parton. Boston Houghton, Millin & Co., publishers. 2 vols

men and women held most secred a pear most absurd and shallow. No mare that he was held as a vice scotter, a reckle defamer, a base traducer, a corrupt debauche as enemy to man and God,—unbelleve Athelst. His love of man was as intense as hatred of the priestly ideal of God, his devoti

Labor Saving.

The demand of the people for an easier method of preparing Ridney, Wort has inmethod of preparing Ridney, Wort has the sale druggists, Wells, Richardson, & Co., of Barrington, V. to prepare in for easier is liquid form at well as in dry form. It saves all the client it is preferred by many persons. Kid. and, Wort always and except where process lesself a prefet remody—Buffel Messon.

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with able contributors. Megazine of Art, (Cassell, Petter, Galpin & Co., London, Paris and New York,) Contents Artenias: Fictures of the year; Porale, The Place of Fictures in the Decoration of the Place of Fictures in the Decoration of the Hills for a Steechledg Club; Our Hills Art. Idst. Treasure Houses of Art; An Exhibition of Old Mosters at the Hagen; Famous Expectrals Mattee: The Dodley Gallery, Ledy Art Stockets in Sunderly, 100 Conference of the Place of the Pla

tonic and nervine for debilitated nothing surpasses Dr. Pierces "Favor-ription." By druggists.

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"The Doctors Said

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Religio-Philosophical Journal

John C. Bundt, - - - Edit

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Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate many old Subscribers who through neglect or inability do not keep paid in ad-sance, the credit system to continued, but we wish it clearly understood that urely as a favor to our patron terms are PAYMENT IN AL

The Christian Stateman, published at Milwawkee, is devoted to evangelical chris-tianity of a most orthodox stamp, and ex-presses its views with a solid decision to which we do not object. In a late number is the following extract from the Boptiet Weekboling

preses its views with a solid decision to which we do not object. In a late number is the following axiract from the Baptist Workly:

"As writer describing one of the recent of the strength of the strength of the recent of the recent

like harred, no mare like roity, no torvent like greed."

The same wonderful man said "if one man conquer is battle a thousand times a thousand man, and if another conquer himself, held she greated or conquerors." These self, held she greated or conquerors. These self, held she greated or conquerors. These may be to them, and they are worth of mighty uplifting power. Making does allow-same for difference of race and climpts, as modifying influences, there can be no doubt that these teachings have had great influence in making the Baddhists what they are, perhaps the most temperate people in the world, and surely far loss addicted to the use of intoxicating-liquors than any Christian people.

he use of intoxicating iliquors than any hirstians popularisation propile. We must remember that the multitude at his restival whose temperance so impressed this Christian writer, were headten; receibally not one in a thousaid of them and ever beard the name of Christ. If a naisotonary wanted to convert them from solider in the Lord Buddha to belief in the marriage feast at Chan of Gallies, the marriage feast at Chan of Gallies, the marriage feast at Chan of Gallies, the same and the proper of the time and power if he spoide good water by turning it into wine. One thing is evident, without any knowledge of Jesus or any Christian education they have learned and practiced the virtue of temperance—total and intended the virtue of temperance—total abditionson from all that Intoxicate—is not dependent of the proster. All this dependent of the proster.

be best words of the Nanarene; and while quoting the grand maxim of Buddha on self-conquest, we would put bested it the kindred "word of the Old Testament: "Greater is he that ruleth his own spirit than he that conquereth a city." Whatever help or strength for that sett government which temperance demands any one, pages or Christian, can gel from any control, the page of the conquereth a city." Whatever help or strength for that sett government which temperance demands any one, pages or Christian, can gel from any control, the control of th

grandizement the same reform in its popularity and power which they abused in its feebler days.)

This exclusiveness should end. Letall, of whatever creed, or no creed, join in this good work. The churches and clergy can make such appeal and prayer as their views of duty call for, but not in a dogmatic applicit; the Spiritualists and the Materialists can make their appeals in their way, using care to be clear of dogmatism and, to be countroom a clear sign that work of physiological education and in surging or all the conquest of perverted appetite and the excellence of a pure and self-poised lift. Whatever help we can get from the word of Josus or Buddha or any other source, let each take the help best for him, but without any quarrel or harrow exclusiveness. Give as temperance, total abstinces, swept along by a mighty tide of broad and unsectarian effort for physiological education and for the supromisery of the soul and mistod over flery and perverted appetite. To swell that tide was should all work together with a will, and as oparting we shall win. And a survive and the survive anew and the survive and the survive and the survive and the surviv

There is no telling to what brilliancy of wit, and to what profundity of powerful argument the trained maceuline intellect may reach. Here is the able Chicago Tritisms with a trained mon, to do'up its wit and argument in select paragraphs, and here is a sample:

ment in select paragraphs, and here is a sample:

*Minnia-Palmar, the actrees, is under \$6,000 bonds to her manager not to marry for five years. Miss Anthory has our earnest congratulations. She and Gall Hamilton about agriate bits subject and index another than the sample. There is no telling what might happen if Suale and Gall were the only marriageable women in America.

Susan Coolinge has written a poem in which she states that.

God has marke any state of the sample of

4

The Fletcher-Davies Case.

'During the trial of this case is London the Relicious Philippos and the Relicious Philippos Case.

'During the trial of this case is London the Relicious Philippos Case.

1. It was a personal dispute about property, between parties all profession to be significant and the product of the case.

2. We chose to wait until the end, to be able to judge better of the facts and merits of the case.

2. We chose to wait until the end, to be able to judge better of the facts and merits of the case.

2. We chose to wait until the end, to be able to judge better of the facts and merits or the case.

2. The case of the case of the case of the case.

2. We chose to wait until the end, to be able to judge the facts and merits are length, and with mere emphasis, than would otherwise have been necessary. This is not a matter of personal fleding. Mrs. Fletcher is a stranger to us and we have no wish either to judge of the case of the green of the case of the green of the green of the green of the case of the green of the

idea of the matter.

M. A. (Oxon), whom Epes Sargent held as
the most promiting writer among English
Spiritualists, and whose fidelity is beyond
question, writes us from Londen: "This
Fletcher trial is a very neaty thing," and
expresses his "extreme diagust at the Fletchers and their methods."

We sum up with the main points, as it's seedless to repeat details already given in our columns.

We sum up with the main points, as it'is needless to repeat details already given in our columns.

1. Leading English Spiritualists hold Mrs. Fletcher guilty, and the affair a damage to Spiritualism. Mr. T. E. Micholand some olificity, detend her, Dr. Nichola belong her nealous and special defender, and a poor con, as we shall show.

2. The Fletchers held in possesion valuable property, jewels, etc. belonging to Mrs. Davies, and which Mrs. Fletcher claimed as hers. She professes to be a medium, and said that the spirit of Mrs. Diviest mother controlled her, and, through her, fold Mrs. Pletcher knowing this correct and as faith and the state of the medium, and additional property and selfish use of her mediumship, and adding, as a medium, to earry out the piech. Mrs. Davies put the property in their hands and afterward demanded its return. The Fletchern, Mrs. P. especially, refusing to return the property after repeated applications and requests of Mrs. Dävies, she was thas compelled to resort to law to obtain her rights.

3. The residence, No. 22 Gordon Square London, contained additional property hald by the Fletcher's agent, and Mrs. Davies went bouse to London, from this country; house, On learning she had gone and for what purpose, Mrs. Pietcher also went to London, to keep the Parchet pin that residence from Mrs. Davies, but now the claim is set up by berself and others, that she went solely to confront her accusers in the courts. The claim is false. She did not expect a proty by the London agent of the Flotcher.

was afterwards arrested on ship-board.

4. Mrs. Davies was refuned her 'property by the London agent of the Fistchers, and then appealed to the legal-authorities, who setzed the goods and held them in custody. She presented the matter to the grand jury, who found a true bill against the Fistchers, and sent the case to the crimical court, where it was tried.

eriminal court, where it was tried.

8. Mrs. Prichher was not tried for palmistry or witcheraft, tonder the old statute yitches we shought to beas raginus Mr. Slade, when oil the Mritish and Amprican Spiritualists untied for his beight ble fudies expressly railing that count out of the indictionant; but he was tried for obtaining property under false prefenses and for conspiring with her heaband and with a person named Morton for that purpose. She property under false prelenses and for conspiring with her husband and with a person named Morton for that purpose. She was not tried as a medium, or as a Spiritualita, but as a/compirator for fraud. The judge said, in passing sendions on her, "I shall not pass upon you the sentence which he law would satherize me to send you into penal servitude, but the saintence which I pass is that you be in prison and kept to hard labor for twelve months." This sentence was the lightest, not the heaviest, under the law, which fact shows no persecuting spirit on the part of the judges. So the proper sentencing of the proper sentencing on the proper sentencing on the legal course of the lega

If anything occurs to change the saped of the case we shall publish it. When Mr. Fletcher "brings forth fruits meet for pentance" we will use due charity town her but trails and

A word as to the defenders of the Fistoners. In the Banser of Light Dr. T. L. Nichole, of Loodon, is the main correspond, and the Mrs. Fistoners of Light Dr. T. L. Nichole, of Loodon, is the main correspond, and the Mrs. Fistoners of Fistoners of Mrs. Fistoners of Light Dr. T. L. Nichole; were in Ohio as "reformers" in health and social life. He wrote and published, with her full approval. "Escleric Auttropology"—a book that had wide circulation and was a good dead discussed at the time. It teaches the book that had write circulation and was a good dead discussed at the time. It teaches the book that had write circulation and was a good dead discussed at the time. It teaches the book that had been seen to the time. It teaches the contract of the contract o

she got jealous and demanded it.

• she is in prison. The fact that she
crossed the ocean solely to meet this charge
was not even alluded to by the judge.

Here are three gross mistatements in
this brief paragraph:

this brief paragraph;

1st. Mrs. Fietcher was not convicted "pre-cisely as witches were," for the judge ruled out the one count of the indictment which alone referred to witcheraft, and tried her

for fraud and conspiracy.

24. Mrs. Fletcher did not "give up to Mrs. Hart-Davies all her proprity as soon as she demanded it." If she had, as she was saked to in this country and in England, there would have been no trial of course, but she kept it and was tried and sentenced to a year's imprisonment, which the London Spiritualist calls "a well-deserved punishment."

mest."

3d. Mrs. Fletcher did not cross the o
"solely to meet this charge," but to
the property she had obtained from
Hart-Davies out of the owner's hand

solesy to meet this (entange, But to step the property she had obtained from hirs. In property she had obtained from hirs. In property she had obtained from hirs. A preclous granutant of Sprittualism to this T. L. Nichola, M. D.—free-love Catholic Sprittualist We regret that the Banner of Light welcomes so "carellable" a correspondent to help in its vain effort to show that Sprittualism was on trial in this Fletcher Davies case, and that therefore those who will not uphold and glerify Mirprice the search of the sea

must extend to be."

We have had many letters from Spiritualists approving our course, but have published only a few, not wishing to ill space with this affair that can be better used, yet we thank these friends for their kind approval. One only has reached us differing we thank these friends for their kind approval. One only has reached us differing from our general view of the 'case, and in that we were sharply criticised for not poblishing a letter estaing that the Philadelphia First Society of Spiritualists had seni Mrs. Fictore a message of 'sympathy, and prized the lectures of Mr. Fietcher. While we have no wish to conceal their course, our correspondent most remember that it is not our contempondent most remember that it is not our contempon in it the usage of newspapera, to publish matter a good while after it has been sent to other journals. We want news fresh, not second hand.

But enough. This sums up all, of any im-portance, on this pittful querret among a few professed Spiritualists, which has been magnified and perverted into an assault upon Spiritualism by the open eccenies and 1

GOOD WORDS.—A. B. French writes: "I am glad Brother Stebbins is on the Journal.—He is a walking library of general information; you could not have done better." W. S. Clark writes from Los Angeles county, California: "It was fortunate for the Journals, and all concepts, that so, and all concepts the son all conc NAL. He is a walking library of general to-formation; you could not have done better." W. 8. Chark writes from Los Angeles coun-ty, California: "It was fortunate for the JOURNAL and all concerned, that you were able to secure the help of that stalwart vet-eran in the spiritual ranks, Glies B. Steb-bins. Who shall say the angel world is not quarding the JOURNAL, that it have none but first class belmamen?"

ublican from Codar Bankl The Daily Republican from Cedar Rapids, I.a., comes with a letter from Rev. B. C. Haramond in reply to his critics, in which he brings up Grant Toorburn, Carver, Cheecham and others, to show that Paine was a fillely drugs of the Common of t m Ray R C Han

the "word of God," the King Jánes or "ravised" version, habite and desta, the weight of lestimony gest to show that he weight of lestimony gest to show that he was quite as good as average men of the day and died peacefully. Such testimony comies to us from Richard Glaziely-of. Ann Arbor, Michigan, a well known (Quaker preacher of highest integrity, who was told by his friend Willes Hicka, Quaker nerchast in New York, whose farm Joined Fatner's at New Rochelle, that the family were with Palne daily in his hast lliness and knew him for years as a good neighbor of good habits and as dying in peace.

From this unimpeachable eye witness to Mr. Glaster, and from him to us is quite direct.

Good Habits Last.

Good Habits Last.

The Signal says: "The Rev. Dr. Mark Hopkins tells us of a mother who such the floorins tells us of a mother who such the floorins the same of t

Miss Frances E. Willard.

It appears from the Northeestern Ohristian Adocute that this eatlmab? May Afrances E. Willard, has been doing a noble work in the Soult. She went there as the president of the Woman's National Christian Temperance Union, chaperoned by a lady of excellent Southern Dutin, this Georgia Hules McLeed, of Baltimore. Her object was to make the society her represents national in fact, as it is in name. But her presents national in fact, as it is in name. But her presents and the society of the second of the sec

The employes of the Pennsylvanis Rail-road, Pittsburgh Division, passed resolu-tions appropriate to the feath of Col. Sout, the great railroad manager, closing with this verse which recognizes a great spirit-ual truth.

"Not here his noble part shall dwell, A prisoner in the narrow cell; But he whom we now hide from men, With youth renewed pitall live again."

At the late Annual Meeting of the Na-tional Woman Suffrage Ascelation in Boe ton, last month, a letter was read from Ed ward M. Davis, of Philadelphia, son. in-law of Locretia Moti, presenting from the citi zer's Suffrage Association of that city, a gold cross to Miss Anthony in token of that regiral and appropriation of here were

n to dog

RELIGIO-PHILOSOPHICAL JOURNAL.

Laborers in the Spiritualistic Vineyard and Other Hems of Interest.

Other Henn of Interest.

Maria Lavear, well known in the past as the Queen of the Yoodous, dide at New Orleans, June 16th, aged 68.

Michipan Static Gamp Meeting will be at Battle Greek—a good place. Particulars in due time; date, August 12th 16 22nd.

"The doctrine of eternal panishment is a libel on God," said Pastor Brookman of a Montreal Baptist church. Having made his declaration he lost no time in resigning. The Chicago Blard of Trade retused \$3,000 as refinid for one of it is veasm: offices for alloon purposes, but let the same for a temperance reducerant at \$25,000 per annum. Lord & Thomas, successors to Lord, Brewster & Co., are located at 9 and 10 McOrnick Block. They are advertising Agents of fifteen years (socated at 9 and will be glad to see their old patrons and many new ones—A. B. French is to be at Gasadaga Lake, camp meeting. August 23d to 30th, and it is well that the people in that region can hear the voice of this eloquent-wall implicate spiritual philosopher.

Mr. S. E. Dwight, at thafford, C., is doing good service in healing the lock. by her declared and seed services are seed of the sick, by her good service in healing the lock.

tual philosopher.

Mrs. S. E. Dwight, at stafford, Ct., is doing good service in healing the sick, by her magnetic and clairvoyant powers. Her husband and herself are devoted Spiritualists who command respect and confidence.

who command respect and confidence.

Miss M. M. Gillett from Wisconsin has been appointed, by President Gardeld, a Notary Public for the District of Columbia, the first woman ever appointed to that office by a President of the United States.

noe by a Fresiden; or the United States.

Mrs. M. Lewis, the magnetic healer, is located at 307 50. Oakley st., (take Van Buren street ears), where she will be glad to see her old friends and patrons and many now ones also. Mrs. Lewis has been a successful practitioner.

-

cessful practitioner.

Hishop A. Beals closed his engagement at Shebogsan Falis, Wis., last Sunday. He now goes to Cleveland, O, to hold a grove meeting the last Sunday of Jun. The first Sunday of July he holds a grove meeting at Garrettsville, O. Several farmers in Russell county, Oat, believing that the world would come to an end on Jane 16th, esplected to put in their crops. This reminds us that all is serees in the Chicago skies. The world perhelion has not sensebut-things, nor are the fools all dead yet!

Prof. Robertson Smith. who was tracted.

as not substitute the trops and lead yet!

Prof. Robertson Smith, who was treated so badly by the General Assembly of the Scotch Prec Church the other day on account of his heretical writings, has been offered a position by the Blacks, the Eduhury publishers of the so-called heretical writings, who have determined to stand by the author.

AFILIDA—QUEENELAND.—A South African Spiritual Evidence Society has its rooms, meetings, books and journals at Cape Tywn. At Queensland many drictos are formed, and the Telephone, a little weekly sheet, has about 1,000 circulation. So say correspondents of The Medium.

There were rewive horses in a barn in

pondents of The Medium.

There were twelve houses in a Barr in Bloomington, Ill., when it was strock by lightning. A \$5,000 stallion, the only animal of any value, was killed. It is gaid nowner, who was a very-joins man, resigned has church membership, and has become terribly proface, declaring that Providence was against him.

Mrs. C. V. School, Mrs. C

owner, who was a very-plous man, resigned his church membership, and has become terribly proface, declaring that Providence was against him.

Mrs. G. E. Sylvester, an impirational writer, asp: "I cannot forbear asying a word of approval of the stand you take in the Fletcher matter. I am a Spiritualist, firm, stanneh and true, through experience. I know that Spiritualist, and onlies a power that can withstand the exposure of all frauds. Too many have been upheld by our over creditions friends of the cause."

PLANT Thurse on the western plains and prairies, is the wine suggestion of W. G. Lavston, Lavston, Michigan, in a long article in the Detroit Post and Tribons. He and check the vices not storm and winds on the wide western plains. The wide in the part of the man of the stand of the st

We call especial att

We call especial attention of the reader to the valuable articles, translations from that most profound German Philosopher, Edward of the Budmonn, furnishment, and the state of the Budmonn of the best thoughts of one of the world's great thinkers, and cannot fall to fasterest and finatract.—Kr. Edwin Lee Brown, spoke in Fairbanks Hall in this city the evening of Jane 6th., on "Crasity to Animals in Transit," and pointed out the suffering of por beasts and enormous sales suffering of por beasts and enormous sales artiflering of Jane 6th., on "Crasity to Animals in Transit," and pointed out the suffering of por beasts and enormous sales artiflering to the suffering of Jane 6th., on "Crasity to Animals in Transit," and pointed out the suffering of Jane 6th., on "Crasity to Animals in Transit," and pointed out the existing his care from the existing the suffering of the suffering the sufficient sufficient the suffering decrease of a camp meeting, and those who attend should appreciate the trials and periplexities of the managers. Let them be criticated, if need be, but keep in view the ardionis duties and difficulties they meet.

criticisci, if need be, but keep in view the arduois duties and difficulties they meet. We hope enlarging success and benefit may come to all these gatherings. Where a long camping out is not feasible get up a two or three days' grows meeting and send us word of it. Beautiful groves and lakes and prairies in this wide west. Send on your notices of grove meetings.

Twenty-Second Sturgis Yearly Meeting.

solices of grove meetings.

Twenty-Second Stargis Ye-rly Meeting.

Chepoids for the heligic-Paleosphesi Jossash.

The Twenty-second yearly meeting at the Free Church at Stargis, Michigan, the Free Church at Stargis, Michigan, from the first, have been well attended, closing with audiences overflowing the pleasant church. Not only in numbers but, ings. from the first, have been well attended, closing with audiences overflowing the pleasant church. Not only in numbers but, ings. from the first, have been well attended, closing with audiences of a red wide. pleasant church, have been grangth, a beacon-light sending out its radiances far and wide. Which many thoughtful men and women make their annualy plerimages; and hiere have they found, strength and inspiration spiritual cultive. In the confesseous and addresses there has been a large liberty of uttermee for varied opinion, rel Spiritual cultive. In the confesseous and addresses there has been a large liberty of uttermee for varied opinion, rel Spiritual cultive. In the confesseous and addresses there has been a large liberty of uttermee for varied opinion, rel Spiritual cultive. In the confesseous and addresses there has been a large liberty of uttermee for varied opinion, rel Spiritual cultive. In the confesseous and addresses there has been good to be thoughts and memories to light up their daily paths.

Twenty years ago meetings like the were twenty and the demandation of the multitudes that then crowded to Skorgts have divided conswint to their like places, leaving a conswint to their like places, leaving a conswint to their like places, leaving a conswint to their like places, leaving and conswint to their like places, leaving a conswint to their like places, leaving and the conswint to their like places, leaving a conswint to their like places, leaving and the conswint to their like places, leaving a conswint to the like places, leaving a conswint to their like and the multitudes that then crowded to Skorgts have divided conswint to the like places, leavi

was ill in Detroit and unable to attend, which was repreted as nany wished to bear which was repreted as nany wished to leave the Amessage of cordial unity came from Mrs. Parley of Burr Oak, a woman of excellent character and a devoted Spiritualist age and Illieses kept her at none. The audience, with hearty unanimity, sent back to Mrs. Parley their message of good will those who had passed away during the year. Mr. Gardner of Sturgis, a vesserable man of high personal worth, a valued beight of the present worth, a valued beight funeral, saw will be tuttered, as well be tuttered in justice to all, and passed away travely and eweetly. Mrs. Planders bonk known and eweetly. Mrs. Planders bonk known and eweetly. Mrs. Planders bonk known the fullessef of days; a young and promising man, son of J. G. and Sman Wrst, yielded to a sharp disease. All these were largely attended and A. B. French spoke on each occasion.

A quartette of young men gave line music

mrgery attended and A. B. French spoke on each occasion. A quartette of young men gave fine music on Sunday morning, and the people illied the the land of the proper illied the the land of the state of the addresses were: The value of the soul; Liberal thought in the churches; Ingersoll and his critics. Educating Indeence of labor; Spiritual facts; idea of Free Heligion; Agosphiams. Materialism and

nal philosophy was promis audiences gave intelligent he Sanday night, after the closing. Mr. Stephins and Mr. vench house was slowly and relucts

resting report of the Har-on's meeting in New York.

ier on These Tru Try it

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Christ to the Front.

MT MRS. P. O. HYZER.

"Why do you so possist through your teachings in bringing Christ to to frost," says an anxious listener

bif friend, I do not seek to bring Your heart the Nazarene to love, Although his praise I love to sing, And his sweet truths he taught to y Whate'er eternal system shows Of unitary laws divises. tary laws divine the exhautless fountain flows, no more his truth than mine.

When in my childhood's sunmy hours rambled o'en my native bills, tocking the wile wood, farms and flow and singing with the birds and rills, volce was ever teiling me if conclous Being everywhere—but bill, and rock, and brook and tree Yere heastling everymore a prayer

Unto a Presence that replied
By law to, overy need expressed,
That never any thing decided
By his to, overy need expressed,
That never serpoint could be blest.
That overy form in every plane
Of being held the preper plane
That Mind inspired the greas and grain
As Ituly as the buman race:

hed to store, dogmatic size mother doubting cold and sad, it parest love that could not tire making all its children grad the immortal power to be rediers upon the lovely cartic, home beauty ever must be free all who through her claimed a birth.

And thus my soul on challess wing Built up the inner planes of light, All life to me a server chains, Trifling with spatter and delight; To but and blossom and cryand, Catching the motory and thyme Of air and sky, and sea and land.

That the pure logic of his thought Haid the key-note of Love divine, With resurrective promise fraught, Precept on precept, like on lice; Thus he became any guide, my fore—The light he held me noter grow dim—All that he taught, my soul could prove, Hence all I cleaned I shared with him.

God's laws eternal to futbil.
And if through Spring's immertal youth
That breaks stern Winter's dreary reign,
The glowing harmonies of Truth
Unfoid redeeming love again,
Showing the feathless three in one,
I teach maskind their unity—
My service to it truly done,
My stervice to the truly done,
My siter-love belongs to me.

I choose but calm and timple speech, No strife in thought or word or tone. The truth I hambly seek to teach. Usiming lawer's ministry my own; But did I rate the battle gradual to the the Till Hell should be the third Till Hell should be the word of the cry. To seven-hold love and worship stirred.

ort of Hartford (Mich.,) C

own or arts. C. Fabble Allyo, from a subject sp-cted by the audience. Baturday evening Mrs. Mary C. Gale of Lan-nor, Mich, gave a short address on "Evolution," fer which tabe described spirit forms, some of thich were recognized. Mrs. Align thou gave a sychometric glove reading, most of which was founted to be correct, closing the easion with a

Andrew Jackson Davis on Marri

wing upon them too percess tress-meth and education and personal lib-

the state of trought and education acres and crim. That the powerful evils and vices and crim which affile individuals first and foremest, a which the individuals first and foremest, a which are increasantly militaries, which are increasantly militaries, for from the contract of the co

Date.

That to this end the Legislature be requested to exact a law to regulate the relation of materiage, and especially to prevent the continuent of the present unsetentific and victous system by which any two of the opposite sex, however you will not a present the continuent of the present unset of the present sex to the present sex appeals and the present sex appeals are the present sex appeals and the present sex appeals and the present sex appeals appeals and the present sex appeals and the present sex appeals are the present sex appeals and the present sex appeals are the present sex appeals and the present sex appeals are the present sex appeals and the present sex appeals are the present sex appeals and the present sex appeals are the present sex appeals and the present sex appeals are the present sex appeals and the present sex appeals are the present sex appeals and the present sex appeals are the present sex appeals and the present sex appeals are the present sex appeals and the present sex appeals are the present sex appeals and the present sex appeals are the pres

That, its accordance with such a law the Logis-lature further be equested to encount a Board of Commissioners of laydene, Mersilly and Bond-cene, to consist of an equit number of ethicsly maker any circumstances no true seminent of delicacy or modesty may be offended. That this thoroughly qualited commission shall have supple power to investigate the satecedents exist examine the meant conditions, both physi-cally cannot be necessit conditions, both physi-

rloaded.

a within the jurisdiction of the
into the relationship of marrisge,
parentage and its endiese consethe or she shall have obtained a
m. of qualification from the Com-

Record of Beligio-Phil

of the paper to for the adva-to us all.

A Mission for Spirits.

WILLIAM PENN'S GRAVE.

The occasion of the cold are worth the cold and the cold

tress, and an argument the defended when in the desired states, been served states, and the states of th

That settled the matter, the Spiritualist was bot-tled up and the University of Leipzic was demoi-

large pearls before awine, and they would surely be throwing turn and rend us. But let us be up and doing, never fearing to do right for the sake of right, and ever will justice be done.

inisity, iter to day is not necessary, iter to day is not necessary, iter to day is not necessary, reaches weakly in the church or reaches weakly in the church of its own, and every hard to be reaches a for last to be reaches.

to the Editor of the Heligio-Philosophical Journal: The fifth annual camp meeting 4st Lilly D lessadags, Lake, New York, opened actively the state of the land has had a healthy gro tennihed the key hotees are resulting the way to health and truth in making thowing the necessity for knowledge and obselience to nature appeals for sorrect training of childhood, and appeals for sorrect training of childhood, and the appeals for sorrect training of childhood, and the partial diligence and self-knowledge, and the partial diligence and self-knowledge, and the possibilities of lives well begun. Her influence is warning and servers, and she might be a sufficient to the control of the self-knowledge of the sel

Chart to meet hat explaneat to make the most free him that he could not make the congression must after the meeting was thoroughly afvertised attractions. It was then too all the congression and after the meeting was thoroughly afvertised attractions. It was then too late to receil and find an acceptable substitute before the opening times for tigs meeting. But, fortunately has instead by several others and a good organ, gave us made with fully compensated the absence of Ma-stated by several others and a good organ, gave us made with fully compensated the absence of Ma-rice and the several compensation of the constitution of was better fitted to the occasion than any sale could have been. Renday morning which a rapit sufferes likened with delight for a hour and thirty-free minuse. The judge latry could hissest! His appeach whas him. No synoposts can do pattice to it. He pugles of the efforts of late to hapitze sportium in the proportions and paralize its growth. There were

uent Tribute to Paine.

unguaerous feeling which, cold to the necessary of genute, is classroom in the publications of its defects.

Re great once of this nation; ye overlended more file of the cold of the cold

PROM NEW ZEALAND.

wers, recerally added by come as of the town. The writer does success of the andience is go might be possible to get answern, written on any board, eard on clairtoyance to his mind, as east a clair to the clair to

The "Regulars" are Great.

Dr. Oralg, in a locture before the Metropoitus Scientific Association, says:

It is a matter of revivale hibriry that Gen.

It is a matter of revivale hibriry that Gen.

It is a matter of revivale hibriry that Gen.

Was alight and caused principally by wearbane, a physician was called who "bled him copiously hibriry to the patient became no better, and the same of the same of

Feter Copper, the venerable millionaire allandinopies of New York, bears this least allandinopies of New York, bears this least the season of the value of a trade, combined with land it learned three trades. Learned to be a bear coestimater and a machinist, all before 1 years old. I worked three years at \$15.00 years and \$15.00 years and \$15.00 years and \$15.00 years are cloth; I would be particularly to the inachine and some for all \$7.00 years and \$15.00 years are cloth; I make the patent right of 15th inachine and some for all \$7.00 years the war of some for all \$7.00 years the war of the patent years and \$15.00 years are set of the patent right of 15th inachine and \$15.00 years are set of \$15.00 years \$15.00 years are set

Notes and Extracts.

The world is growing better under spirit min-Man's body is simply an instrument of the

spirit. Man in a spirit.

Reason is set adde as being of no value in estimating religious principles.

The man who projects, makes the best citizen, and the man who blokes, the best Christian.

Material wealth cannot how a mussion in spirit life. They are not for sale. They can be

streed.

Spirit life is not a something that is unreal or inionary. All life is apiritual. All worlds have apiritual existence.

epiritual existence.

Es there may authority for saying that man must case to live as a morial before he can understand niritual things?

spiritual things?

The change called death only affects us physically. Spiritually we are alive to all the issues which affect the mental world.

We have been led to believe that there is a possibility of every true superation of the soul to be gratified, else they would not be.

be cratified, eits they would not be.

The noncleas their last as storing desires to live estratally as the nucleur man has. This is a material desire, born in the soul, and is never lost.

Magnetic hierarhanges are most hapricus, but no produce they are carbanages of magnetic lite because they are carbanaged magnetic lite.

The world may go reused and round; the whose of time may keep in motion, but the position to the world to-day will not be its position to morrow.

sions."

Entelligent men never resort to mocke
They never place the material in the foregrous
and try to bring the spiritual aspirations of u
to a level with the brutalising influences of
backsten.

barbaria.

The fact of spirit presence, if truly comprehended, would become the greatest boon the intelligence of men could conceive, and it is course of pictures to know that the world is heart of the course of pictures to know that the world is heart.

The face always resettle is the condition of the mind within. A trembling, cowardly tensat can not feel at real, even with hisself, and, the who exterior of such a man will be in keeping wit the condition of the mind.

he consisten of the mind.

Spirit manifestations, the mystery of the the spirit manifestations, the mystery of the the spirit manifestation of day. Instead of the spirit manifestation is a source of fear they leach the relationship is an in God and to the universe; and as manifestation of anything food pass away.

We speak of the snow as as image of dash, it was be table, but it hided the servisisting like nife may be table, but it hided the servisisting like nife

HENRY SLADE.

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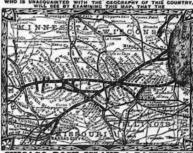
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