# KELGIO Jov JIVIL - \% PHILOSOPHICA N vincus 



ramion-CONTENTS.














BIOQRAPHICAL SKRTCR

aY Hudson tutzle.















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 Endowed by nature . With a harmonlous chanciort






 prepation of the ratlonal Christuan rell
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tinderstanding which extended over the whiole domala of religion ande phillorophy:
wenetrated by this new truth, bo made
 ns the perfect accord with the words of the
Mnater
$M . ~ A k s a k o f ~ s t u d i e d ~ t h i s ~ " s e l e n c e " ~ a b d ~$



 to prepare himseif to xtend bis reiearobes
in aid directions, shd the better to toet the
Od Tetament, bo stadied the Hebrew







 oeside the living language of the pepophe,
be hat the asaitance of eminent men of hise comintry, and M. Daht, the lexi, eman for the doetrines of Bwedenborg, and
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 result of this union of selence and convic-
tion
The grand design to which all his atudies

















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## Letter from tal bast.










































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## Worth 8200 .

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| WILSON MEMORIAL PICTURES. <br>  tact <br>  |  |
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Would You Know Yoursell

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 Species and Man;
PRINCIPLES

## FAOTS, AND FACTS LLLUSTRATE PRNMCIPLES. LIVE ASD FORCE <br>  <br> MAGNETIC FORCES SPIRITUAL NATURE,

The Psycho-Physiologieal



##  Solin 0 . Bun <br>  As the postage has to be propald by the ann cents per yoar extra therefor. Here, atter wo shank for postage <br> Binctryanors sbould be mide by Money Order, Reglatered Letter or Draft on New York. Do not in any ease wnd checks on All lettere <br> and commuricationa sboold be be to, JOHN C. BUNDY, OmPOAO, TLL. Kintered at the postombe at Chleago, IIL., LOCATION: <br> 

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vance, the credit system is continted, bunce, we velth tit clearly understood that (e fa purely as a favor to our paitrons
as our terms are PAYMENX IN $A D$. VANCE.
Questions of the LAfo Whitin and Beyonc.
Wide iedeed is the range and rioh fodeod
is the feld open for the research and study of thoughtfol mon and women. The motto
over the portal of the temple in anelent
Oroece, Groecs, "Know thysolf," apples not only to
man as a phyalcal and intellectual belagi man an a phacal and inteliectual belagi
bat atill more to mans iner Hife and to
his infalto rolations and far-reackling pow. ors as a sppritual betag:- for the rosal ego,
the man that lauts and Uver, is not the outthe man that lats and upen, is not the out,
ward form that perishes, bat the taneer life,
 unility and porsonality. With mantr intalte
capaolty for interior growth and development ho cannot fully map out or deterlbe his loftient ideal of to-day, reacbes out and towers up the larger thought and loftler
ideal of to-morrow, nud no encthday la slled
With new Hight and life, aqa so comes the joy of larger attalomehte fid Ener fasight,
Correopondents ta our columens give thetr own viown; we do not ask or expect per.
teet agroemant. Tbetr differences othime. late thought and lngulry. Many facts of
elairvogance and peychology and spirit presence we give, from many quartors, and
along with them the viowe and conolostons alogg with them the viowe and coaciusions
of the writers, leaving the ropdor to "prove
oil thloge and hold fast only that whlch is good to the Hght of hla owa reasola and Las! month an artlocho trom the Englitah
Terald of Progrest: "A elatriogant Inter.
 protest and tnģulry from "Wayne," a vatued contributor and a clear and eompotent
thinker. The. Eigllah article soepent to convey the lidea that a maligroant splrit, o alme and hopos of s life on earth, and galost stch exteat of malevoleat. Power theems to as. The Arst article called at the socoond, and so gave us that timely ent $t^{\prime \prime}$ of varied thougtit. Here comes an eplistio from John Covert
and others, to Isdina, teling of eome tali with a Cristian Bptritoalist on the body
 ive serses. We deaire esppclally to know If it and the soul aro inseparable. state of aptrituas selence makes posable the to given as follown:
resoarch is to verify and eho-platiologicact that man bas a dana body - an outer and physical form with its external iensies, and an interior form, real yet inviaibia, with ita inner forme (whlch if does not and eannot ovob) that it may enter the upward path
o a Misher uffe. When the material ese to coned tre clsarryoyant gye opens, when the
 dellgote Somotimes they aro metive in thin
itfo (tas in claliroyunts and aptrit seers), in bo peaxt life thoy may "dve brodecr ringe
na fiver perceptionto the aptrith The eo


tween mind and mattor, the
Invisible, as nothlog eles can. 8pirltual selocoes, and paychophystologital of our age to our kbowhedge and symtemnule conceptuan of the iffe of man, its pbe They are teaching us that the aptritual Uifo
and thooght of man finheres in an Iaterio and lasting organtration, a fine body, of a subetance in yinible aved supra-physical, no
in any gland or vesel, or thsene or atracter chat death can dissolve.
By this etatement (tor By thls etatement (tor whleh see "Atter
Dogmatie Theology What," by 0. B. Steb blas, PD, T1-74, , wee can never lose our per incarnated, but will be ournelees fo immor
talify. What Kew York Preachers Think and 8ay. The Herald of New York follows in the
wake of our Ctleago dallies and gives roWake of our Chlaago dallies and gives re-
porta of Bonday sermoos-a aort of weekly porta of Bonday whermous-a the brethren apeak, Its lasue of June 20.da, is before uts giving
these roports for Supday, the 10th. What do the charch goers in Gotham hear" That
ptace is a thriving villazes but it Ia "a grieat
Ways from Chicago" as a modest acctloneer once asld here, yot the village must not be gilghted, evea In Now York there are soula
to save Oa the Sanday above named Talmadge waxed hot agalant provalent bribronacd over the morat collapese ot the land; -as both these genkiemon bave had thelr
divinty doetored, are both gives to makiog a bla yolas, and are not any moro bopest or
moraf than average pagans ia the atreeta, thetr talk is of no spectal mominat. Ward
Becter come to the concloslon that "God did not make mea to daran thems" ot
course he knows that if men act badiy thoy reach the ragzed edge of the zolt of de
spair; yet hopo stal abldes, contrition and good wotha bridge the chasm.
Dr. Jotn Dt. John Hall held forth th his s200,000
untaxed chapel of easo for rich Christans on the fellowahtp of man and God;-good
Words in hls discourse, bat the poor want the enospol and cas't pay to have ft on that gorgeous ptaid. Dr. Bellows talked sensibly for the Biblo, and hoped for a Unitarla Its, treated of ife beyond the grave .about
as the Splrttualitats do. Dr. Lasky, Mothodlot, held that God made man as the Bitb)
teaches. In a Unitarlan charch Rep B Bellows taught that future senferting was of that we live in hesiven or hell here as wo
tlect and sot Aaptiat blect and ast, Baptatt clorgywen hela tent sarvice in the street, a worthy effort to
reach the "poor tn spirit," and Robert Oollyer bad fragrant words on tbe wild wife what passed th a fow of many churches,
It fa a good sifn that sormons are thus re ported,
meat

## Who it It?

Untty, our Unitarian helghbor, says, "A Journalistic nolgbior, with a moent gexibli ries of for some time in axing the regards to tis present nects and future pros: pocta; mesnwtio
ther's boantinest
Who is that jocrmalstio person, "with flexible conselence, theological or notits very dapgerous, more to be dreeded than small. bo brokon, bat woold not bend one jos or Tbat moral inftextibility was the glory and strength of Purltaalam.
right here in Cntesgo, at the counter and communton table, at the ralliond office and
in the palpth. Wo want the Peritaic coe science with the teeder ehatity and the minch sometimes. Unity means to do iti duty, bat is deriloct' in thla case. A mana
"writh a most flexible theological con solenco" is smitten with moral leprosy and ahoald cry: aneless, upcleanl as be waika
the atreota: A part of the "Father's busineoplos, ind to wari agatnat intlo tolty of that danguross sorth Who can thls flexille man
bef

## Fitppant Falsehood In Chlceso Tribuee

Here lo more of the eippant fmpudence
of tbe CAlocge Tribune Wise man. In a of tbo Culoago Tribune Fise man. In a
contemptible article on "Soclefles for the colves of temaliee who epend the malor por thon of their time in birlag halls for the
parpose of bolding conventions and de nounclag as abandonod villains all permons Who venture to think
ephere fa ber home.
Women Who take a part tin mastrimony and
motherhood are not tho kind that will find congental epirits in the rankz of the woman sufragiata. Their real work is to make an
happy homes and uawomanly womeen happy bomes and uawomanly women.:
No denanelation of all pong


 thle groas fritaebood.

revi 8topford Brooke is an Engileh $E_{p \text { ple }}$ apal come out as an indepeodent preacher. He la a man of thegght and nblifty, and hls lithed a volume of sernons on -Truth and Freedom, ${ }^{\text {s }}$ in whleh is mach of value, but
his vlows on Splritaalismaresimply absurd asd shallow. The Allfance, of thls elty,



























No doabs there are Spirilyallats," who got
ato an exelted, Inoperativo unbealthy condition" "but does that make Splrituallimm "" melanacboly superstition?
Rev, Mr, Brooks calla
Rev, Mr, Brooke calla htinself a Cbriatian
preacher, yet "the exelted and unbealthy condition" Into which a great many Caris tians have fallen, groantog, sittlog in talle
raptures, funting, dilling heretles for Chriat'o alakababbiling and aboating for hell, the devas dogmas to be belleved or damned for ituallotsts sober sense and delightfal charity in comparison. Why does not thla clergyrana cal Cbrintlanity a melanchoily super sitition "" His assertion about its votarien
belog "anetted for thotr dally takk," Is a
bald misotatement, barren of proof. The margin of fanatics or fools, anch as bang on the verge of any new movement, we
grant; the solld body of adherenta are mot arant; the solid body of adherenta are men
and women "dillgent in business" as well
Tervene "fervent in sptrit," klngs and queens of in
duatry, manters in natertal things, bullders of mechanisma, fatelifgeat and thoughtfor
men and women. "He nays: The tfue sapernataral is not
 nomena. Igrorant Indeed is thit preacher
 nildeest, for if not that it is worse. Hits tatiz
about "nclentifo quackery" is innallow in the preserce of Whilitese Orookes, Zolliner
and their peers, and his ppor babbleaboat

our belog." reveals the asrrowness of ate knowledze and the perveralon of has prefo-
dicoes. Wben ho tello how tit incroses an nobellot whitoh leads to groes materialism ${ }^{\prime \prime}$
 one alde, and then very matartalista on the
 the way of plefadiecd bigote in a政. the

Instead of this "ohariatangy" belng a bar-
rier in the wBy of the unity of. velence and rellzion, it is to aptritualite materialiatio cratto theology and mo wed a larger aplence. to natural religion. Had Mr. Brooke erit. cortaln typees and abries of Spiritanilism, it would have been a different matter, but prteotly-backod up by assertioa withont The Alllance has no word of dissent, but to it for larger views and a different apirit.
Is it about to take a backward step? In
soeb ascaults on Sptritaulism it will be in saot askaulta on Sptritanlism it will be in
unity witt all bigots in the dogmatio sects, and all blgote amoug materiallats and ath
isto -an unholy alltance.

## lagervoll's Copyrifat

It appears from the Now York Herald
that "Col. Ingersoll'aunuty for ptrace Heralut a Cutcago pablitaher la likely to bring up one of the moot interesting copyright questions for while it does not yet appear on what ground the allegod oftender will clatm the
right to trafio in the orator's briliant riods, tt in eafe to ansume that he will seek to rout hin, assallant by clalming that the
itterary wares of the great heratte are um godiy, and, theretore without the pale of
the law. Whether the law will recognize the law. Whether the law will recognize
and protect proporty in blasplemone pab-
Ifactions, is a queation that has como bofore the English courta several times, but has fadge Ween pasued upon by an American
Fhancellor of Zagland, Lord Eidon, declaring 'That the law does not
eive protectloa to those who zontradiet the Beriptures, retused to reatrata the plrat ical pabilication of Str Wumam La wrencois
leetares before the London College of Bar. geons, for the reason that they were sald to
throw doabt oin the doetrine of the fmmore tallity of the on the The same fadge almo re-
funed protection to 'Catin' out ot sernpulogs doubta as to its relligious tendency, whlch sppear not to have boen ahared by SIr Wal.
ter Beott wheo he wrote, in accepting the cedication of a poem, that Byron had 'cer.
tatnlv matched Milton on his own ground.'" The Eferald foes on to aty:
ait











## The Congregational Crood Mekeri.

The Adrancs Informp ans that the commith
tee choeen for that plfpose have selected a ominhation of tweaty olergy men to propose new creed and eateobism for the churchos. dependent of esch other, each managiog ite Wn aumiis and ouly moeting in asocigtion to pat the cluarches in aubjection to a cen-
tral power-as are the Presbyterians-and of fetter tree thought. Rov. J. H. Beelye,较 achary Eddy, D. D, of Detrolt, is a memWho twas used up in a sermon by Rov. Mr. Tark, of Abdover, an able and a libberal man, these grave divloes will have-making a creed in theve last days! What will they do
 ble" or "the revised ${ }^{\prime}$ Ploor men

Vacelnation.


Inlinota Prent Ansoctation-Summer MeetOA Wedreaday, July 20th, at the Palmer House chub room, thila body of joornallate
will moet. W. K. Bollivan of the Chlesgo Will moet W. K. Aullivaa of the Chleago the Ptesildent, Charlos Holt of the Kanka
keo Gazatte will respond; M. B. Castlo of the Sandwloh Argua will set forth the ex. celiences of aummor exouralons; all the
ansembled whadom will ride out to the Driving Park in Ane carriages sent by the
Chicago Type Foonderi; and all will attend MeV licker's Theatre at night, by the invitathon of Mr. MoVicker, who Las a way of dolng such absurd thinga.
Next morning all
Next morning all go to Miwaukeo and
Manttowoc on the safo and beantiftul yantrowoc on the sato and beantiful Cood-
rich steamboats, coming back Baturday mornlog in time to get home and go to charch, or not, as they foel is boat, on Huns
day, and be ready with new ineptration for thetr work the next week. The Demporatlo Hlons and the Repablican lambs are to by it
peace (che lambs not inslde but bealde the from graco" and tack cooartesy to Untversal. Ist or Bpirittualist brothers or aloters of tho
traternity; grace, morcy and peace are to fraternity: grace,
rulo the hours, and all
"Win brae betber for pu
Mr. Griseom's Fast-Tweaty eighth Day,
On Batarday, June 25th, at 10 A . Mr we saw Mr. John Grisoom agata at ble rooms.
He was thinner than two weeks ago, but atpod erect. walked buoyantly and tolked
 three guarters of a pound in twenty-four
 plrattion 14 per minute, temperaturo of $1 / 10$, and he had breakfustod on a halt-pint of wath
orl He maya to rai"I thisk I mhall got through With 120 pounds left and be all right, and
then it will be intereating. Present cations favor his"conclusion, his vigor ta
wonderfal tndeed, and his will, the great power; is rogally firm.
Valsable Featare of the U. B. Censas of
1880. 880.

Mr. F. H. Wines, the Secretary of the Btate Board of Pabilie Charittes of Iltinols,
has charge of a now and Important branes has charge of a now and lmportant branech
of the governmeat census work at WashIngton. He ls preparing atatuatics of parand on treatment of eriminals, to give as ldes of the number and condition of the
defective dollinquast and dependentelastes. Thls will open the way for preveation of
the caases of crime and papperiam. It is a algnificant work telling of the growth of
wiodem is the conduet, of heman affalrs. Reformation of Inebriate Women.
The Slonal given some excelitent resolu-
Hons passed by a woiman't temperance to - lety th an Illinols villago in favor of ippectal eiforth to redeasa mebriste and falles wo.
men, and expresses full unity with thelo. and asys that some fantitatifor for th
parpose may be founded in Chicagg





 We know not whether thls be correct or
not but these "noble workers" were ayow. ed Splititanllstas, and our readers may remember Mr. Hall's beautifal letter after the sweet pespe of her hast cays.





 good and gifted man and a well known

Latorers In the Spiritanlintic Vlagard and
Other Itema of Interest. We .Satn Tbe Veronlen is beard from by tolegram, from Madelta, May 2sth; Mr. Bundy sate all back to the Azores and to reach New Bedford about the notddle of Auzuat.
Mrn. M. A. Noteman of Toledp, Ohlo, with her hugrand, made a plesant call at
our ofice last week. Mrs. Noteman has good practice as a magnettc phyalelan, with an xoellot class of patlent
G. B. Stebblas will apeak at Whittier, foet, July 10th: "How I became a splrituay tst." He will be at the Mifhlgan Camp Meeting, Battle Creek, $\Delta$ vgust $10 \mathrm{~h}, 20 \mathrm{Lh}$ and 21 st .
Mrs. R. C. Simpaon, the excellent alate Writing medium, has left the elty for change and reut from her ardnous duttes and con
stant calla. For one month her sddress will be Doaver, Colorado, eare of Rocky Mountain Netos
ascended splittaal teacker, John Tyerman, acknowledges the "hasidsome sum" pald her from the "Harblnger of Llght Tyerman tralfa, Mas 1st. Timely help to a desery ing familly.
The Henald of Progray has a good Itat of notices of meotings at Now Castle on-Tyne Weat Pelton, Guerney Vila, etc, also an address on the centennary of George ste -an eloguent and secolble tribute to the great englneer.
the three flrot numbers of The Auritrallan Spititualthta, inew weekly fournal from Bris bares; 8 pages, price one peony; a pamphlet?
"Rales of the New South Walea Liberal Aseoclation," sidiney, 1585 ; The Harbinger mall. The stara mpat alipe bright and clear in the 8outhern Hemiaphere.
Women ou the School Board, is a measure advocated in an address to the eltizens, meen asd women, of Detrolt, pabilsted in the dally Port and Tribune of that eity. Tbe by Emilly Ward (alater of the Jate E. B Ward), Mrr, Sarah P. Skinner, Lacy L.
Stout, Catherine A. F. Btebtins, Mra. Lloyd Stout, Catherine A. F. Stebblas, Mra. Lloyd
and othor well-known ladles. J. B, L, of Counell Mlatta, Lowa, writes Mrs. Maud Lord made na a very plenasat
valte sathe whs golvg weat. Bbe wha here ose week, and kept extremely busy. Bhe made many warm friouds, sbed many rays of IIght in benighted minds, nad stirred up
the waters generally, whlch you know fa pecessary to make teating porthe akcoptics wanted teat conditions-thougbt then invited any ludy to aft with her and did to and the mand taree difinerent jadies the same Whes Meatations wept on just the moost kladly feeling, good wlabes ard ol recelving another vialt from her In the
coast.

To Book Bayers-spectal Nottces.
In our Book Beriew department, on p. 3 to week noptices of many valuable works. We have so planned that bereafter any book notioed by us cha be farnalahed to our aub-
soribers at the retall price, with postage added: natd pootazo bolng about doccta. on cents.
Wilitn a few past wioks will be found notiose of Morals of Evolution, by Savaze; Tbe Ratical Clab, by Mra J. T. Bargent, Princtplea and Portraitas, by Bartol;
Hosea of Cape Aun, by Lacy Larcom, and Reveral other volumes richly worth having The Ggolopodis of Britich and American Poetry, by Epes, Bargent, and uife of Votalre, the grea, work by Parton, wo caa fumish, and have coptes on our shelves:
aloo the Fiatory of the Woman Suftrage movement, by Mendames Stanton, Antbony and Gaige.
Bee oar list for many other books, on Spiritualism and Eindred toples; but this Frord is to call spectar attention io this new arraogement.
 of Harvand University, pas led to the dis. covery of the remarkable fact that intease
cold can deprive magnotimed steet sold can deprive maghetised seee barn or
pearly all the magnetism which may bave been imparted to them.


The teat, though of rapld growny ear britet duration, unfolding with thenpringtime, and diligg nailite and krowth of the tree Fitleb has flourished for centuriea. Leaves imblbe Alr and molature, apd atter lahment of a portion of each for the pours habitanta Hferuitatolog element of atr, axgemin
E. M. Hate, M. D. of thls'elty, writes the
CMcogs Tribure on this important subject. Read and think of what he says, partly re ported as follown:
-Bat tet me say that I Iam notone of thooe
Who refeet tea ute of quinine On He con.














 of thls country" "The enompous amot of the cinchopa




 twerve calit for the drag by peroma wor
are treatiog themselven. If a man hes a are treation theenseives, if a man hes a
cod ha procure quinlog: if he feolswilious
be beys quinine. If he has eaten too
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surface or the liead be smooth and nhiny.
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 JEST ISSEED.
IS DARWIIN RICHT?
OR, THE ORIGIN OFMAN.
BY WILLIAM DENTON. BY WILLIAM DENTON. An thor of "Our Plasut," "Sont or Thinge,


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BY ALLEN PUTNAM, ESQ.,





Our Heavenly Home.
A. S玉QUEL A STELLAR KEY TO THE BEMMER LASD.

ANDREW JACKSON DAVIS.


EXPERIENCE
EAMUEL BOWLES,

## SPIRIT-LIFE

or hife as he sow sees it frem A SPIRITEAL STAXDPOIXT.
carries.twing
 hatesontanomovar
Ifle: Iomanie: Phwow, WHAT?
 Giles e stebeins
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The Principles of LIGHT AND COLOR:


 BY EDWIN D, BABBITT




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## SPIRITUALISM.

 PHENOMESA AKD PHILOSOPHY. BY SAMUEL WATSON,Anthor of "Olock Strwek One, Two, and SIMTTYGIX TFARSA ADTHIODMR XINISTER
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 SPIRITUAL REMEDIES Positive and Negative POWDER





Truths of Spiritualism.
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