# RELTGIO USU JOURNAL. <br> PHILOSOPHICAL <br> 152 <br>  <br>  













 sexumpater

Dr, crowall il Reply to wr kidle

In my reply to those who assaleel me fo the courso fraudent mediums, and puhished in the Journall of May 20th, I said: "The de fenders of false mediums seem to have queer
notions of what constitutes test conditions," notions of what constitutes test conditions,' and now, after reading Mr. Kiddle's com 3ri, criticising my article in the Journal, am compelled to add, that his methods of disposing of disagreeable facts and argument
are equally novel and illogical. But then my course, he is here consistent with him-
self. for he has in lis defence of these false ignoring alike our arguments and facts, and is apparently unconscious in the discussion
of this question, that there areany excepting
those which ampear to faror his position in In his reply to my "elaborate personal vin
dication," as he terms it, he says I come for to gather up ali the floating scandal and gossi against them, paying no attention to testi-
mony in their fayor', Here Mr. Kidde, Ire
mret to say mistakes the facts. What he gret to say, mistakes he facts., waas th
terms "floating scandal and gossip, whe





 andinilitionee





 nesses agreed with him in believing as h
did But here the gentlemanis earefult
avoid mentioning another faet of some siligh importance, namoly that with Mrse. Hull,
eertainly, and I believe with Mirs. Reynold
also, none but those whom they supposed to be believers in their honesty were permittei
to be present at their exhilitions, and it is not by any means a proof of her honesty that
her carefully selected freends ghotud agree the manifestations. Mr. Kidde innocently agks me why I did ble that he does not know that the person
whom she suspected of the slightest disposiLeo to investigate her pretennioss was ever
permitted to outer the sacred portals of her
dwelling? More than one of her trind dweiling? More tan
were also friends of mine, in yain entreated
 fuseit consent. It was the esame withall per-
sons excepting those whom she believent to he sound in finth. The gentleman must as
surodyy be aware of this fact, for it was, gad
still is notorious, and yet he eeems to regard
 of yieving and statiing facts.



 ponit: Kidde asks what tests used before
enidorsed Mrs. Andrews and certain other














 associated from sllam and pretence. pposed





 zation resulting from false mediumship is

 tora, R. Roberts, who says that "with th
 shoulat be exerciesed in respect to the moral Forlas. In reference to these questions eer
tain Spirituaists seem to have beome di-








 A Aliss of poph10 that have made the prompunits, we aidvocate are of $a$ startling and



 Culatod to tring orr professions into conII thio few regnactable Spiritualists who are



 fenares of these adventureers only yeanize the the


















 to wim, his adriges and and spirituatiane
How very different is the course pursued by




 sich tests, perthaps they will turrish us wisith
the
he


 I will renounce them, tha pubinicy ponifess
that Ihape been mistaken in my views of
this tuestion retheestione now propse that Mr. Kidde
roduce fiss medium-Mrs. Hul-irss. Rey-
 question of her mediumship:



 der our joutsupervision; with har hant



 4. Tho position ot ith a cabinet to be deter-
mined by my comittee.







 ent shall pereeive it then we will pubiely ackowledge that the medium is yenuine
Here is a very simple, asy ank as Ithink,




 Deistic Faith-Morals Without Bilhes. Can moraity survive the Bible? This is




 hat the Bible asa divine law must soon patas








 cism. When we lay asitide these traditiona



 that texs books originate seienee, not recogy
nizing the simple fact, that scientifiet text






 not be praved divine no note wiil preteut to
maintain the divinity of any other of the


 nimg through his inherent nipward temeen-
cies is s sure ground for faith in his future


 The logie and reli giomsumbuntit


 patho rattempting to retari it: The arro
 violent antagonist. Human slavery was kept
respectable long atter its immaraity was
 halls, Biibe authority and dreceadents in in just
ifieation. The women of Curistenlom





 eyitence. It is only the nature of the tuture neeessary to make it dainiabate that gives the
loetrine any sulutary infuunce upon charac

Yisions of heaveny y harems wilt not very
rapidt spirituilize the Mahametan e elureh

 he penal coule of the ever Testave: and sinine

 in glory; refieting men fail to see what re-
stranin sinfuence is is ist with abook whieh







 The masses must, to course follow the puppits
and shisolst and the Bible must very soon te


 evolved we consider that without miraeulous



 man's niysieal needs, leftef him with witheo moral











 that the world would be happier by breoaling
hilthe ten commadments, duty would be
terersed on


 ivines are so leamedly writing, can nerer
 narechy to goon poveremment. Nature's God





## hediumshre.

## 1 Chapter of Experiences.



I will mentitan here parenentheticuly, that, radanaly,
 same time the, maehanieal foree was as gradually re-
moved ond the wolutary fores callee into use in handing the pen tud forming the words. Howerer,
 and the writiag of what was intended. The esercise I
have haud in tiic way has been eraugh to thoroughty school mie in the use of the pen pader spirit controi.
Now, although, appareunty, I write like any ofther per-son, Inever take iny pen to write under eentrol without
the impulse of given the hand to do so; and I am con-
 helys.
I wa

 to me throught the pawer at work with me. I was toilly ignorant as to what development meant tin its best
signifeation, as all were whlo haid been a scociated with me in my investigations, but, being eonscious of anur-
pose on the part of my controller in spirit to do someof spirits with mortals, give me a noble work to do. and
 threehold, as he was about to enter pon the more tharough work, fo to co-pperate with him with my whole
soun, mill my foree of carareter and strenth of constitu-
 fore I Or any one could beeome susseptible to the sipitits
influence sufficiently to avail anything, and also, that
 should be. Ikdew that in Bible times prophets submit
ted themselves to a coarse of preparation for their
 communieating with the immortals, and, perthaps, be-
 band, frequentty, aad wait for the manifestation of the
power. It was beooming the busininess of my uife, and every thing gave way to it but the duties of hiome. I
beame a recius - abstained from seeking societs.
 he was taking me throogh this stageof my dereceppment.
Intruive magnetism be would not have, as it would the plan he hiad projected. T was beeoming so sensitivive to the infuence within whieh $I$ was, as it were, en-
veloped, by night and by day, that $I$ could be readily impelled in mind and person as the controlling wiil
 me there was no oppareat letting go the hold that had been obtained of my organism, mental and physieal. I
could aet myself, subjeet all the while to that will, which was the still, small voie within, gently prompt-
ing me to a certain mode of life, or $I$ was, as it were,
 voice, and at the same time impart instruction in an impressive way to my family.
canverse with my spiriti attendants as readily, apparentbeen directed as to my diet, and was regiured to conform strictiy to the rules preseribed in this particular
and in regard to all my habits of life. This was easy to do, considering what was at stake. My husband and
children were also put upon a course of dieting, partly
 as the days and weeks $p$.
beooming more positive.
In the mean time, I was exercised in every possibie way which the ingenity of my guide and his trusted
helpers could devise, to keep mind and body in the proper frame, to hasten the process to a crisis, that is
to the point where the treatuont was to euninate in
withrewing spared and the bodily functions remain unimpaired. I
could eompreiend very little of the process that was in progress, being told just enough to gatisfy my judgment
and that of my hasband, that the treatment was sate and neeessary. Wo accuiesced as those who are wader
the spell of a power irresistible; we did not wish to resist; but lent ourselves to the purposes of those whom we regarded as able to earry them to a suceessfal con-
summation. It was strictly a case of absolute and ui. reserved devotion to a single purpose, on the part of
both the parties concerned. There was not a halt in the whalo timo-say for two months-atter my dereropment com andicel, antill the crisis was passed; and hard. attained to the condition of a medium ready for public
work. Hy spirit aitendants were unremitting in their latars with me, subject to the one who had the work in
charge, and whose psselological power posesed
m charge, and Whase psyehologieal power possesed me,
Bieeping or waking, all this time. Hait 1 surrendered my individaraity? No. It hal heen wasuped, for the
time, to be restored when I should have attained to an ellevation above the original level of my being.
to be cominued.


## Dr. Eugene Crowell's Criticism.

4 Reply Theretoloby A. E. Neetton.







 Oore comine my emments to a fer of the more timport

 the enonesty of the mediums through whom such phe-
nomena
Dre
rorovell ardeced





 nessed were not of this palpaly, genuine claracter? I
Cliam that sureh was the e cese, with at least a portion of














 to her fraudulent eharacter as conclusive with him,
rendering any personal investigation on his or even $m y$

 Which was essential to the point 1 was presenting and







 Yom persons claiming to hare been heated of yarious



 porson or perssons had ad written privatete disparaging let-















































 Twn presence- namely, the emerging of a white cion
 Treported this astute suggestion to thin tevelthendee


 visits to seanees het by this medium during the mont
or sos subseceuent to the seane at which was present


 ferred to was held on Movember 17 th (as stated by Mi
Orif in his account above spoken of at -at least seven and

 this wonderruw baylon story on examinat
into
Fon in iprobable if not impossible myth.












 this matter:







 have ever voluatarily eonfesed a mistatae,
To this I reply, they have-but their mo

 sut them, in the sense of calling ypon them to acinise
or ate in any matet. When they see fit of their own











 not nor consulting his spinitf friends, and. Ny opilions




 mislead reaiers who have not seen the articiel referred
o. Iam tempted to modity my eritios cososing sentence
















 n the end. Ad the end in not yet.
Aringtoo, Yasss for the right. A. e. newton.


Titoman and the ghousthotid．











TLleges for women－COMinued．
The unversity or mchgan． friend of eo－edication，declares as fol Lows：＂The experiment of co－education at
Michiga Uuiveriy has proved to bee thor－
ough suceess．Prof．Donalo MacLean，of the medical departunent declares that though he
went to Ama Arbor ten years ago with deep and violent prejudicess against the co－edu－
cation young men and maiden，he is now
ca most



































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 oft andie raed of or oriar in ir yarions walk



 woonan Vinarian minititr in tuin or in any
 Oberlin was founded about firty years ago，
＂to establisha Christian sho for the liberal
education of both sexes，encouraging students eduction of foth seres，encouraging students
to assist themselves by manual labor，It it
has a department on theology which is inti－ mately connected with the Congregationa denomination．No student is rejectect on ac
count of color，and weontopight perrons of
African descent have taken the degree oot． B ． African descent have taken the degree o A．B．，
while tweenty－om liave completed the itera－
ry conrse of old Oberlin． was establishend by chiversity
hand gant made by Congeses mhitel granted










 turess have tean numerent some of that reath





## beor reviews． <br> 

A sen Book hy Hulson Tuttle．

 Hiot he least remarkabe thing rypeting


































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 wille shi ited and was near mee










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Thi faxasiu：Dailas，Trases）Contents，











## An Old Taly＇s Trestimeny











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OPU明㡙： 29． 2 国

Columbia Bicycles．
 THE POPE MFG，CO．，


THE HOLLOW GLOBE； the werlo＇s actitator and reoneller． yivam
THE HISTORY OF THE CONFLICT
RELIGION AND SCIENCD By Jons w，napere，m．．



## CUIDE FOR MEDIUMS AND INVOCATORS．



Hy ALLav Kambec

 CHAPTERS FROM THE BIBLE OF THE AGES，

 lawyers．


 MLES M CTHEIESNER






## DR．SOMERS＇

##   

## PSYCHE．

WM．M．HiREISON，
2n

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## ROPP＇S ESST CLLCLLITOR <br> 


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## TRANSGENDENTAL PHYSICS．

tions from the Scientifle Ireatise of


 Translated from the German，with a Pre ceames davistoy masses

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 By Joinn C．bundy．

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Subseribers who through force of habit Subseribers who through fore of habit
or inebility，do not Reep paid in ad－
vance，the eredits system for for pres－ cnt contanued，but it must beaistinet－
hy understood that it is wholly as a favon on the part of the Pubisher，as

the terme are PAYMENT IN AD－ | NANCIS |
| :--- |

$\qquad$
跠 Whenever we thinik of Defoe and his Robin－
son Cruse，our amitation for the grand
old man recelves a nev impotus，liad we old nan receves a new impetus；had we
sonis，we would teach them to revere the wis－ don of Defoe．
That he felt the superior power，and drem inspiration from the deep and living stream of the bonnd
less love and benevolence of the Infinite， ing can donbt；but it is the rare beanty of this great author，that his book is equally
fascinating to two distinct phases of life： the vouth，while reading Defoess romance，is
unconsciously imbibing lessons of virtue and unconsciousy holfing perianes；and when he takes up the book
self
in midele iffe，he is astonished at the far－ In middle ifife，he is astonished at the far－ ed his youthful fancy and conveyed such
store of wisdom in the seductive guise of story．
But what is there in Crusoe，that has not
its parallels in the experience of every self－ its parallels in the experience of every self－
reliant man？Edit a journal having for its motto，＂Srath wears no mask，bows at no
haman shrine，seeks neither place nor ap－ may reasize fully the straits of poor Crusoe？ Cast your eye over the pages of our contem－
poraries，and if you are not then satisfied that ours is not＂a flowery bed of ease，＂try
the experiment and see if you may＂turn your own grindstone and grind your axe，
yoo，＂
Many supposed we were building our canoe
so large that we should never be able to get so iarge that we should never be able to get
it to the water tor which it was intended， the sea of public sentiment，carrying the
confidence of an exceedingly large majority of the liberal minded people of the present day whose good opinion is desirable，Drop－
ping metaphor，the Jovenas has come forth ping metaphor，the Jounat has come forth cences which songht to fasten upon Spirit ualisna，not only without sears but with friends of Spiritualism are to be believed．It ehopping hard wood with which to build our fortifieations against false ideas and fraudu－ lent practices thatour＂azeis fallof notehes＂
and we cannot easily＂turn our own grind－ and we cannot easily＂turn our own grind－
stone and grind our tools，too＂，mach less those of our readers，who have a duty in this
matter，which must be obvions to all，on at mater，whing called to it．That we are good
tention being
natured under these aftictions does not lese sen the dutyof others toward the cause whic above all others lies nearest their hearts．
Let us not be misapprehendeil by our num erous intellectual friends as to our concep－ tions of duty toward them and humanity， and we may hope that the results of our practical and useful reforms of our day． nal which sets out to proclaim and correct abuses，is permanently successtul；none un－
derstond this better than ourself，but we had －faith in our chosen course；flist，because we
more than a merd denouncer of tapusea and $d$


 ars supprot tram the moses natural of reasons
 miversal in its action，hence our steadily in－
creasing circuation among the intellectual creasing eirculation among the intellectual．
reason－loving，truth－searehing and conseien－
tous Spiritualists and liberal－minded people whether
whons．
We have no disposition at this witing to
Wimadert upon the course of existing cor animadvert upon the course of existing con－
temporary journals；it is possible，yes even
probable that they occupy a position which attracts a class of minds sinitually anit in－
tellectually on the lerel with their emana－
tions；but as these people possess latent in－ dependent reasoning powers，we may expeet
that sooner or later they will advance to th higher plane．our philosophy teaches this：let ness of their proffered arguments．With of curnadg a hearing and desire to bo fairly un－
cursteod in our efforts to secure for the facts and philosophy of Spiritualism，that atten man and woman it to bring y y children，who in future years will administer a government
under which nothing but ignorance and lack of energy，prevents the attaiament of the nighest position，imtenlectaai，social or polit，
cal．Fe are believed by some of our best
friends to be at times too severely critical； while we deeply regret that they have not the
extended means at their command for learn－ extended means at their command for learn
ing the true invardmess of the cases which vent all such feeling on their part），we re confident that only time will be neeessany to
demonstrate in the future as has so often been done in the past，that we have been
aetuated only by the purest of motives and ithout the elements of vindictivehess；on anger．
Then for what purpose do we make these
xposures，so humbling in their nature？Wo exposures，so humbling in their nature？W answer，frrst，beeause it is right and neces
sary．The phenomena of Spiritualign mas
be divested of all doubt and uncertainty be divested of all doubt and macertainty
they must bo posited upon a strictly scientific
basis，the proof must he such as will con basis，the proot must be sueh as will con
rince the fair－minded，intelligent investiga d．for in tro ways is valueless as evidence of hirit presence．It is due to honest medium of chaylatans whose simulated phenomena
usually far outshine the genuine，and lead staly far outshine the genuine，and lea ause we remember with indignation the ac omalating insolence of the unprinciple ricksters who have so unblashingly trifle wure，good，truthful，honest people，who how mpetent to are eat with the mountebank third，because ourtemperament and enviror nent are such that only this course was pos－ forlesssess of oppoosition and antagovism neanness，falsehood and fraud；our position is so far beyond the reach of sueh as attemp
se opposite course，whether individually the opposite course，whether individually o
united，that their missiles，aimed at us，glid if a bird． We hold up Spiritualism in its truth， resented by our defamers，it reveals a very
harlot，who lives only by the display of her xterior charms，an
inward rottenness．
Sincerely，ardently，frankly，have we con－
tantly aimed，with all our heart，mind and piritoneser in its par a Spirituaisme deservingly high．Whether o
not we have pursued our object wisely，pru events must deci noble object，we have been compelled to figh ith beasts at Ephesus，amd dogs at constan demponology at points less conspicuons，let not the mud，the slim and the saliva which we bring up from the depths，to tloat about ns temporarily，be re－
garded otherwise than as the insignia of serv ice in a holy cause
Laike Cervantes with his crippled hand dield of Lepanto，we would though we wer maimed and disfigured，foree our unwilling tion of laugh out from the world all simula
tiodiumship，as he did the emblance of chivary，that the good and the an excellent and faithful monitor，just towar ang，and never aught but truthfulin its teach On Thursiday evening of last week Mrs， Mand Lord，under the patronage of Mr．J．A the residence of the propritotor of the Jour akn aud desiring some prominent fitize to witness the phenomena，was tendered th use of Mr．Bundy＇s house for the purpose
Mrs．Lord is still at No． 10 North Throp St Mrs．Lord is still at No． 10 North Throp St．
but expects to go East to the camp meetings but expects to go
in a few weeks．
At the reception given to Mrs，Butlene las week，spoken of in another place，one hum
dred and fifty－tlree callers paid their resten ot the lady．

## The Michigan Barnacle．

Spinitualists righty contend for liberty
f conscience，freedom of speeel mad fair itis cussion；but some of them in their fear of heing considered narrow，carry the matter aiscretion．That Materialists have the same right to promulgate their views as hav aying．But when in their attempt to b
air ani generous，spinitualists go so far to affopd financial support to materialisti peakers to stand before them year after year arge share of the audienee being Spinitaal voic of truth in so far as they relate to man＇
spiniual nature mod future existence，i simply ridiculous；and so far as spinitualistic
metings are coneerned，a sucidal poliey This has been most strikngly exempinied in
Michigan during the past few years，A con
respondent from Rockforn，Miehigan，unde respondent from Rochtort，Miehigan，under

## 

 Mr．Burnham having been cradled until till a good deal of a baby and seems to neethe fostering care of some organzation．No being able by his own abilities to attract nd feed him，he has succeeded in fastening himself upon the Spiritualist movement in
Michigan，where he fills the same oftice a does a barnacle on a ship＇s bottom．The wo reating agitation among such a class of re ligionists，as formerly elaimed Mr．Burn－ hatever to Spiritualists and inives away o whe ot not eare to pay for or hear what to
them is only chaff．There would be just as mueh propiety for the Methodist church to
ire Mr．Burnham to air his unassimilate hire Mr．Burnham to air his unassimilated
reading and materialistic views from its pul its，or for the Boston Investigator to employ at a salary a higoted Presbyterian to expound Spiritualists of Michigan to pay Mr．Burn ham for his wares which they have no use
for and for which they pay money that conld nents of the facts and philosopily of Spirit valish．
By all means，let Mr．Burntiam be kept in by alld，but let it be done by those who
agree with him，and let him talk to audien ces if he can get them，upon whom his teach－ haper may have some goo may do some good，but as materialistic appendage to the Spiritualist
movement he is a nnisance and should be abatei．This can readily be done by with－ im by Spiritualists．

Reception
on Wednesday evening of last week Mr，and Yrs．J．C．Bundy gave an informal reception a Emma F．Jay Bullene．The house was filled to overflowing with leading Spiritualists，me diums and prominent citizens who are some
what interested in Spiritualism and who since the organization of the Second Society have begun to manifest this interest public

Many were present who had been friendso sirs．Bullene and warm admirers of her pub－
lie work in years long past．They were en－ husiastic over hat
nd the hearty g
riends，supplem riends，supplemented by the words of cordia welcome from new accuaintances，deeply and poke most eloguently and feelingly of Mre Bulene＇s gifts as a medium and woman，an of the good Spiritualism was doing him．Ho
referreen to his wiffes late departure for spir －life，in language such as only a Spiritual ise．The Judge also read an original poem composed in honor of Mrs．Bullene，which was heartily appreciated by the eompany．
Mr．A．B．French spoke in his usual eloquent ad happy style，paying the the athered．Mr．J．H．Harter，who styles him－ self Pastor of the Church of Divine Frag wirth by his humorous sketch of his work in the cause of reform．Prof．J．S．Dickson，the ell－known and popular teacher of elocutio ine music both instrumentral and voeal wa marked feature of the evening；Mrs．Jenni Jorris and her daughter，Miss Belle，Mro contributed this part of the entertainment although there was hafdly standing room yet all were so entertained and in rappor
with the spirit of the occasion that none atemed willing to shorten their stay and onl
and did the company break up． If this gathering may be taken as o the lectirs o the lecture field，as we think it may，her
rients every where may rest assured happy results both to the talented woma
and the cause of Spiritnalism ．
In London，England，there is a Society cination．It holds a meeting annually

The Psychological Peview for June．
 （94 in number），the well digested thoughts of advanced thinkers．It alludes to the mani－ festo that appeared in the Jourvat on April
$29 t h$, sigaed by A．J．Davis and many other prominent Spiritualists，and in comnection


Mrs．Emma Tuttle embodies her thought
a beautiful poem，entitled＂Hepaticas＂


## $\mathscr{H E W}=$

 Under the head of＂Contemporary Spiritua experiences of Albert D．Hager：＂Oddly called hallucinations are those of a man ex tremely amenable to spirit influence，and probably of strong，though erratie psychicpowers．That he did not ia his wanderings out of the body，meet and recognize som
friend that he had known on earth，is in sufficient reason for relegating to the cate
gory of hallucination what worksin thorough with the experiences of many other me ＂diums．＂
ism，＂by T． $\mathbf{p}$ ． If all phases of the spiritual phenomena，the writer having attended some 300 stances
within three years＇time．He sets forth that within three years＇time He sets forth that
on one occasion，in the drawing room of a dirsonal friend，he sat with two of the me Laws，photographer，Neweastle－on－Tyne，to photograph any apparition that might ap－ stature walked out from behind the sereen placed in position，the magnesium was orm was not distinguishable from a living human form；the face was texible and had
Il the semblance of life，and was manifesty not the face of the medium．It was a face which once seen coult not easily be forgotten； spiritual world，was far，very far，from being
beantiful． c．c．Mas
c．．Massey has an article on＂Change， He well says that＂no human being saves himself without saving others in the process，
Whatever virtues or noble qualities have been Whatever virtues or noble qualities have been him as living，fructifying spinit，and those
who love receive．But even apart from trace able influence，the realization of moral dignty in experience can never bo exclusively sub－
jective．Snch experience，is itself so much of the life－element redeemed from anarehy and chaos．While，then，we conceive of
death as，in common with，but wastly in ex－ cess of all other changes，a liberation of spir－ itual force，we can see how the past experi－
ence will be assumed into that higher region hare the consciousness of man begins with pauses even of our life down here we get oe－ casional glimpses of its total significance．＂
＂Ghostly Visitors，＂a series of authentic narrations，is contioued，and still maintains its usual interest．＂Mystical Death，＂Par
v．，is brim full of incidents illnstrating the spiritual philosophy．Then follows＂Even－
ings at Home in Spiritual Séance，＂and＂The ings at Home in Spiritual
reat Kingsbury Puzzie．
This number is the end of Vol．Iv，and con－ This number is the end of Vo．IN，and con－
tains a copions index for the entire year
The Review is for sale at the Joursal offce Price 25 cents for the June number and pre－ vious issues．With the July number the farther improved and the subscize and stil will hereafter be $\$ 3,25$ per year，single pum ber 35 cents．Subscribers whose time is un expired will be satisfactorily dealt with．The Review is ably conducted and deserves a larg
pins its Rellgion
On Monday，June 12th，The Alliance of this or．Henped entirely its religious charac ture，government，the home，and progress rofessorswing＇s sermons will be continued， hey being considered＂strong as literature， jure the feelings or prejudices of any infldel The passage of The Allinnce from a state of serene religion，solemn demeanor and pray erful attitude，to literature exclusively，was
comparatively easy；no one was hurt in the change，and the probability is that it was de－ manded by the people，hence a case of neces

## Our English Agent．

Subseribers in England and those desirin Sorse tis such can remit through Mr．J．J． London，E．C．Mr．Morse always has sampl copies on hand and will supply applieants on

The First Chapters of Genesis．
Matthew Arnold，the English author，in a communication to the Nineteenth Century，
nakes the following statement，among others， In reference to the religious beliefs that pre vail in this country
＂An American of reputation as a man of
science tells me that hie lives in a town of
15opo peole，of whom ther are not ifty
who do not imagine the fris chaptexs of Gen－
We would like to see that＂American of Ilsehood upon our overeredulons Englis！ brother！He did truly a tale unfold，which
makes the hairs of one＇s head almost stand on end．If Hieronymus Karl Fiedrieh vor one of the greatest liars wholad lived preve
ious to his death in 1797，we think that his mantle，if he has not progressed and be
come truthful and God－fearng，has fallen raeefally upon that＂American of reputa the wondering ears of Mathew Arnold．It aid American was talking to him，that through some proeess uknown to us，the in－
formation he imparted was taken up and
registerelion Mr．Arnoldis brain in a reverse rder；the faets boing that there are only bont firty in that town of 150,000 people Who pin their faith to the first chapters on No one would dispute the latter statement th being probably correct．In the meantime， he newspapers of Earope to the discredit o merica．

Been to Hea
An exchange says that Mis Hattie Craig， ged 24，died at Boston，the other day，and ong at the side of the body，was about to pe ire when she suddenty cried ont：＂Oh，papa，
lease do not leave me＂；She told him she ad been to heaven and seen her mother and nany friends who had gone years before．She vas anxions to retorn The news of her toration filled the grieving house with joy ad while the rejoicing was at its height，the a retained his hold，and，the decision to this vas in due time buried

Mr．J．H．Mott，the medium，is a man of hieago he has liad one differing from in thing in the past．There is in this city as any legitimateorge Mostow who，if h of it．This fellow has been dead－headed through many seances at Mr．Mott＇s and is an oceasional correspondent of orr Eastern
contemporaries．According to Mr．Mot，Mos－ ow is not only a deadbeat but worse． Mr
Iott says that being a stranger in the city e allowed Mostow to show him around city， he was tola by a mutual aceuaintance that nd conl ane entree of the gambling house nd could exhibit the tiger as he was to bo ented，but motestly adid that the as ew places where they wouldn＇t admit him While being chaperoned by this experience teerer，Mr．Mott was rather astonished a the enormous appetite and epicurean taste of his g
man．

On．Thursday of last week the two entered place to refresh the inner man．Mr．Mot cekethu in settling the bill he took ont his iill，and a gold ring given to him by his dar g little daughter on her dying bed，an reatily prized．Taking out the one dolla he thoughtlessly laid the pocketbook on cigar．At this point the pizar stand to bu ocketbook，took it，and stepping ap to Mos ow，who was behind，asked if it was his， Hostow g two hai been sitting toge an put it in his pocket．Mr．Mott did not miss it nation heturn to his room，and upon invest－ gation he learned the facts substantially a home to Mostow，the latter of course denie he soft impeachment，and agreed to mee Mr．Mott at the restaurant where the loss oc arred and confront the waiter．In the mean－ show Mostow that he could not with im punity beat a Missouri medium，however suc－ cosstully he conld play it on those of Chicago． at Mostow was por at rat toput his heal to the trap and falle ho materialze at th ke the tast train Eaot the same day the ascal escaped his just deserts and is still a rge to prey upon others．
Mr．Mott says he has beenamong therough－
est fellows in the West，but this is the firs me he was ever robbed，and somehow h on＇t like it．It he had been a constan costed，and would not have associated with such a fellow．

The salary oz Henry Ward Beecher is steo 000 per anuum．Deduct three months vaea ctual service．For each Sunday his con ensation is 5512 ．He preaches morning and ovening and for each sermon he receive稳这．Supposing his sermons to average one
$\xrightarrow[\text { Mrs. E. F. Jay Bullene at Mart }]{\square}$

The lectures of Mrs. Bullene at Martine's Hall, are well attended and are listened to with profound attention. She is deeply in earnest; her whole soul is in the grimd work rect views of this life, and a clear insight into the possibilities of the human soulin the cyeles of time that awaitit. Her morning invocation, on last Sunday was: "Spirit of Truth
and Immortal Beauty, in gladness we apand Immortal beauty, in gladness we aptay of that divine light by which we may if luminate the earnest seeker atter trath. We asirie after that love and knowledge which lead on to wistom, which alone are able to
guide erring humanity into the course of guad ening humanty into the course of
truth. Blessed mintstering angels, oh, weer-
shadoweach heart with that teuderness which slidow each heart witht that texderness which
you alone can bring, that beneath thy chas. you alone can bring, that beneath thy chas-
tening infuence man maylive for his brother tening induence man may live for his brother
man, and the spivit incased in mortal clay man, and the spinit incased in mortal clay
study and learn the great secrets that pertain to human hapiness, and understand that only as it deals of the fruit of a loving spirit, shall it be uplifted." In answer to the question, "How can we all are sinners?" Mrs. Bullene took an exalted view of human nature, and denied emphatically that all are sinners, "Let us,"
says the speaker in substance, "for a moment says the sneaker in substance, "for a moment
consider whether the proposition offered for our consideration is trae. This question Why is this? It simply assumes this fact, or supposed fact, because an old and effete
theology has so declared. But, my friends, theology has so declared. But, my friends,
let us look at humanity for a moment and consider the great principles involved in the cevelopment of man's spiritual nature and ask ourselves, is it consistent with common
sence or reason, or the high character which sense or reason, or the high character which
we all attribute to the Creator of the human sout, who made man in his own image and good,--to suppose that all are sinners, or
depraved, or heirs of sin, because you believe so. seeing so mneh corruption existing, so much that is averse to the highest possibili-
ties of man's nature, and the tendency even among children to disobey their parents, and manifest without restraint a will of their
"If you fint reason for your belief in the absolute simfuluess of the spirit, you are com-
pelled to go back to the old theolegical idea pelled to go back to the old theological idea
that man inherited sin as his portion because of the disobedience of the first parents. But nature chies out against suot an athominalle
tootrine! I leliege that if you wil earefully are sabject, you will find that much that consider sin is simply undevelopment, a want of proper knowledge in regard to the best methods of uifoldment of human beings. "We are grateful that we are compelled to of modern Spiritualism, has brought the human race in civilized lands face to face with this question of original or aative sinfulness, and has presented the way out of this terrible dilemma, and opened a brighter pathway to
the eternal land of light, where all may rise out of these variable conditions, and enjoy that righteousness which shanl bring true happiness to every individual.
"Modern Spiritualism has exerted a wonderfuly benenicial infuence on the creeds and term God is reaching out among the children of men, earnestly, truthfully and conscientiously to minister unto all. Only as man carefully surveys and studies the peculiar tellectual and spiritual being only so far anhe investigates causes, their effects and relations, only so far as the light of his highest muderstanding extends, can he criticise the methods of man's development, and be aware dren of mend during the last thirty four years "Christiantly has indeed made great progress under the influence which Spiritualism has exerted. Not one in a hundred of the men and women who now compose the differfrom the Roman Catholic faith, believes in total depravity. This rapid progress of Spiritualism among all classes, seems to be tearing in pieces all Christian orders of religion, breaking up the soil, and preparing the way or a higher eivilizatlon, and is proof positiv man is moving tuon the face of the water of life and bringing to the surface beautifu manifestations of the divine will."
Mrs. Bullene pointed to the extreme tenderness, kinduess and benevolence manifestthe unselfighness then manifested as proof positive of their divine nature which under no circumstances could become totally de praved. That which is supposed to be sinftul manifests itself in unjust actions to man. rom the highest to the lowest, should be en couraged. "Do that which encourages goodness and ropresses evil, which produces th greatest possible degree of advancement of he peope in the shortest time, was the ur everal other questions to the satisfaction of those present.
The National Prohibitionist is the name o new paper devoted to Temperance reform, City. Wm. McK. Gatchell is editor. The specimen number sent to us is excellent. It is farnished at $\$ 2.50$ per year.
Psyche, formerly The Spiritualist of Lon
don, Eng, has, we regret to say, suspended.

## 

 Last Sunday, O. P. Kellogg spoke in Maple Grove, Hiram, 0 . 0.1
H. P. Firfield has been greeted with excelThe Solomen Valleg (Kansas) Camp yreet October 1st.
Prof. Buchanan will be at the Broollyn Tratruity Conierene

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& \text { Wurd, am spea } \\
& \text { Nest weelk }
\end{aligned}
$$

Mis. in the interest of Spirtualisg
Hon. W... Coit will ecture for the Broollyn
raternity. Friday en jeet: "Spirit Onases eve"
Mrs. Milton Rathbun will lecture for the 300h. Subject: "The Needs of the Hour." Mrs, Ahby W. Burnhan closes her engageune 25 th, in Brobldyn Tnstitute, 3 and 8 e. . Ance at South, Chicago, on Sundiy Iat, in
place of $G$. H. Brook who is permanentty enplace of $G . H$. Brooks who is nermanently
gaged there.
To those of our readers who still cling t To called orthodox theology we commeng the rell to be foumd in another column, It will also be profitable study for all our reaters.
Jesse Shepard, the musical genius, is now Jesse Shepard, the musical genius, is now ure and rest. He gave a musical stance for which tift of the Firemen's fund, June 13th, which the Denv
The proprietor and two editors of the late Tho Worlds, have a hearing in this issue o find the old order of things wholly reversed, and now instead of looking to the East for light; they
ing West.
Mrs. Sarah F. De Wolf, one of Chicago's oldest and best knowa mediums, has just re
turned from a visit to Wisconsin, where st met many old friends and made numero pleasant aequaintances. Mrs. DeWolf has cated at No. 2eyt Wamut St., near Ashiand yenue.
The officers (Wm. M. Lochwood, President rn Wisconsin Spiritual Conference, having failed in their efforts to secure the desire speakers and test mediums, have concludee
to defer holding the usual June Conference To defer holding the usual June Confference ber, dex noti
usual way.
$\qquad$ Dr. Babbitt writes us from Cincinnati that Dr. Peebles has closed his engagement for the Society there, and that complimentary resomuions were passed with a
their publication in the Jovrval.
Some years since we found it neeessary to
nake a rule not to publish resolutions adoptda by societies complimentary to lecturers While such resolutions are often the hones
xpression of the people and well deserved they have also often been the merest farce dravin sometimes by the lecturer and passed by wirepulling. Indeed we have seen befor now the original draft of resolutions in the handwriting of the lect person possessing the meekness and purity of a Jesus, with the eloquence of a Webster, would be entitled to receive, and which such a person would never seek much less write himself. It is therefore our rule to mention shoply publishing them,
such resolutions without except in rare instances and for exceptional except ins.
Dr. Babbitt adds that Mrs. Morse-Baker is next engaged to address the Society and giv
tests; beginning June 18th. tests; beginning June 18th.
Mr. Bronson Murray, of New York city spent last Sunday in Chicago, while on his
way to his large estate in McLean county, 1 linois. He informed us among other things of the fact that Judge Nelson Cross, after
visiting Mrs. Dunham, at whose house Mrs Hisiting yirs. Dunham, at whose house Mrsed, and hearing from eye wit
Hull nesses an account of the affair, had expressed his conviction that the Hulls were guiltt
Asa judge of evidee Judge Cross conld not have arrived at any other coneln-
sion had he properly weighed the pab sion had he properly weighed the puh
ished testimony, but we are glad to know that he has at last got his eyes opened. In such cases he should always approach the question in a judicial frame of mind, rather han in that of a lawyer retained for the de
tense, as has been the case if one can judge from some of his late publishied statements.

Mr. J. H. Mott, of Memphis, Missouri, wide y known as a medinm for form materiaiization, accompanied by Mrs. Mott spent several ays in the city last week. They are on their everal camp meetings before returning. Mr hott spent some time in the Jodesvat office, and says he begins to see that the Jounnal is pursuing the proper course. He has dis-
covered that some of his would-be friends are overed that some of his would be friends ar To become a regular subscriber to the Jounto beco
NaL.
Mrs. Ira B. Eddy and Mr. Eddy left Chicago or the East on Tuesday morning, the 20th ist,, to be absent about seven weeks, visit
ig friends at the sea shore, to benefit he health and to get rest for fature work.

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extended with marvelous rapidity until now you can go almost anywhere in the North
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 the mind as well as the liods, Euclose One Diollas,
with name and age. Address, E. F. Buttefiela, M. with natione
D, syazuse, N

## Cures frarr Case or plues, <br> The People's Camp Meeting.



Heweit matamax
tuy Dale Camp yeeting.


Cassadaga N. X. May 6,1882 theo. C aldex Lake George Spiritualists Camp Meeting.









Spiritual Meetings in Brooklyn and New

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Brooklyn, N. Y., Spiritual Fraternity.



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toictes from the Zepple, an infanutor or vapous spmies.

| The Deve** Plas. <br>  <br> Weave the whesof the wandering what, <br>  <br> Wherefere and whene wo are se gh not know <br>  <br> what yiterare hat thou of thy changeless bilss Bailite whit int wind way, inthise thing <br> 0 Movas cant heause we ram the earth, Hiona we upon hese stringe, we make no mith <br>  <br> Zot mod we while we wait, ter, could the krou This die the chic to is but empty chow Twerall as swell to bid a cloupt to stand, On mod a ranning tiver with the hand. <br> But thou that art to save thine hour is night The sad world waiteth in fis misery <br>  <br> Wo nre the voices of the waudering wind; <br>  <br> So cight we passing 9 er the silver stringa, TO thioe who know t not yet of earthy things: Eo swy we mocking, as we pass away, Thoce lovely shadow, wherewith thou tos pla |
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## donn mickinson.

The sileged Author of the De
of Independence.
















An Explanation.

## col <br>           <br>       <br> 


Chieago, June 1st, 1882,
Spiritumism at Frovidence, 1R. I.




 mity himes.


 freely cancel the debt to all such for whom som
kind friend will pay for a year, more or less, as the teel able to do in the future.





Notes anil Extracts.
Error is inharmoniouss
Trith is essentinit to harmong.
Love has the instinct of immortality. Sow good dervices; sweet remombrances will
Grow rato them
Hate the reverse action of lope, and cruelty
 Tu human reforms men's mindis are the quarries
whewee materals for new structury ave to bo
drawn


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 Shirituallimm is to day in it outward torn main intact, rotaining ali their wirt tus as when the

















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| C. .3F. Eensen's Celery and Chamenile Pills are valua |  |
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|  | rschool cilldren wio sutter from nerrous heutaclues caused |
| by an overworked train tin thefr studites and tor all clases of |  |
| hard braln-wothers whoss overtakked nervous centres need repait and sedation Netvous tremor, weakness, and paralissle- |  |
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| are being dalty cured by these guls. Thee corrext costlye |  |
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| Depot, Bathimore, Mu. where the Doctor can we adaresLetters of ingury treels ansered. |  |
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## LYDIA E. PINKHAM'S

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It is astonishing how many crities have looked upon him as are represented him as
philosopher. Some have a imaterialist, a Comitist, a diseiple of Hume,
ete. But, in reality, he is is philosopher in ett. But, in reality, he is, a philosopher in
the true sense ot the term, who has taken the
facts furnished by many sciences, and slown the true sense of the term, who has taken the
facts furnisheid by many scienees, and shown
that iney demonstrate the truth of the evoluthat they demonstrate the truth of the evolu-
tion piniosophy. Ie has more specially coltion philosophy. He has more especially col
leeted the factor rinciples of nseholoy,
biology, and sociology, amd shown that they biology, and sociology and shown that they
all lead to the truth of eromtion. More especialy important, in a mractical viev is
the fact he has demonstrated thaterery ini-
vidual is a "unit of force, constituting, with vidual is a "unit of force, constituting, with
other suel umits the general power which
work out great socian ehages, and that it
it the duty of every on to give expression to is the duty of every one to give expression to
his innermost convictions. He has shown Very clearly that it is not right to hide our
individual opinions on the plea hat the masses are not ready for theim. This plea,
so common among inteligent inberas, is
recommended by a sort of "benevolent conwe ane thereby hindering the tarther progress of the intelligent classes. Interchange of that bring aboot social develomenent. An-
ther most important practical fact demontrated is that there is a constant current of
faint and vivid ideas passing through the nimd, and that these ideas are for the most
part as indegendent of the will as the cir hese ideas and sentiments is dependent upon environment, tand ouri inherited constitution;
hat, in shot, "man is a pordet one nd social surroundings." He of his time how
mportant it is that these current how and individual convictions currents of ionch theas lean Dthers so as to get at the truth.
Another very signifieant faet is brough has become establisheet, it produces an organie change in the brain, which quality is
transmitted to posterity. And, if this were transmited to pasterity. and, io no perman-
not a fect, indeed there could be wan-
ent advancement in the race. What advantage might be gained in this generation
would lee lost in the next. Another practical good derived frill feel the neecssity of selfexertion and of ceel the netacessity of helif- helo toward social
levelopment by means of elabs, social met ings, and convertions of elabs, social meat- philosonher,
Spencer has reconcled, or rather explained,
he differences icians; that Berkeley was partly right in asserting that our senses are deeentive; that
Iume was wrong in aseribing all krowleuge intuitions or innate tendencies of thought And feeling which are so econspicuoss; that
Kant Fas right in recegnizing these intirom individiaal experiencee, but hot derived Kant
failed to see they were the product of the expredience of af aneestors. The product of the ex-
inate tenden-
ies or "forms of thought" Spencer shows ery clearly are the resunt of organcer changes
in the brain, eansed by the experiences and long-continued habits of auestors
J. E.
*The term hydra may be used to represent
any manifold evi. If you would battle suclisease you will find it expedient to keep
Mrs. Pnkham segetable Compound always
at hand.-Dr, Benning. If thon workest at that which is before
thee, following right reason seriously, vigor-
ously, calmly without allowing anything onsly, callyly, without allowing anything
else do distrat thee, hut kepening thy divine
part pure, as if thon shoultst be bound to are pure, as if thon shouldst be bound to this, expecting nothing, faringnothing, but
satisfed with thy presese activity aceording
to nature, and with heroic truth in every satisfied with thy present aet trith in every
to nature, and with heroic truth in
word and sound which thou utterest, thou
tho wilt and sound. which thou utterest, tho
able to prevent this. there is no man who

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& \text { (Readng, (Pa, ) TMmes an } \\
& \text { Art and Oil. }
\end{aligned}
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The Norfolk Virginian of January 16, 1881 ,
cefers to the remarkable cure effected by St. Jacobs oil in the cese of Prof. Cromurell.
known the country over for his magnificent art mustrations-who had suffered excruci-
ting torments frooid rheematism, until he
ried the oil whose effects he says were magie-

When the sonl and the body are united na-
 the divin, and the body the mortal But
then, if the sout is realy immortal, what care should be taken of her, not only in res-
ect of the portion of time which is called pect of the portion.
ife, but of eternity.
No lady or gentleman need suffer long with czema, tetter, ring-worm, or any pimply
cough dry sealy skin disease for Dr. C. W. Benson's Skin Cure is a perfect and reliable omedy for all skin diseases. Sold by al druggists at $\% 1$ per package.
The perfectly just man would be he who honor or advantage that attend; who would
be willing to pass for nujust while he practiced the most exact justices who would not
ufffer himself to be moved by disgrace or disress, but would continue ateadfast in the
ove of justice, not because it lis pleasure, but ecause it is right.

Hope for Drunkards. My husband has drunken habits he conid took away his thirst for stimulents, restorei
his old anergy of mind and nerves and gave
inm strengtit to attend to business. Cincin him old enength.
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 JUDGE WAITES HISTORY TIIE CIIRISTLAN RELIGION







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