# RELIGIONLWH JOURNAL.  <br>  

VOL. XXXII.
Readers of the Joonas. are espectall, requested to
sena in tiems of news. Dontt say "c car't mrite for the
 and "cut tit shats", All such communtcattons will
 on of new Societites or the conditton or or olo ones;

Is ot splytit communulon, and well authentctuated acesubisherit as soneonomana as assibale. Frisi Page, Thue
tar Ruckies.

CONTENTS
 Hoashaca. Book Replicts





## 

The Egotisu of Our Age.



#### Abstract

          Miven we ter at man in his reatition to ohi          We have aready learned that in acids, which               Hare they, too, their huried cities? Do they tane they have ol of histry, lif and tuth)    puse on men and women and the hone ot  

\section*{can we find a counterpart of the picture ex cept in the life of that great mact sareri- fices, Jesus Christ, our sarior , This is not  <br> A Tourist Anong the Rockies.}

If one is limited for time and dectres to seo           and ie furnighed with all essentiat conifots. The wearied, hungry nonatain traveler has his heart made abuntanee of whiesome tood. The ice, eggs, poulty goat mill, butter and nutton are The Spirituatist, howeve, has domble cause character. The sick are curum of in lis lis press- cnce without his or ther volition. The Doetor's wife, too, is a plysician, thot neither charge for services rulieren, which so long as they reside in they reside in a material wortd, seems unjust to themsples. The Detor has been a qreat traveler and an omniverous reader. With a remarkahly retentive menory and an actor's rability to tell a story, his guest are daily en tertained and instrueted. One can never for tertatine and insturited. One can never for- get his low melotion vore, his mantie touch, and his ever recuring plea for jutice and truth. Spinge and surpunding has canorattractins are greater than seven Lhess, and especially to Spititalists It the bet route allo to Pike's Peak. The summit of the latter isonly   party encountered in the gulehes mire from thre to tent feet. which the dume sum will soon remove, but never so long as time lasts son remove, will we forget the transcendeutil exaltation produced when after lours of scrambiling. climbingand erawing through huwa andover recks, we were censcins that for ance we rocks, we were comscions that for once we Wers win the lights." Here one could realize that he was faite, as with naked eye 150 miles away he conll see the showy caps of the Sierras and still more felt his inapapity to realize his position, when with a field glass he couli see Kanses, Itah, Wyoming aud the ludian Territory. He was, howerer, tion when mine hosts of the Signal Serviee, W. R. Boyntond L I. Dey, amnouncen that lunch was ready. Was coffee ever more tie- licious? Were corn eakes ever lighter and The glo wing warmth of the pine wood fire was very grateful and the cezy rude cabin seemed a palace to tired travelers. It was not alone that I was the second lay of the season" that these rentlemeniyofielals were so cordial and attentive, for they have large hearts and all visitors are recipients of kindColorado Springs has among her people napy Siritinalists, among them proninent citizens. An attempt is being made to effect an organization and have regular speaking. formerly of of Mr. and Mrs, Jalius Way, tifnt spinit lives that and thene can soadsuchn bead with ifom without feeling new impulses to walk in the way of truth and nifitit. AISE STockusk.

\section*{June 2nth, 1882.}

Garibaldi hai made preparations at Capre- for his own cremation. A correspoudent of the London Thase, writing tronesponere at  overhang with stinted trees, Ears of Trin 














 suburbs to a itity like yours. The oidest trà
ditions of man find hain a
wivilized being witha eountry h h loved, , taws he obeyed and
a nationality in which he induged ill the










 do not forget tod defne that law.
while it is true that same
hyhie it it true that some are born more
highly
aifted than others, and while nate mation









## mentusimp

## hapter of Exporicmees.

## 32 mas. wama n. nime.






 Brain strucieire and every yther part of the system, an




 Iridividanas are differenty made up; and, hene, the


 that wouli hill oriinary persons, mediums, ins: ceitanin
state, ean talke without harne. The bite of the deall scorpion dia not iniure Panl,--not for any reason out
side of natural law, but beeause his system rejected thi poison-repelled it from the vital crreulation, through
its develloped seleetire power, and the assistanue of hi conli have been of little use hau Paul heen gros, or un
 sueh results by the aid of spirits.

 nature yielted to the inesitibie. For jears, it semet
 stond me in hand, not as a giant's streisth, but as
neere-failing fountain of energy, whieh served me in many trying emergencees, when the mother's or wife's
strength neels to be many times maltiplied to answer to bless the power that hat piloted me thus far on thi
 and ina few months began to exercise ny mower uron,
my children to cure thenin of a lereditary disease that
 safed tome such a ehoiee blessing. I healed others; but
soon reiliquuished the praetiee, as I was not qualified physicilly to continue it, save, in my was namanualilitith
oyt detriment to my own reason, that, ther work was laid out for m
The regeneration I had undergone stad aceomplishel all this and more, for me. I was a new creature in respeet
to susceptibility to spirit influence. I coull then eay with one of odid: "Onee I was bind, now $I$ see." Onee
was insensible to the spirt's intuence, now it is my was insensible to the spirit's infuenee, How it is my
seenad nature. I seemed as sensibiel of it as of my phys-
 ance while under the most eomplete control; nerer hav-
ing been for a moment entranced, nor at any time subnider control, which indieate an effort on the part ot the spirit to get control of the forees of the or arainsm.
My forces had been subjeeted by the ordeal $I$ hai under
 ide when it surged through my being, saye its pulsa
tions, which were like heart beats, making themselves tellt to the extremities of the system.
What a birth was this! I rejeiced in had attained to the mountain top of my mediumistic


 and the sombre shades that overhung it at interval,
and
shating out the sunshine, and making it appear as
and though the very "ralley of the shadow of death" were
near. As was representel to me in vision about this
 burden of my development-a work to do represeanted by addanee piltoting me on, steadying ny faltering stens
while the song of triumph, "Glory to Godt the worli is full of trath" was in my heart. I was to tind what
fruth I could by dint of labor, that simulates that of the student who o tuaxififes himeselt by mental disceipline Or finding out the seceres on of ereating that perfect susceptibility to the influence of him who was the eontrolling spiriti in all this werk and who was to be my teacher and prompter in my
future labors, which was indispensable to his futher purposes with me. It was but the preparatory proceiss
that inducted into the more thorough nofoliment of mental pewer by the disciplinary process that was to
continue indefinitely. Mental suseeptibilits, as it then continue indefinitely. Mental susceptibility, as it then
existed, eonsisted in the power to appreciate and $r e$
 my mentalitit was too tar remomed from his to bea, a geoid exponent of his thought, nutii it should bo wrought
over and over, as my bodily forees had been, to eradicate ther to the finer influnces of truth whieh exalted mint imbibe from all Nature in their contact with it, as
naturally as the breath. Development, in its truest
signifcation, means this regeneration of the mentality, which is moset surely wrought by means of the eleatation
of the spirituality, by the preparatory method heretotore deseribed, or similar ones, which work similar results. It corresponds to the educational process where-
by, by the gradual growih and uffoldment of mentality,
one truth after another finds place therein.
 of intellect can be but by this one method. Spirituality
brings the subject en rppert with the saperior means Vature aterds for regenerating
 teriality wintil the birthinto the higher staie shall have
cleared this away sumieiently so that the work of true sets the subject in adrance, whore enlightenment on the spiriturl plane of hrowledge can begin. Severity
of discipline, in this case, pushes the subject along more rapilyy than the common modes therofore, let mone
imagine that this road to the elysin folds is imagin
one.
Iy, on my first starting out; and was continued by this on this frst breathing place witions ny armor on, ready
for renewed conflict with the impediments that beset my path to the desired whith the I could nowsiment that bese whmolested oy the whispers of attending spirits, who
were, without toubt, needfnl of this respite from what
had been for them severe labor long continued. However, the psychologieal intuence was continued, and 1
was strangely swayel by it, from time to time, for various purposes, With my perfect suseeptibility to spirit
ual infuenees, there was not yet that thorough regenera tion of the physical system that could be wrought by
the spiritual forces at work with it, and so the work the spistual forces at work with it, and so the work
went on, by neans as strange and new to ne as all the other processes had been, was treated as a patient
woultwe by a physician, romove from the system foul
matter. Without meiticine other than was administered in doses of magnetic ethers, I was thoroughly sali
vated. I knew ly experience what salivation by calome meant, and, under the treatment in mogress, 1 under
weat the same sereral times, but not every time wit the same severity. I was also bistered; but this was
effected by impelliug me to walk over stone pavements gatil harge bisters were raised on both feet. Thes
grouble, healing in a very brief time. I was so insensibe to pain, that a burn from steam that blis-
tered and leff its sear for a long time, was not in the least painful. Emeties were also administered to me on two oceastons, doses of nagnetic snbstanees, withou
a moment's warniag amd with instantaneous effet
whieh, over, I was as free from any disagreeable sensa ton as before; these were for the purnose of relieving
my stomach of substances that were not wanted in my my stomach of substaices that were not wanted in my
sstem; and, as celieve, to show me the spirits power
over me, mider al circumstaces. "If ye shall eat any
deady thing," was whisperelt to me on one of these of casions, "it shal not hurt you."
I was preparel as a healer at this stage, as soon as I
was strong enough phissically to begin this laborious work. By Nature, I was not calculatel for thas calliug.
Aithough my forces were of the quality to make me an effeetive healer now that this sencitiveness had been
created, I could int make cquips draugits on the foun
tain of healing forces, like the "born liealers," who are
physically sensitive in a peeviiar degree, and adapted ut that exhaustion of their own forees that attendee ay efforts at healing. I gave more than I could spare hatural resources.
ay ssitem, and thus preparing the way for higher spir tnality; and it served me well, as the reader has bee
informed. I was indefatigable in labors imposed upion he, making no reservation, but yielding body and soul to the demauds of ny new calling. I would work with
a patient-a severe case, for weeks or months, perhaps, ntil a cure was effected, when I would find myself mor or less exhausted, and requiring rest. I discontimued
the practice, outside of my own family, after as mueh Tha been effected by it as conld be for my advantage.
The exeresise of training my susceptibility, refered to rigor on the new plane. I was trained in every conceiv-
abie way to catch the exact word or thought sentiment or sensation, sought to be conveyed by the teacher Compromise with inefficiency, any farther than was in
evitabe, was not his method, as was proved during the acher, father, friend, ever lob with me as faithfully as While he tantalized me by causing me to linger over $m y$ seemed heartless, hed numerous ways that would hav as the infiction, I yet trusted and con been as apparen
how could I do otherwise, with the revelations of hi how could I do otherwise, with the revelations of his that he was a superior me the irresistable impression to command me as he did was that of a benefactor, who,
in God's name, by the supreme authority of Wisdom and in God's name, by the supreme authority of Wisdom and me, others, - wer haps.
me, others, -periaps.
It was during these months that I reeeived that re
markable revelation of superior spiritual intuenco markable revelation of superior spinitual infuenae tha tity of my early Chistian with these fater spiritual en periences. It was as though my guide would reveal to
me, humble as I was, the glory of the Divine Presence, before whose majesty I must have been struck dead,- a ence, so that I could catch but a single gleam whie was all I could bear. I saw nothing, heard naught but charge." The overwhelming tite, whieh was the im ed into my being with these, pords, arousing the answh ing impuises of reverence, love, a holy rapture, and hu mility, all utterly inexpressible in words, I could only bow as bofore a Divine Presence, and weep, The prom-
inent feeling responsive to this glimpse of glory was basement, humility. The angels "veil their faces," written, and it was given me then to know why, whem unto yon," is the scripture sentiment that coincides My guide tranmittel with his own pure, exalted inflience, a gleam of that glory beyond and above him, which characters, and to me, in a small degree, becanse within me there was an answerng gpark of Divinity reachin
out after high spiritual inftence. aspiration after ligh spirituality, brings to the earnest,
reverent soul such glimpses of heaven, of glory ineffable reverent soul such glimpses of heaven, of glory ineffabl
by the law of intermediate agencees. (See The Prin "Sles of Nature," Vol. IIL p. 223.) I recognized m
had hai similar experiences, though less ecstatic, as the
Holy Spirtual Influences which had come to me through the efforts of this guide, teacher, who was leading me by degrees to know more and more, experimentally, of
the things of the Spirit. He was a saviour in that sense In a fuller seuse, the Brooding Spiritual Influences, tha are as universal as the Spirit of God, and which wait on
individual souls as the air the diffused moisture of the atmosphere waits on coudi tions that shall nermit all humanity,
cossons they convery details are only of coisequence for the rom this latter one is, that spirituality, cultivated by devotion to a worthy purpose and by the aid of spint
nit heings, brings the subject nearer the sources bivine aid, and creates a hearen within in proportion a tis Godilike-founded in wisdom and by the co-operation can attain this goal of his most ardent hopes. I was approaching the stage on which I was to begin Dimly foreshadowed in my mind, for many months, wa gress, but what, I was not informed, antil the time came vork, such as talking oceasionally to small companies f Spiritualists, and giving a few pubic lectures, beside My huch writing.
act with the influences at wort lad become prepare to sit as my seribe, and to aid in the generation of foree
to impol the writing. Special efiort had been expended on him for this purpose and for the improvement of his health. This susceptibility was equal to everything re-
gired of him, and he has ever been my effieient assist ant. Without the eneouragement and help he has es steded to me in my peceliar work, I eoud not hav
stemmed the tide of dificulties that has beset my way He has been an invaluable critic of my writings, having
with me reviewed and re-reviewed everything that we at with me reviewed and re-reviewed everything that we
first jointly produced, and that I have since writen in with this first great task
It has often ocecrred to me that it may seem strange others that this profounaly for the time when my powers as an inspired writer query with me. fut reflection, with my knowledge o as necessary course parsued win me, dispels the profundity of the werk was whot constituted it the best possible agency to develop my brain powers, and bring my work with a better pro without preliminary severe and thorough mental dis
cipline. There myst, of necessity, be an ordeal to try the there must, ef necessity, be an ordeal to that
econd reason, which was thisers; $I$ was then leads to the and could not be allowed to linger until my plysical orees should begin to wane; and as this time was no
ar off, I was presed into the severe service which chould stan.

## to be contineed. <br> Letter from Gramd Rapids, Mich.

Hearing, Seeing and Believing.
 didfashioned revival. In an opportune moment many
truth seekers have come forward, and every one, includng the skepties. have received, evidenee mone or less
angibe. Beside the two existing societies, Mrs. Maud
ord of your city has been here, and by her seances has Lrd of your itity has been here, and by her seances has
Wakned an interest never before knovn in this place.
Some of the best speakers are being engagel, and crowd-
 belief is plainly discernible. We have it proven to us
that belief is like a plant-grown, not forced, forged,
suddenly shapened. To believe, the most intelligent mind cannot, untin it has been comy prepared for the
transition. I do not write this to complain of those who, ransition. I do not write this to compaain of those who
beholding these things, still deny the truth, but to pint
out the differences in the development of individuals out the diferences in the development or, ndiviuals,
Even when Lazarus arose from the dead, at Christ's
command, many of the Jews believed, but some of them went thiei- way to the Pharisees, etc. Produce a proo
of spirit intelligence, of spirit presence, ever so convincinpirit intelligence, of spirit presence, ever so condinc
ug and with undisturbed contifenec the unbeliever
vilt tell you it is an "optical or mental delusion." Thus
 sem to believe readily; others are perverse. We all re
member the etory ofat, who impresel with the elders
emarks, said: "Ouch, mon, if it's thrue, '1h b'lave, but if it's false, put me down for a skayptic, Pl, Pat, you see,
ignored the erroor, but makking his belief conditional. Enored the error, bat makigh ns bener cond fist ap
There was wistom in that which may not be at
narent. There is another individual who talks his theorparent. There is another individual who taiks his theor-
tes an fast as they onter his mind, until his pronounced
thore by his inteligent listeners. He is full of conseintious scruples, which yary with his stage of develop
ment. He is never emotional, but argely argumenta-
ive, while the fellow scarcely realizes that he is driftng into the faith throught these same bubbing theories
with which he has been runimg over for years That
his way of ofoing, and he has worked out his salvation forthis own pattern. Some awaake suddenly to the truat, and the re lives of
rejoices thereat. But careflly trace back the
these same persons, and you will invariably find that hese same parsons, baya your hor for the elangy. by pecul-

 roubled one seeth not the light that others see, Nor
can you see it until the time comes.
ouren are being prepared for it. Sorrow may have weighed heavias as, or
you, death may have robbed you of your treasures or
siekness bowed your spinit to a state of spirtual refine sickness bowed your spirit to a state of spiritual refine-
mentitht however startling the proof, gou are still un-
ante to believe. We honer yon in this, for theories are
often misieading. They who have helioved theoretically aften misieading. They who have helieved theoretically
have been conpelied to cetract, and the spirit has cried
out in anguish and doubt. This is an earnest worth, out in anguish and dioubt. This is an earnest worlt,
and the earnest seeker has n right to denand every
available prool. A solid foundation for every true faith
 Seems reasonable and uncontradictory,
So far as as the ehurchess are concerned, their work I be Lieve to be good, and provides a line o thought the ehurch-
goer can dot do without. Popple must think and to
me it matters not how that thought is awakened. Every anought, however advanced, produces so mueh growth,
and as the worla can not go buckward, all thonghts have
heir advancing tenitancy. Liberal minds shount give
 other name. Wo ehould not quarrel over terms, for they
are mere shades in the gart of truth In a fow years
sectarian doctrines will be so intermingled with radical



 c. M. Loons.

Vaccination-Medical Praetice.



 tion of ehilidren of unviling parents.
Yet this compolsory vaceination is









 Hed




















 The JovaNat, then, is unjustly characterized by your
correspondent as intolerant or rabion nuti it has been demonstrated that the revolutionary fathers were "in-
tolerant and rabid" in their resistanceto tyranny and un-
tii "the survival of the dittest" ceases to be recoguized as a law of nature in all things. your on the legal profession except by says no man can
ination, etc. It is the foct nation, etc. It is the fact that an attorney must pass
such an examiation before he can pratectice lefore the
courts. That is to save the time of the court e lo soourts. That is to save the time oat the coutres. Before any.
one and
one can and many do without it, give legal adviee, and
 ment and discriminate in all such comparisons as well

## as in matters medicina New York, June, 1882

Bronson yucrax
Tre Jocravic does not object to such a law as shal benefit a class and that class, one of empirics. The
Journal must decline in edvance to open its furthar must decline in advance to open its columns to permitted, there would be no room for other matter and the paper is not an organ for any special class. Person ally the editor does not approve of vaccination, but ho in the minds of a majority and that som an open on advocates and strong arguments. The side has abl never expressed an opinion upon the moot question of
vaccination, but has allowed to a limited extent a dis cassion of the subject in its columns, though not deem while uncompromisingly opposed to quackery and char latinism, has steadily fought the attempts of the "Doct-
ors" to fasten their grip upon the people enactments. And to the efforts of the Jounsug and th data saphied fom its offee aided by the efforts of Spir eating these rapacions doctors in several states.
Selashness mars the loveliest actions; it stains the
fairest beanty, it itims the brightest lustre; it blotehes
the most municicent charity. Do not defer to another time what shonld be done to-
day. Yon will find greater diffeculties in your way to
mon you do nowt It seems as if them as aren't wanted here are the only
folks as aren't wanted in the other worlo. Geopge
Eliot. Nothing overcomes passion more than silence. No
one is fatigued after the exercise of the performance. Ignorance is the curse of Gol. Knowledge the wing
wherewith we fly to lieaven. - Slahkespecre,

Gitoman und the Thuthehtd.



 to care for the veratilie American youth to to
whom knowedge is the ehilef divintity to bo


 dithe the
Eugith


 The Woman's silk Culure Association hav




 valuer yad mope charitahe wouan that novet which han great sale in Englaud.
 to the authoship culuer the inititates.aid





 cal or persional, allusions, beome of grea
alue ill after years. The the Corresponden of Caroine For, pablished a alhort time ango
f full of entertainiug accounts of a host of
 Whien woman has had opportunity or when place amouy leaders of thought.she has had desire no more than this, Neither superiorithe mayb be free to rise to ner own leve whia
 what has been aecomplistad is exa exple, Mins of what shacome. And of the sweetiest arge knows nothing. They are those loved
 taken, and by religious aspirations which
 wabe instruecion migy boot that greateef vill. vent to women as well as meil
 hose eentrally situated is
ander the care of the members of the Soriets oy drie last tall, is now rebuilt, The instrie-
 Seliool for youmg women alowe yount tanitispre-emienientyameng these partiticuast-
































 Boik that preeedese it, because it toucties upon



 it. That book was written by a freethinker,



Repligit

 Parasites; The Treeatment of Diptheria; the
Duties of traetitioners; Abstraets and fliean-



 Jovravor Proans.s. (The Franklin Print-
ing Co, Chicago,


 dify germany.


 Rusell Pabishing Co Rostorns
fal magazine for very ittle people.

| He Compondr Mike the E. Pinkhants Vegtagming trempty Becais me mimmerre yelmometum that it sweers away all whtheteles and is liter hily and is literilly loding the country. <br> The high pizs of ifie, the crowning for tune of a matis is to he horat to some pursuit whith Fheither it be to nimee baskets, per broad- simerd, or eunas, sword, or camals, or statues, or somge: <br> Xarasetr Mui, sumen Times <br> Our city Druggst regot an inmense sale upan the ppularity of its suecess. Whereer it has been used, it has proved its ralle a thousandfolit, and reecivesitslestericemiuns from those who have tried it. <br> The man who snears through life, unwil ing to express hisgenuine seutiments through fear of teeoming vanpopuar with the ruble is beneath the respect of orery inteligent individal amt should be ostracized by all truy intellectual persons. <br> Happy Management. <br> "How do you manage," said a haty to her "Ialways have Parker's Ghager Tonee hame," Fas the reply, "matd thas gregt nysyelf and <br> God in attracting our regard in and through ty, every grain of wheatisa tozen of lis lymeinence, ever. $\qquad$ <br> An Impossibinity. <br> Deserving artieles are alwas apreelated. The exceptionat cleaniness of Parrert Hair imposibibe with its oceasional ust. <br> The man whio taths everlastiagly num promiseuously, who seoms to have ai mesimaswrod int hiv thonghts that he amas mi- seures and frequenty conceals them. seures and frequenty conceals them. |
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VANCEE.
What Shail the Clergy do about Spiritual.
isma - Dectors of Divinity, Phelps and istu8-D.
Buakieg.


 the evaggetical churches think, "to minister "What shall we doabout Spiritualism?" Rev.
Austin Phelps, D. D., ex-Professor at Andover
 pulpit fight it," Rev. Mr. Bifchley, D. D. ed-
itor of The Christian Altrocate, the great Neiv York Methodist organ, says: "Fight it
shy." Not that these grave and reverend gentlemen use such brief and common words;
their language is far more ponderous and
ind circuitous, but that is the meaning of it in
short and plain prasee. Dr. Phelps has writtea articles in The Congregationalist and
elsewhere, and Dr. Buckley replies and criticises in his Chistian davocate. Some ex-
racees from both will show how these em--
inent expounders of orthodox theology look inent expounders of orthodox theology look
at this great matter. Dr. Phelps thinks the pulpit should not
ignore Spiritualism, for "it is an extensive
and still growing delusion"-an admission that should give new strength to every Spiritualist. He calls it a seduetive form of
erro. The seduetive error of to-day is often trath in the clearer ligg
continues as follows:


 Spaking of Salem witcheraft, he says:
We hnve donide tiectien
 He says we shoulh-



He then deplores the loss of the faith of of evil spirits, and of a satanic kingdom. But when he comes to apply these remarks to Spiritualism, he says:


The orthodox idea of Bible supernatural ism," or infallibility, is smitten more sorely
by revised versions of an intallible book in which the revisers find thousands of errors than by all the blows of so-cailet infidels; but a multitude of good people begin to see,
in the light of Spiritualism, the real meanin the light of spiritualism, the real mean trauces and visions in the Testaments, and to know that these may be facts in man's



 tion," that tailiare hias heen, and is. totat and nem
 which his to bing people baek to Men personality of satan" ani ""hat pibic

 If tis see what the Methodise enitur says






 and syys

 niten and



 Joeph Cook pets dust ind kind of pay he



 yidge witueses of "eommon sente, opportun-
 nineel by fefortst to invesifigate it, is is his ver-



 nust reee to dnader
夋, Irr. Wris has the following; "Yhat are



 of the tou to teah sopphy and pure religion


 What of King Solomon, extolete for wisiom,
with lis tirree huntret 1 ives with his three humared wives and seven
hundred concubines, and other old Hebrews needless to name" His mud only hies back
into this Methodist's face. into this Mothodist's face.
The idea of Dr Phelps
The idea of Dr. Phelps that Hebrew necroand Dr. Buckley would remand it to the region of triekery and deceit. Much else, from
both these writers is worthy of note, and we may again refer to them, but space now for-
bids. Dr. Bnekly closes his two long articies










 Thation ive
Rev. Eliakim Phelps, the father of Prot.
Phelps, who passed away at an advanced age hadips, who passed away at an advaneed age,
had the "Strafford noises" at his Conneeticat house some thirty-five years ago, and
really thought them of spiritaal origin. Eeally thought them of spiritual origin. the Professof, weaves into one of her oxperience of her grandfather's stratiford
ofere and is liberal and spiritual minded. Her father seems firm in the faith of a peronial devil and bibical demonology, and
little sore about the matter. Let the D. D: dispute,
and up.
The "Dark or Eril Spirit Intervention" heory
The Pasyohological Reveiew (London, fune (882), in its "Mlonthy Summary of Contempo-
rary Spiritual Opinion," refers to Mr. A. E. Crindle"-Reynolds, published in our Boston contemporary as follows:






 In summarising from the Religo-Phlo
sopmeal Jocralt, The Reviev further says

 The following extract from Mr. Newton's

















The circumstances and conditions of the seance are set forth by Mr. Newton in the
commencement of his account, as follows:







Newton's evidence as to surprise that Mr "dark or evil spirits", has not attraeted more view taken of it by the Journal. To allay
this anziety on the part of our able Figlish conis amsiety on the part of our bble English
contemporary and others who may feel in-
terested, we will give our yiew of the case
otherwise we should pass it by in silence owing to the utter worthlessness of the evi-
dence Mrs. Reynolds who for several years prior to her divorce ama subsegnent marriage had ameo of Crindle, was caught in her tricks at ng of masks, rubber tabe, bue satin wais with cross and necklace of glass diamonds
several yards of white tarleton and two wig aken from her. Later on she was again de tected in . Brooklyn. The castomary defense
in sueh cases has been either that the sitter: rought in the stuff and were in a conspirac exposure was withont foundation. Both the cyde and Brooklyn exposures having been ing as citizens, and coming so near together, ne supplementing and corroborating th apologists of tricky mediums of their usual defense and a new one had to be offered. I
this emergeney mr. Nelson Cross, a lawyer came to the fiont with a theory materialized
from the teachings of Orthodoxy, which most rs, His plea as "Crindle" and her defend hat the paraphernalia might have been brought into the seance room by spirits, and
though he with professional shrewdness was the drawn from his argument if aceepted. of
course, it naturally followed that "crindle" would desire to strengthen Judge Cross's above mentioned.
ense in his printed brief, argued that the is largely governed by the attendants. "The
banquet is spread by the guests and the mediimm," says the lawyer, "and may be such as
o induce the presence of evil-disposel spal its in overpowering numbers," a plausible
tatement unfairty used, and having no a plication whatever in so far as the case in
hand is concerned hand is concerned, escent as to the ""nedll-
anm." And if the character of the attendants is all potent, as asserted by this pleader, then the observers shoulyn have overponeredes the
bad eharacter of the medium and insure bad character of the medium
good and honest manifestations.
unbelievers," ssays Judge Cross, "the mani factory...It is a question of ammity or com-
plete hamony of conditions, heory Judge Cross evilently acted in seleet,
ng his jury, before whom Mrs, "Crinlle" the foreman, 3 Ir. A. E. Mewton, believed to spirits," It is fair to presume that only hose supposed to be largely in sympathy
with "Crinde" and the "mischievows sprit intervention" theory were acceptell as juror Every thing being ready, "Crindle"" demand-
di a committee to examine her Yewton and, we believe, two mother ladies were selected, who reported (as a matter of
course) they had "made most thorongh work ner of doubttigation," and we have no mak But what are the faets? Let us see. Here
is a disreputable, vile, shrewd woman whe for years has been perfecting herself in d
ception, and three honest, amiable ladie sequently wholly incompetent fork it are con forward to cope with her arts; and this, toio, in the face of the facts so well known (1) hat
ladies employed by Custom House authorities do not become experts except after failures; (2) that any ordinary conjurer will person and cabinet before giving to a theatre full of people a better show of what he calls
form-materialization" than Crindle ever form-materialization" than Grindle ever
did with all the conditionsattending her perCormances. As an illnstration of the worthwe condense from the Jocrial of April 27th, 1878, the case of a pseudo-medium calling
himself L. E. Jennings. We are personally aimselif L. E. Jennings. We are personally
aquainted with two of the committee who examined him and know them to be keen the ordinary transactions of life and more
competent for the work they attempted than the ordinary
competent f
most men:






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 Thenivat piniton midied rests tho ver-

 thoroughly incompetent we believe must be apparent to The Reviev. We unhesitatingly mouths of members of the several examining Crindle was never thoroughty examined, and by the committee in one case; taken by truth ful ladies, too, who told their opinions trathfully and whose veracity we disclaim all intention of even throwing a shadow of doubt with any judically min reasonable doubt with the evidence in this methods of tricky mediums, that crinde the with this admitted, the remainder of Mr. Newton's report as to the evidence of the in-
tervention of malicious or min spirits, melts away into the same vapory fense.
set up by Messrs Nowton, Roberts, Cross and by placing the offense the frauds committed oy placing the offense upon "dark or evil,"
or "malicious or mischievous" spirits. What
we do assert is that their claim is tantiated by is that their claim is not subWe warn The Review and all foreign reaiers of American Spiritualist journals that it usually supplied by expparte accounts similar to that turnished by Mr. Newton. In
every instacee where we have had oceasion
to sift the natter to sift the matter, and we have done it in
most of the important eases, however strong most of the important cases, however strong
has been the prima facie evidence it has
broken down. It is unsafe to predicate any
theory advocated by that class of investigators, upon the evilence they proffer, for the simple reason that the data is not all in, and in the nature of things can seldom be had If the advecates of the "malicious and mis-
chievons spirit intervention" theory desire to chievons spirit intervention" theory desire to
liave the matter settled, they can find a better way of doing it than convening a company who already accept it and then publishing as proof of their claim, sueh accounts as that supplied by Mr. Newton. It rests with then
to prove their assertions and not for others to disprove. Wo have beon obliged in order to put the wished to our answer to The Reviev, but a this case is a type of tho whole class of cases
on which the intorvention scapegoat theory is posited, it will answer for them all

## smios T. Hall.

Hon. Anos T. Hall, widely known in Chi cago and the West, passed on to the higher
Iife from his residence in this city last MonHife from his residence in this city last Mon-
day night. Although in delieate health for come years his final departure was unexpect years with asthma, but of late had been feel ing better; about noon on Monday, June 26th, however, his physician discovered he was
Eapidy failing, and in a few hours his spirit capilly failing, and in a few hours his spinit foin the host of relatives and friends await ing his arrival in a world with which he wa already familiar and toward which for many
years he had looked with pleasure. Mr. Hall years he had looked with pleasure. Mr. Hall
was horn at Fairfax, Vermont Oetober 7th Was horn at Fairfax, Vermont, October 7th
1614. When a mere boy of 15 he came west to Detroit, where he rapidy made friends and while very young held positions of trus in that city. He came to Chicago in 18as and at onee hecame interested in railroad
builing and livei to see the city become the greatest railroal center in the world. Ho helped to build the stichigan Central road into Chicago and assisted in making the
 cago, Burtington de Quincy. On the comple
tion of the rad he was made Superintend ent, and soon after was appointed Secretary ent, and soon after was appointed Secretary
and Treasurer. Later on the duties of Treasurer absortbed his whole attention, as some twenty hillions of dollars nassed through his hamb thmually. About a year age his falling
health made his duties too onerons ant he resigned as Treasurer and was appiuted Secretary; thus for twenty-seven years he pc-
eupiel positions of great trust with fidelity and maked ability. At the time of his de parture from earth, in addition to his con-
nection with the C. B. © Q. R. R., he was Company, Treasurer of the Fort Dodge Coal Company, and Treasurer of the Chicago, Wil mingten and Vermillion Coal Compayy. Hils family consists of his wife, three sons six chiltren who having gone before wer waiting him on the other site of the grave.
Mr. Hall was one of the finest specimens of Mr. Hall was one of the fnest specimens of
what true spiritual eutture can effect. Many what true spiritual culture can effect. Many
years ago he beeame familiar with Sweden borg's writings
their better portions. Later he was drawn to the investigation of spirit phenomena and through his attention thereto, he acquired a vast amount of knowledge and happiness.
We have often sat with him during these We have often sat with him during these closely he was in rapport with the Spirit world. He was the friend of the poor and suffering everywhere, but the especial friend of mediums and those interested in the pro-
mulgation of Spiritualism. We never bnew of an applicant to appeal to him in vain, and of an appicant to appeal to him in vain, and imposed upon no doubt, but he took it all philosophically and amid all the trials and cares of life he maintained that calm, swee serenity as beautiful as rare. No man, so
far as we know, ever passed from earth to far as we know, ever passed from earth to
the spirit life, better prepared than was Amos T. Hall. His memory will be cherished by thousands and his good deeds will never be forgotten. Most of the members of his famiIy have the consolation which comes from and loving father has gone before to a world more beautiful than this, there to await a re union with thiem as one by one they shall join him.
The funeral was held on Tharsday the 27th ult, at his late residence. Rev. L. P. Morcer
Swedenborgian, made the opening address Swedenborgian, made the opening address
after which the services were continued according to the Knight Templars ritual, Mr. Hall having been a member of Apollo Commandery. The floral display was magnificent. among the rest were two pieces each repre-
senting "The Gates Ajar," which were most appropriate, as to the noble spirit in whose honor they were given, the gates had long been ajar and through the half open way inndreds of angelic messages had been
wafted to him. The mortal remains were wafted to him. The
taken to Detroit, Mich.
Mrs. Bullene left the city last weel
briet stay in Minnesota. She will return in time to speak for the Society again on next Sunday, morning and evening. Duriug her two weeks stay in chicago she gave two de lightiul pant on Eake Avenue, and another at Mr Free's on Warren Avenue. Those in attendance were greatly pleased and profted. It is
to be hoped that on Mrs. Bullene's return to be hoped that on Mrs. Bullene's return
those interested in the stndy of the spiritual those interested in the stndy of the spiritual philosophy will avail themsistance of this gifted spiritual teacher for week evening parlor lectures. Arrangemens
be madeat the Jocranal office.

Accompanying a communication for publi-
cation, whieh will anpear next week, Hon. cation, when wish Cross, of Now York city, writes ns a
Netter in which oceurs the following paraletter in
graph:
It woon
terializa "I would like to write you at length on manor should you wish to."
Judge Cross's assumption, implied and direct, that we do not beliove in materialization and seet to "put cown the faet," is the assumption of ignorance. His language
plainly shows that instead of seeking the evidenee as to the position of the docracil on this subject-by reading the papar, he prefers
to gain his information through the cireuitto gain his information through the eireuit
ous means of seond hand evidenee, furnished him from Boston and Philadelphia. As a
lawyer he knows better than to do this and
hone his ion hawer he knows bether inanceusable. If he
hence his ignorance if the to the files of Jomaxat he will will turn to the fles of the Jounval he wil
find repeated statements affrming our beliet In and actual personal knowledge of the truth f materialization.
nal misunderstood by ofteres, but we hall right to expect that a trained lawyer, an exjudge, would look for the evidence on which
to base his judgment, to the only souree ob to base his judgment, to the only souree ob-
tainable, rather than to seek it from those who are opposing the Jocresti's demand for seientific methods of investigation and verification, As Mr. Crass accompanies his letter with dollar and a request to place his name on that he will in due time become better infrmet. $\qquad$
Dugene Schuyler, who has been conneeted with the Tnited States diplomatie service in Learope for many years, hasiseturneit to tmer
ineaking of the dewish immigration to America, he says: "The wealtily Jews to not peet to be eared for. If they would only col onize in the west and become farmers, they might be of service to the country, but that all settie in wow york and the other large citios, and they will add a very undesirable elemont to our popilation, Last winter a gertleman came to me whio had a sekeme for
settling the Russian Jews who came here along a western railroad. I tola him the
plan woutil result in an absolute failure fo even if he coull hindue them to go by giving them a free passage andland after they reached their destination, they would only stay to get back to New York. I conider then far more andesirable than the Chiuse,", The
Jewish phithathropists in sew York who have interested themselves to aid their breth-
ren, find themselves beset with diffeultes ren, ind themselves beset with diffentiles
touched upon by Hus. Seluyler. It offer nappens that those most neeling help are tho work of uphifting them loses its sentimental
side, Ieaving only stern duty to impel the side, leaving
philanthropic

## general notes.

WNotecs of Meetings, mprements of L.ecturess and


Wm. Denton drew large andiences at Dundin, New Zealand.
Mr . Charles Brightit gave an address at Parker Memorial Hall, Jume 25th, and at Paine Hall July 2nd.
Mrs. Addie P. M. Davis, inspirational melife in Birmingham, Ala., June 16th
line
Charles Bright lectured in Paine Hall, ton, last Sunday evening, his subject being "What, Civilization has done for Christi"anity".
Dr. Al
Dr. Alex Wilder writes: "I wish to correct the statement in Mrs. Poole's article. Mrs.
Antoinette B. Blackwell Oberlin College, and never attended Antioch."
Or. Anna M. Twiss will lecture at Keene, July 21st ath; at the Niantic camp meeting, meeting, Aug. 11th, 12th, 13th, 15 th and 17th. Mrs. R. W. Stevens will spend the autumn months in Colorado. She is a trance, clair-
voyant and test medium. She will answer calls to lecture. It is her intention to be in Cheyenne the first of August.
The spirit band controlling Mrs. Striker will give the opening address at Fraternity conference meeting, Brooklyn Institute, Friday evening, July 14th. Subject: "Medium-
ship, its Perils, Responsibilities and Bues ship, it
ings.
Dr. Paul Collins, a magnetic healer, of denver, Col, was lately arrested for failure quires each medical practitioner to have a proper medical certificate". The jury failed medical practitioner in the eyes of the aw spi
A Spiritual-Liberal camp meeting to contor announced, but to close on August 6th. 1882, will be held on the Fair Ground at Ion-
ia, under authority of the committee on district work, of the State Associatien of Spiritualists and Liberalists.
G. H. Geer spoke at the June meeting at Sturgis, Mich, 17th and 18th; at Cresco and Lime Springs, Ioa., 24th, 2"th and 26th; at
Lerog. Minn., 28th June. He will spend a Leroy, Minn., 28 th June. He will spend a
few weeks in Minnesota, then return East. July 23rd he will lecture for the Independent
Christian Church Society of Alliance, Ohio. July 25th at Madison, Ohio. He is open for
fall engagements. tall engagements.

Next Sunday, Mrs. Bullene will lecture
again, at Martine's Hall, morning aud evening.
Jesse ances at Leatille, col, and met with excel-
lent sucesss. lent suceess.
John H. Merarran, a devoted spiritualist, John H. Mefarran, a devoted Spiritualist,
passed to spirit life, June oth. He lived at
is ocden Avenue. Memorial servies will is ogeden Avenue. Mammial services will Mrse J.S. Kelly, of leadville, Col., a test
and business medium, is stopung in the city
for a few days and may ho foum to for a few days and may bo fowid at the West
Lake Street. She is well tphen of ly those
acquainted with her, loth as a lady and medium.
Mrs.
Mrs, Shepard-Lime, arcompanied by her ist, and would like to mate engagentents with the frends for lectures. They may be
addressed at No. 3,222 Haverfori St, Phin-
Mrs. Maul E. Loter requests us to state that tions for the Jocrexs during he sumper travels, and hopes that her frimg her will shaw their appeecation of a paper which is dowigg
so maci to elevate and ennoble the profests-
 Fequest with pleasure, and trutst she nay he
able to send us long list before the summer

Geo. A. Fuller of Dover, Mass,haviug just anished a very sucessful month's eugage-
ment for the society at Morrisille, yt, will attend the maseyeonention at the thericail
Hous. House, Hyle Park, Yt., June 30th, July 1st
and zud. Mr. Fuller will lecture at huxbury Mass, July pth; at Prineeton, Mass, July
1oth; at Leominster, Mass, July Erd, and at Bind at Leominster, Mass, July 2rid, and at
Onset Bay camp ueeting, July 2ith, He
woull like to make eagagements in the West would me to make eagagements in the west
for the coming fall and winter For engage-
ment he may be atdresseit at his home, lovments he may be aldressed at his home, Dov-
ver, Mass.
lecoring to previous amomeement, Mrs tecorting to previous amomarement, Mrs.
Ophelit T. Sherard abdrespd the sevint
society of the city last sumtay evening. Though wron dowat with the long continued care of an invaid hadhand, she was ahe to
place herself fa a reeptive coplition for inspiration from her spirit frientl and gave a
goon lecture. While crablicalty
 amoug which were placed frautulent ma-
terialzations, she showet that the lights were in the ascendant and werld eveitually
dissipate every fladow.



A. J. duly sth and tht, He will he at the
Nefhamiyy campas ehirman of allits meet
ings, from July
ings, from Juy bith to August eith inclu-
sive. He requests he
sive. He requests hiv correspondents to ad-
Aress him after July 1 th at spiritualist
11 hi, at 206 Lifth Aveme, Brooklyn
Ir. Henry Slate has an engagement to
 happy to see men are begiming to realize that there may be oracles more divine and
truthful than the reeords of the past agess that there is a higher philosophy to be revealed than that which the old schools have
tanght: that there is a broader and more subtaught; that there is a broader and more sub-
stantial system of truth to be established, stantial system of truth to be established, quated anthority. A gross materiality has
been allowed to stife the whisperings of Reason and Intuition; and a dark and fearful skepticism has existed on this subject of Spiritualism.
On Wednesday evening of last week Mr. and Mrs. A. H. Williams of 594 West Lake
Street, the foster-parents of Mrs, Maud E. Lord, gave a farewell recention to the gifted medium on the eve of her departure for Colomedum on the eve of her departure for colo-
rado. The aftair was one of quiet enjoyment, a real spiritual feast. "Father Williams,"
as Mrs. Lord delights to call him, spoke feelas Mrs. Lord delights to call him, spoke feel-
ingly of his long acquaintance and deep iningly of his long acquaintance and deep in
terest in his protege. The editor of the Jocrn4t. commended her for the readiness she had always exhibited to accede to every condition suggested by him for the accurateobservation of the phenomena occurring in her preseince
and also for her benevolence and earnestness. Mrs. Jaekson of Hyde Park with her son Ernest onlivened the evening with beautiful music. Among the mediums present were Porter, and Mrs. D. A. Davis, all of whom and united in kindly expressions of regard for Mrs. Lord.
"Psychography," by M. A. (Oxon) is to be
issued in cheap form. It has been roved issued in cheap form. It has been revised
and corrected to date by the author, who lis also included the recent experiments of
and zölner and Sargent, besides a valuable introductory chapter for those to whom the
subject will be introduced for the first time subject will be introduced for the first time
by this book. This will make it specially valuable for broateast distribution. This cheap edition is to be published by Join S .
Farmer, editor of The Psycholod Farmer, editor of The Psychological Revien.,
4 New Bridge Street, Ludgate Cirens, E. C, 4 New Bridge St



 Doat from Traverse City, Mddr
Tomphins, fraul hapids, Mich. Batcheller \& Doris' Museum, Menagerie

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The Great LIGHT


DR.TGUK稘篮RD,
antructions in psycholugy.
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 HAHNEMANM Medical College amd Hexpital.

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DR. S. J. DICESON,
MAGNETC HEALER.


The "Magnetic Shield"
 speedy cure ever procured

chicaco magextic shiens co.,


LONDON AGENCY Religio-Plilesophiceal Journal,


## Tirisuligivisiong


Spiritual Meetings in Brooklyn and New

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Brooklyn, N. Y., Spiritual Fraternity.



This excellent exhitition win the at the
Lake Frent for one weetk commencigg Juy
Brd. The mere amouncement that the man3rd. The mere amouncement that the man-
agers have engaget the serves of the most
marvelons mman being that ever existell,

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namerous and varief. Among them we
notice the are
notice the Collowing: Wribim showes, the
Stokes, the most during, diahige, thantiful



Rats in the filying ringe stamp her as an
artiste of rare merit; J. Showles, the math-
less equestrian juggler; Prof. Ih. . Wiag
feld' sehoul of edueated dogs; 5 great clowns,
led by Mr, John Patterson, the famous trieh
humorist and ranber from Clave; aml a





Latie br ughy Geman Com Hentere war war gnvinest dutitrs.










Spiritualist Camp Meeting at Lake George,

Spinitual Meetings in Chicago



\%MW:
Evavaz
ELEGTRIC ANTI-BILIOUS PILLS.




Thices from the trople, an monamine on vanos aniecis.

##            

## Hetier momana arear yeteran.

















## The Muportace of oranizatio





Mrs. Dr. Somerby's Views of Dr, Spin-








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## Naxaros sule Texas.



RELIGIO-PHILOSOPHICAL JOURNAL


## 

Apprechation of the Journal-Jesas.


#### Abstract

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## SURPRISING EFFECTS

OF EXTRACT OF CELPEY AND
CHAMOMILI UPON THE
vertocs systev and diaestive orcans.

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& \text { ECZEMA, TETTERE, HUMOR } \\
& \text { GFEAMMAATON, MLK CRUST, } \\
& \text { AL ROUCH SCALY ERUPTIONS, }
\end{aligned}
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& \text { DIEAGES OF HAR AND SCALP, } \\
& \text { SCREAUL ULCEK, FIMPLES ar }
\end{aligned}
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## Heneforith the telegraph onfies of Franee


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Then Ladies are ttiactive Al ladies Lnow their faces are more attrae－ banishes impurities from the blood and stin bani hes mpurities from the blood and skin
aithates the face glow and the eye sparkle
with health The Germans have largely outgrown their sense as Kari Hillebrand phrases it，is
atrophied．This writer says that the midule
and lower classes of Germany，followiag the line of the intellectual classes，have beeome neither accept nor rejeet theologieal ereeds．
They have no unkind ness for the old religions，
The nize them as a part of the machinery of their government．cologne catuedrat has been fin－
ished，not because it is a church，but because it is，hallowed，many－centurited reliciof of the
Teutonic past and a speeimen of archite－
tural skill and srander of conception

| We perceive by one of our Massachusetts exchanges that Dr．Lorenzo Waite，of West field，an eminent physician of Berkshire co．，strongly indorses st．Jacobs Oil．With it he |
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The Prestyterian says：＂We conclude that
there are no duties owed by God to man，no there are no duties owed by God to man，no
responsibility on the part of God to man，＂
That is to say，sentient ereatures capable of enjoyment and suffering，having been brought
into existence withont their knowledge or into existence withont their knowledge or
consent by a being of innite power and
knowledge，have no right which such a be－ ing is morally bound to respyect．The Creator ibility；the creature is isnorant and weak， Iy to him．This may he sound theologv，but
it is not justice．－Index

## Horsfory＇s Acid Phosyhate

 For Aicohonsm． De．P．P．GLLMARTIN，Detroit，Michigan，says：
i have fomid it very satisfactory in its effeets，notably in the prostration attendant
apon alcoholism．＂ ＂Now＂said the teacher in a primary class
to noweof sis pupils to whom he was trying to mpart a knowledge of division，but with lit－
le suceess，＂if you had a pie，and I should ask you for a quarter of it，and you shonld
Eive me what it wanted，how mel would you
 quirkly responded the little girl，who seemed
to think that the feacher＇s wants were by no
means small．

The countenance of mortal man or woman with Dr．Benson＇s Skin Cure，it can be mande mooth and free from tetfer，sealy eruptions， toilet dressing．

The less government we have we better－ The antidote to this abnse of formal govern－ ment is the inflnence of private character，
the growth of the individual．

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Ezai Wuwawquidizu


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our Spiritual Exelanges.
Speaking of Darwin, the Mediunu and Day Sniritanaist, his thinkings helonged to the
realu of matter. He is a thoroughty ob-







 Light for all eontains the following touchng message of a spirit, Tsabella Lewis 0 wen
to her tanther: We wee the many trials that surround yon, and we hasten to yon from our
home in the spirit-world to give you strength



 or you will well repay you for all thes
tials, and the rewarn yout will receive foun




 The Heralid of Progress speaks a sollow of practical action in the conting-honse,
the workshop, the study, and in the home, to oring all in to the true harmonies of the di-
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from Iennyson:




















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was pastor of antitlie ellurech in Indianap.
















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