# RELGIO ETZ JOURNAL P 1 PHILOSOPHICAL  


VOL. XXXIV.

 4 and the Apostles much that is erropeons sin-
heres. There is mueh truth and beaty in me of the teaching of Budtha and in moddha call ourselves Buddhists or revere hut-
Much of deat or perfect religiousteacher? Buachar's, was of loeal vallee as wain mueh interest it
pertained to his people, the Jews, exelusively as Buduha's wa pecuiarly lindudu. The very
central prineiple of Christianity is based up-
on an exclus vely Jewish concention-the adVent of the Messiah-Jesus claimed to bo this
Mlessiah, and for as
the or his authentie words in the first frimee the or his authentic words in the first thrse
yosiens, he never extended his kingdom so
as to embrace all humanity. it was to be


 festivat, instead of cominig through Samaria
which lay between Gailee and Jutea, hi
crossed over the Jovail and came througl
 that he shared the prejudices of his country
mel, who regarted the Samaritans as bin
clean aud to be avoded, simply beause they
 $=5=4=$


 Jewish proselytes, mustcouform to the Moni
ritual, the ceremoniat law, etc, The fac
that Jesurs immedate ilsciples remainet




 to the mind of Jesus, that Jesus never dream
edor the liberal gonpel se eloyuently and
earnestly advoeated hy paul. Srahmaning of charitable souls among the ihe Jowavit, Mareh 3rd, 188s, calls them name of truth, to enter my protest agnius
the imphication contained in this assertion tis implied that elharity, sympathy, benevo lence, specially pertain to the main Jesus aus
his teachings, and that these vitues are dis
tinetively Christian in eharacter. Wras desus the first and only man who ever inculeated
kindness and benevolence: Had not those virtues been in the world thousands of yoar
 ethicical system, inclusive of the broadestechar ity and most far reaching benevolence
much more comprehensive sytemt than that
of Jesus)? Were not hospitals not only for of Jesus)? Were not hospitals niot only fo
suffrig humanity but or dumb animals
estabished by the Buddists in midia severa lumdred years before Christ? What Christian
 multiform and vast a series of institutions
mad regulations or the benefitof mantind
as did Ashoka, the first Ruddhish emperor and reguations for the benefit or mankind
as lid Ashoka, the frest Buddhish empero
of ridiat Was Budha a follower of Corist Was Ashoka, who lived 250 years before
Ccrista a flower of Jesund and Christian
Rather, as Budadha and Ashoka lived before Rather, as Buddha and Ashoka lived befor
Christ, Jesus muts acorring to the logit o
the correspondent referred to have been follower of Buddha and a Buldhist, though
him may never lave heard of Buduha. Indee
varions writers clain that Jesus's teaching he may never have heard of Buddha. Indee
varions vyiters elaim that Jesust tiaching
and Christianity were primarily derived from and Christianity were primarily derived trom
Baddlism. Thoughthere in trith in this
theory, yet elhoonologically considered, no olijection cau be urged against it. Budduist
and Brahmans when they prectice morav ir and Brahmans when they practice morai vir
tues rat obeying the teaching of heir own
teligious books, thit own religious instruc religious book, their own reigions instruc
tors and gidies, given theni lous befor
Christ was born. To call them followers ot Christ is absurd, As their teachings antedat
ed those of Jessis, meh nearer eorrect wount
it be to call Chritiant followers of Budaha
 bok of Loviticus, written probably nearl
500 years hefore Cririst tel us, "hiou shel
love thy neiglo love thy neighbor as thy selfy Jesus rarrow-
eid his eimir injugction from Leviticus.
Would it not be more just to elaraeterize philauthropists as morlo jests of the ruatrateriz author of Leviticnes (Ezara?) rather than as
followero Jesus whomerey repeated what
he had obtainell from the look of Leviticus? Ag gin, Jeasus derived the Goorden Rule fom
Hillel, the eminent Jowigh rabbi, who died

CHICAGO, APRIL 28, 1883.

 hose who call themsefres Christians becaus
 rid of for sensible, rational persons to geatrous Jesus workhip, and
and upon their feet like men and women ot as christians or Butdhists, or hiohamaue
dana, but Inumanitarias, rending due
thanks and giving due eredit to fesus and all ther noble souls of the past for these efforts
o upilit hmanity, but the distinetive fol










 the heart and mind of humanity." (thute
in late number of The Indexi)
I Duserve that correspoulents of the Juse


 Lok, in order to express his own ideas, 10
thes of thin listorical Jesus. The fasiso
the frot three gospels is a historital charac ter, and no doubt much that is attributud to
Josus in chose gospels was reall saita and
done hy him; bot the Jesus of the forth gospel never had objective existence, is an ideal
creation of the author. $t$ if folly, then, to quate from Joun's gospe, When speaking of late, done this very thing, Truth and
jutitee enter their protest agant this vioA correspondent in the Jocrent of havei above the flesh, and in aseaddency over th,
that in trith he culd ay, Tam not of this
worid." The fact is, Jesus, so far as we can etermine, nevar made such an assertion. It
is not found in the first three posple int
 peare (Johnuwse in which this pasay ath fabrication of the
writer; the ideas and the style of are opposite in character to those of the real
Jessus in Mathew. Such bombast and bal derdash as doin makes, esus utter, were or
eign to the mind of Jesus, they emanted
from the Greek Christian metaphysician who from the Greek Christian metaphysician who
composed that gospel probably nene hrudred
and twenty years after Jesus was crucifed John's gospel being probably was written abound
A. D. Eo A. D., 150 It was scareely possible for the
genuine Jesus to thave sidid such a thing
of himself it wold have been nonsense
for him to have said this be the paralle for him to have said this been nonseuse
saying, biso in John, My kingtom paralle
this world. Jesus was deeidedy human tor this world," Jesus was decidedy human.
and never claimed to be aught else than a
man like other men. The Messiah was to be a man, not a Goi, a man seleeted by God to
redem the , Jws. Jesus calls himself the
"Son of Man" in the earlier gospels. It is in John that he is made to spaakiof himself as
the Son of God. Jesus clamed to be the
Messiah and that the king iom of heaventhat is, the Messianic kingdom - would soon
be establis he estabished. What was thie Messianit
kinglom Purely an earthy kinglom to
be established at Jorusalem, the reign of God on earth over the Jewy, umder the leadershin
of the Messia, the viceggrent of God. When
Jesus went abont precaiming sthe of heaven isat hand," no reffrence was nade
to any Hingdom beyond the elonds, but to
the estabislument of the reisn ot the establisllment of the reign of the Mes
siah on earth. Jesus life work, his mission
and his supposed glorious destiny, were all
 such thoughtis attributed to himin in the syn
optie gospols. The enthor of John, who
sired
sio free Jesus of everything of an ex his goppel all saying, of Jesury omits in conning
the Messianic kingdom on earth, the speedy
 Random Thoughts.

Grathin the following infereting ara-








 the towitror can oriy nsent to a marriges
 lewe the colony. The naritake neyper to
mats and free grants of lamd and an they get diaw from it by their own labor becomes
theirs. Muring five ears, they are subjected to tho ohligation of reporting themselve
waekhy at the disticiet police-olice; and they
 sed, they get their full froedim, but subjee
always to the comilition of remainiur in the colony. To this rute, the law has for-
bidden that any exeption slall be nate. On no acconnt thatever must convicts who
Iave aceepted grants of hand am contracted
'adminstrative 'administrative uarriages,' as they are call
ed ever return to France. periment in in social teiten a most inporiant ex it will be of greatest interest to determine what characifest. By the laws of heredity they ought to
be of no bigh norat type, as both father and mother are of the eriminal elass, yet when
wo take into consideration that the great
majority of the so-called eriminals, are such by force of circumstances rather than innate
disposition or tendency and that many so dallend crimes ane sunchby by force of maw, and
not from natural right or justice, we may not from natural right or justice, we may
saffly hazzard the prophey that the offspring will be equal to the average of the class
from whicht their narents came, and not less
moral than the children of non-criwiuals. - the onada comwinty.

This famous community has disorganized,
Tivided property, valued at osco,000, has been the members upon a basis partly of the
amount brought in by each and partly by the number of year's residence. The stok is
charyedl with the maintainance of the aged and the childten horn under complex mar-
niaze util otd enough to earn their living.
They lave riage uuti od enough to earn their living.
They have given puther evning meting:
their musie, their theatre and dances, their
 past theres, especially among the older mem-bers-a hope that they can re-unite and make
a new start tat some future day unom the
odd order of things. The financial affairs of the new organization are successful. The seceding Gembers camuotso yours, and the
to outaiders for a number of year in as fast as
remang ones are brying it in

 eil by Noyes on the basis of the vague Bayings
of the New Testament, in imitation of the
Essenes. It was an amaly in the presat
age, but was held together by strong relig-

 velat staidi
























 II M. Weser has male eorriet oiservations,






 Che Unitad States stamere Enterprisist
 the otfit teceesary tor a seientifie ernises,
nid




 Ira that sootherin portion of tho country


 greas w. Hempen a German chemist, has





Spiritualisn, Its Past, Present and
Future, with its lioroscope.
 Spiritualist Societios of Son Franciseo,
Cal., on the Oceasion of their Union An
wirersary of the 3uil Year of Modtrn mitersary of
Spiviturlizin.

Modern Spiritualism is but a phase in the
transition between the inspiration of the


 ded by suparsitions, and eiten burieng in religious systems; the
dhill
there have been garnered those truth which are ternal, gems which time cannot dim,
There are standing out against the backquend of the dim past against the back-
who hare projected their lightioniant stars that dis

 sourls as could give those trutho, and they
are indiviulized; we naturaly associate
finem them



































 horoscope, ospirt





to cast mom's horoscope. Tho hadst a vig-
orous growth ere man had thoughit to make
the luminous zodiac a symbol of that intin-









 Which, when the winds of winter sweep
throght its slender branehes and the pitiess
frost saps its weakened life forces, lies prone
 thy roots running down into the eternity of
the past gatherest thy sustenance from the
Infinite. Thy past has been that inspiration which has streesu along thy pathway eterual
trath, and thonh the ons of ages has con-
ealed their light, stil their fustre remains Thy pesent is to toring to the light of day
those nurifd gems of truth, burinig from
 This coneealed them from mans vision
This thy presen work Thy futare, how
glorious for thy mission is to reset those sems of truth in a triumphat arch of humain
porress which tutue ages shall complete
nto acrele which shal encompass humany, developing souls, making an individaal
zed inmortaitity tor eech.
The key stane of that areh of burnishe

 souree, endess. Oh! Spiritualism, each re
turning year, we sped thee on thy shining
way toward the Incinite.

Conservative Spiritualism.



 terrestrial source, and, to hits personal in
jury, higave mheievtatingy of his time and
moans to further the objeets of the supposed

 with them in opinion. of ignorance to bein
This il alt the evollt
with. shows conclusively that mankin have not attained to a very high standard of
moral and intellectual growth, amd it is
moreover, pretiy struag evidenee of a want
 he truth in an, we continue to foat apon
sea of uncertainty, like a ship without
nader raider, cathing upon every thing, until
sink beneath the waves of personal stapidi
What in the use of believing in any for
 Teasson and supportinsume the ehaff with the
Why should we const
Wheat? between truth and error, right and wrong,
without having to pass strough a most try-

 no more pe
of religion.
feature not of religion. It has only one distinguishing
feature not anifest in the common sent-
ment of the church, and that is its asserted recegnition of the presence of the so-chiled
dead, and their near relation to and possil) It cannot bo said that Spiritalism is a
doctrine of recent origin. It is tis old as hu-
manity itself. It has ever been recognizo as an integrai part of the religion of anl na
tions. The Bible contains a sufficiency
this vital element but this vital element, but the Christian wor
has neglectet of respect it. The sirit
mains in the hane faith. A popular conservatism of ide Are we not likely as Spiritualibts, ailly fall into the same morbid state of it
difference to the question of facts and ev
dence, through the force of transeende habit. Is not our simple faith or knowled
of the nearress and conscious inflienece o
the departed, likely to be supplanted by
 are not at variance on the sobject of spir
nal intercourse, but on collateral
ssbues. that men differes. Where questions are to 1
neessel yy ourselves with some superficial notion o
our own This is all wrong in the light of tra
principles of logie. Why should we beliees
beforo we know it it a matter of doub
whether Spiritualism is a form of religion
 faet, it is a matter of uncertainty as to
Whether alson-cule religion in ot an no
qualiged humbug. We certainly know that
the 3,000 forms of religion known to man,
are $i$ nany repects doctrinally false and
ansive of Compon sise Ausive of common sense.
Ah Spinitualigts, what know aton
hiture or the departen, that we shonlt ogin to salt down our opinions ami reedoiz
of mind in some orthotox society or orgaui-
tion? If, as a melitum, any person is at tended by a gardian, sirit, with whon
communion is certain and frequent, what
there about it uhat demands special ventera ion or worship? Can we not respect a dead
friend in the same manner as living one, or one yet remaining in the flesh? ${ }^{\text {the }}$ The
ronble is we worship too much and reflect A fiem of mine lived on the other side of
high stone wall. I coull no see him
thoogh I knew he was there, beeanse might have conceived of the presence
 have a right to judge of his eharacter by hi
converanions and counsel, withont falling
nto the tupid habit of workhping him o
the thjects of that ilife which he chaims ar nore exalted than our own.
II not this the situation of the Spiritual
ot? Should we believe in the utterances of the "invisibles" when we know hat the
are either false or fotish? Supose ha
he atmosphere, which surrounds us, en atmosphere, which surroumds an,
yise phepled by spirits, and it undoubtednotions in regatd to it? Are peoplle an
beter or more in meed of our patticular re
speet and admiration in conseguence of be ar dead and ungen?
A tome the Ithought that if I could get
teasant worl from a spirit friend, hat
vas more than blessed. After thirty-fiv
 thirteen years of silent auditive communion
with spiritg I have no surfteling. Ithink
that all orthodoxy in Spritualism is un


Conservatism in any case or cause is at
cibutable to restrictive nethods of thought if not to nncertainty in understanding. Th
montrighteous as well as ennobing statu
of mini, is that which belongs to a self mpaled by fostering sentimever bo heole
To be naturallif freand just in though,
hot ony nole, hut th lighest nid mo commanding mental position which we ca
ittain. In thin light hintintect
bound to any form fathot betief. It re

 4. Band of Fanatics in a Mexican Villa

 rom the communion. Great care is take
to prevent the discevery of their indentity, al
being makked while ondicting thir pen-
ance. The devotees often travel hundreds o nee. The devotees often travel hundreds o
niles to undergo the preseribed tortures.
os Griegos, a salal vexiean vill XIbuquergue, contains the great hoity of the
Penifuntes Yesterday norning their cere mones were inaugurated by an introductory
preassion containing abounthirty men and
women. The process of purification by torturen. began at poocelock, Five men, nate
oo the waist, harefooted and wearing blac obes and hoods that completely conce th
their ilentity, were seen to issue above th
lodge house of the seet, led by the master ine tails. Two huge woden erosseg, weigh
ing 250 pomds each, wero placed on th
shoulders of two of the self-torturers. The shara edges cut into the naked flesth, cause
the blood to spurt out and drop to the ground One penitente produced a sharp goad, which
he thrust into the flesh of his tellow-ufure
ers from time to time, while the procession moved op the street, singing a wild chant i
Spanimh. Hattig once the crosse wer
transfrred to the shoulders of others, the a
tendañts ment phips mercilessly, each blow taking of ski and bits of flesh. The proeession hagain
started and tookits way to the goal, hall
mile away. During the march not a groan Was heari nor was a word spoken, but ju
before reaching the goal, a small adobe hut
an ordeal was encountered which tried th erves one boics. or some aistance
fore the door cactus plants had ben thickl
the and as the bar footed cross bearers approached them on
hesititate. Instantly hiIf a ozen whips
scanded scended upon his bare shoulders, and with
bound hesprang into the thorny plant, hi
overy step and the footstens of his follower being marked with blooi. As the tortur
grew more terribite, the chant grew loude
and the thong foll with more vigor. Reach
ing the door of the hinse the procession wa ng the doorgs the house the procession wa
logst sight of. A sentinel guarding the en
rance the blood bore witness of what transpire
fitinhin. ITsuning from the honse the proces
sion reformend tunnet their house of
worship, and so the horrifying exercises con worship, and so the horrifying exercises con
tinued, one band of penitentes succeedin sion and chant wound np the exercises fo
the day. Dring these marchesto and rom
the house of refuge the scene at times wa
 bare ma
hatew.
attempt
the the la
these wi
 river near San Juan and drownes
lyneheil by the infariated witnesses
Men will wrangle for religion, writ
die for it, any thing but live for it.
Horsford's Aeli Phosphate.
BEwAEE o mivations.
Imitations and comiterfeits have again ap
earel. Be sare that the word "Horsporn" pared. Be sure that the word "Horsforn's
on the wrapper, None are genuinewith
nt it.
The Contug Charch-No Chur she

 ing liberalizeh, and when we cossider the
temeney of the thes toward the lifting
of the entire human ree, the humaitaria

 ont of existence. "worlt without end
Amen,
churese who aceept the general creed of there is in the future life a hel Thush who aceept the genera e reed of the
chure, that ther is in the future lifo a hell
torevoin anda heaven togain, buand thememeves other to overceme the evil tendencies of their
depraved" natures, and rely upo somer-
som tor thing to save them from an mpenimg
 itan people.
The past to keep a barbarous been useffil in the A Voice From the People. GReatest curative suggess of The age
 ander the the waid
samumy meilctie.









 Honest Old Tim


Anna Maria Krider, wife of


##    

THE HOLLOW GLOBE;

## the werlo's actitator and reconclier

## 

HOW TO MAGNETIVKE,
MAGNETISM AND CLAIRYOXANCE. Altracteal trazson the choke manugement and can





 bricked her up alive in one of cole vaial The
the castle of Eeutians, in Bonemia. The
ghost- who acquiret the titie o cthe White






 Presently the music was repeated, however
a white puri isgne from the neighborhood
of the stove and advanced into the room. The gong lady of course, serreamed and fointein casions the White LLady has beon heard to
speak, ind in the Latintonge, bot whether
she then playedupon har harp by way or ac isclosed. It may be added that concerning
the identity of this musical apparition much
ispote lias arisen. While some hold the
 perished
Graphie.
Dr. Lepsius, of Darmstait, is to bo sent by
the Berlin Academy of Sciences to Athens, with an assigtant, to make a geological sim
wey of the district, ant to deide, if posible
the age and origin of the Athenian marbles. Six years ago, on Feb 12, 1877, the firdt
publiceshinition of the telephone was made
in Kyceum Hall, Salen, Mass,


Homan and the domseltah

the world is erowing better.





Titatyer human feedus
















 tion:






 ishes amusement and instruction to forver








ture
 The writer gives thissummar



 diopantaratts thie appiriants seeking admis ciasses the number of those wio were turried ${ }^{\text {axay }}$ was reater thanin thing oumber prosent year
 intaracter, a auitabie age. and an expressed
 usaual eharges of educatitanal instititutopst for with poor pureents, or who are den andenden girls


 pay ifiberally mary parantst whic ean and will
rean repived.


 paper's account of
uTo provide honorrabs schoors






 wal papers, tiles etce int fre tepartuenta













 "There are sme forty ladies in the enwatk and arp employed on the Century mag-
azine and other publieations. studyere are ixty or moreyoung latides who













 counts its yeariy beneficiaries by tha thons-
ands

charity his institution not only bestops its | charity in the best form-that of promoting |
| :--- |
| self-depenidenee and intelleetual training for |



 $\stackrel{\text { power of worris to toexperss. }}{ }$

Book netieivs.











 for the illuminating genins of the dramatist
and
and








The Frophet Honored in His Owm
Cometry, even in His Ova House.



Aeta Mile a Chaven



 hawwers.
 LONDON AGENCY Religio-Philosophical Jonrinal,



 THE MELODIES OF LIFE.


 BOOK ON MEDIUMS;

## GUIDE FOR MEDIUMS AND INvocators.

## 

ayamatione



HOW TO NESMELIM.
IS SPTRIIUALISM TRUE?

## 



THE SEIENTIFIC BASIS

## SPIRITUALISM.




 By Join C. Bundy.

## Terms of Subseription in Advanee. <br> 


 Enterea at ine rostofice in Chicaech Mr, was
Boooud elase mater. SPECIAL NOTICLS







vonich to subscribers Setbseriptions not priad nu adtrazee

 Gut eontïnted, but it must be atistinct-
ly anederstood thet it is wholyy as a
 TANCER $\qquad$
The onomal does not itite to exetto an impulbive, irraselibe, superstitious man, for it
Ieade to erhitions of profanit and wain
threats of violence which, it they to not

 anplien to the aged single gentlemen who This reluetance is intemgided when it is re
called that this veteran is mavil to have
vanguished the dark and evil spirit Xero, who for years thempteat to forags on the Buazer
teritory, ont who was finally effectualy coved mod humbed atter nost terific con-
teste with Luther. The gool brother dida't throw in intstani at the fellow, but jut got
red in the face, puffel ont his cheeks, trooled at the month and gave yent to a few choice
imprecations, thoughl lumireds of mortals have seen him do this without being frightto be lef of and chainel in outer darkness Spiritaullst movement. This is outy one of
many instances where the harmonious, celi many instances where the harmoniots, celi
bate has "faved the Cause." Atte each of
these tremendons conteets there naturally these tremeutous contests there naturally
comes reaction; the tieree passion of enotest over, there comes weakness which craves
eongoling wordis; a new stock of pluck must
at onice be songit, for still at once be songht, for still ocher contests are tor of the Btance was in this copdition of
demoraization, needing a loctor, and he wrote a plaintive wail to Dr. Eugene Crow-
ell, telliag him, in effect, How ambitions and aspiring porsous who had eome in at the eleventh hour wore demanding the same pay and
trying to cot his corners end get if as floor
walliers and managers, when they naunot had salkers and managers, when they hada' had acptured one of Nori's camp-followers, so
full of his own griefs was the defender of full of his own griefs was the defender of World was mourming over the tragic death Jonrasu, which had oecurred only twelve days
before, the editor of the Banner never even before, the editor of the Banner never even
alludet to in this fetter devotel to are
wiow of the itituation. Self-pity so profound coult put excite the commiseration of such a warm-liearted gentleman as Dr. Growell,
who, blessed with a devoted wife and family of promising clildrem, surrounded with all the comforts that weath ean purehase and in elose commuaion with the pleas-
ant side of Spiritaalism, must have contrasted hiso own enviable condition of peace, plenty
and happiness with that of the sad old warrior who must needs forsonth turn to comparative strangers for courage to battle the in-
terlopers. Dr. Crovell say at onee the sort terlopers. Dr. Crowell saw at onee the sort
of medicine neeled; no doubt he had before been called upon to administer to a mind dissased, and on 3arch 29th, 1877 , the next
day after getting Brother Colbs's plaint, he day after getting Brother Colpy's plaint, he
replied in kind, considerate way, writing yeplied ina kind, considerate way, writing
just sueh a letter as was needed, and as just such a letter as was needed, and as
events prove, it must have made a very lasting impression upon its recipient.
The Jownal is fond of babies, a fat, brawny red faced baby that can bawl lustily and make things lively is its special delight; in
the baby is oli enough to have learned that
 aud is just as wiling to see the darling get
the lump of sugar daintily done up in a bit the lump of sugar daintily done up in a bint
of elean, white rag. What the docruxs. cent't stanu,
around for the ser, swith or the sinimgle or th slipper, is to ind the cunning of the baby
so unnaturaly develiped as to lead it to suek up the sugar and then lay away the rag to
 is just what baby Jumbo did with Dr. CrowArs singar ant rag,
He waits aix yaval
fnniversary of Molodern Spirituaiksan, hanif grown mere cunning with aye ath associa-
tions, he dreseses
 it appeared
Pst int:-















 any one.
The ob parent and seareely neeeds entarging apon Without iamiug the present editor of th
Jovrank, the ain was (1) to dicredit the po
 cey and sinit of his paper to ereate the in-
pression tiat $D$. Crowell had hin in mind
when whien he wrote the lettor, and wrote it with
out having been eatided out गy $a$ efiter from
cot is, whodo not have other means of inform tion, pelieve Dr. Crowell was in full and act Tre sympathy with that, paper and against
the Jovzavit (3) to put Dr. Crowell in a false and rideculous position in the eyes of the nore cuitured aud intelligent class of Spir
itualist
 nother wig for having started The Tuo
Worvas which nearly seared the life out of the Bamer and obliged it to entarge its siz ne-liar at an expense of sereral thonsau turns, and the still greatere chagrin of having to lopp off the enlargement when Dr. Growel decined the publishing bnsiness. The Ban eer mans dreai of a liber suit is proverbial the nightmare, otherwise it wonld gugges that he has in this instance not only libelled
Dr. Crowell, but actually committed forger by his use of the letter ina manner intend ed to mislead the public. A gentleman in
New York City, well versed in the law, cool and deliberate in expressing his opinions asserted thatMr.Colby could probably be convicted it proceeded against.
Now a word about Colly's reterence to Mr. S. S. Jones; all those who read the Jourvat
during Mr. Jones's administration know that
the paper was fearless and ontspoken in op-
position to so slams and clarlatauns, that $i t$ aut vecated a poliey as widelydifferent from that ithe Banner as in now does. Had Hy. Jo. Jones
ived there is every reason to suppose that the paper wonld have been equal to every ame e corrse that it has udider its present
nanagement. When the eitor of the Danner, management. When the editor of the Banner,
for buacombe, attempts to wring in as vil. tonee the apgeryphal sayingo of a withes vot establish, the efrort reaches suel an alti guestion whether to call the feat one o stipendons effrontery or semile ianity.

 vellieve that beeauso ine fett friendily yo man
it wast herefore neeessary to defend all his
his
 he eriteised friend and foe without fear or
favo. The Jocmas, tas the best of reasons
 prietor and that
shaping its woik.

Tes
Frome every orthotox pulpit in the land hoes and re-echoes the cry of "salvation
hrough faith in desus Curist", from many them the other aspect of the same bolief, "no
unbeliever can be saved." Iniversalists and unbliever can be saved." Eniversalists and
Thitarians, it was hard to say which opinion vas the worse for either was fatal, were con
lemned, certainly; one, because they dishe lieved certain words of Jesus, the other in
addition to this, denied his divinity. Th rthodos shrunk from meeting with minister ciate with them in any combined effort. The Vew York Sun, in an editorial not long since
aid, in so many words, that a Unitarian could not be a Christian. It has got to be faith in jesus Christ-that Goi was practio aldy dethroned, the Son overshadowing the
Father, Very misty is the orthodox coneepton of the tri-personal God, and, indeed, we juge by the practice of beliovers Josus
createn an thing, they say; Gov the Father

 is almost neser prayt to, but the Father is
requested to "send "him. Practicalt, in the haught of the ortholax, apart from thei
erinted ereeds, Jesus is the nily Gad. T deay his divinity is to blaspheme, and n Lately a man hiel, a narked man, one so hishined in the nhections of the people that He was emphatically a good man, one who
had made the world better by living in it
Nay he had provided that the pood shoul Gay, he had proviled that the good should
ot cease with his death. He had given son, bro in one hamp to benefit the people, the eflieincy of his fomer gift. Bat Peter Comer was a Cmitarian, He bolieved that Israel, the Lord thy God is one God;' beyond
this his whole religion was to do good to men; his whole theology evolving the best
means of doing it, sure that woutd bring him nearer to the Gol of love.
Most of the preachers of the cities of Ne ork and Prooklyn and many throughout the
ountry preached about Peter Cooper and his "worts and labor of love." We quote a sum mary of som
Neanly all the elergymen who preache
 ological quarres nopeor them hait any the
fe dead philanthronist." Dr Talmage spuke delicately of his "pecul
ar religions expericnees," but declared, dar refigious expericnces," but delared
botilly, that the man whose life was lik Christ's, devoted to doing good, was a Chri want to know, you know," which is right the old utterance or the new? When they used heartily to accept Jesus as the onl
Savior, proving it, as they call it, by citatio of numeroung texts of scripture, was their teaching false, for if it was not, their presen
taehing certainly is. How often have they reached that our "righteousyess is but a Gilthy rags?"-how faithfully lave they de of supgrerogation-it was Jesus's work an the sinner's acceptance of it, only that
save the simer from an eternal hell. peter Coopar in hell -the prol hell. Peter Cooper in hell-the proposition was
too monstrous. It was certain that if he did get monstrou, ot was certain that if he di
get there, he would labor unceasingly to hel others, and it would at some period cease t be hell, and it never could be hell to lim, while he could find such a vast field for th work he loved so well. The people have a
ways, somehow held fast to the idea, as to th ways, somehow held fast to the inea, as to
 Please rise to explain, Messre. Preacher on discovered that love for man is "the on thing needful," not bellef in any one or any
thing; that a good, useful life, is something thing; that a good, useful life, is something
more valuable than "filthy rags", that hear
n is to be won, not glvent If this ha a true
conrersion we shall expect to find a noticeable change in your future sermons, less talk of faith and more of works. If we do not find we slaut hold wh the sery"droned out again $r$, as their own julcment of the falsity er, as their own judgment of the
thair preaehing-a theological test.

## Mesmerism.

Light of England gives some valuabls to
tinony in regari to mesmerism. It sets iort hat a volume of heports of the London hes merie Infirmary, 36 Weymouth street, Port-
and-place, exteading from 1849 to 1869 , furhishes abuadint and striking eviderie the value of mesmerism, as a curative agent,
and of its effeaer as an anesthetie. Seatand of its efficaey as an anesthetic. Seattenty years, are cures of neuralgia, nervou imiar ailments. This one vould lool for but other and nore serious diseases yield to that of inflammation of the shoulder-joint, in boy eleven years of age. The ease was sent
oy De. Filiotson to Professor Forguson, of Cug's College. He pronounced it one of slom intamantion, ani recommended blistering tender to tho touch, "the weight and drag hhe "disease threatened to yroduce devasta-
tion of the shoulder-joint, suppuation, exfotion of the shoulder-jight, suppuration, exfodisease of joints". Dr. Elliotsou sent the pa-
tient to the Mesmeric Infirmary on the opa Iarch, 1854. Mr. Gardiner mesmerize the shoulder daily with instant effect. By
he 13 th of May the boy "could move th the 13th of May the hoy "could move the lown, and bear it to be pressed upon, and the erson." Dr. Eliiotson sent the patient to Mr. Fergison, who wrote back that it was indeed highly gratifying to seesuch a fav alarming." There can be no mistake
such a cure at this.
Lyman C. Howe at 55 South Ada st.
On last sumay morning Mr. Howe solect
 arts thereof ar the consideration of thos present. He alludet to the strengthenin
influene of temptation when resistel; ad ised those who apg weak to strugglegainst
alling into bod habls, nat sugrested that
it woull be wivisable cor their frients to throw aroumt them gafeguarts; carefuly
examined the nature of that being called dren, pointed out the extreme wakness of
Dlants, trees and mon when never calle phan, tees and mon when never cant
hin tempest-tossed thing gendiag theiring root eep in the ground and growing strong passion in human nature, which it was hard to resist; compared two persons, one with
a strong taste for 1 quor, and the other with one, exhibiting the struggle of the on gainst faling as being worthy of all praise against, henee worthy of no particular ap-
prowation for his conduct in that direction; probation for his conduet in that direction,
Hustrated the nature of temptation and th resistance thereto; pointen ont the existence niverse, and nothing could exist outside of it; claimel that temptation is a species of
isciphine and without it weakness would upervene. The speaker then poiated out in armest, eloquent language the neeessity
resisting terapation, in reaning the spirittal nature, strengthening the moral facul clime towards which all are tending.

## Ben. Butle

Governor Benj. F. Butler is unearthing th auses connected with the Tewlsbury (Mass,
Amhouse. One of the former inmates, Mar . Bowen, testified betore the Investigating Committee that she could not eat the food
urnished, but lived upon that hought with noney turnished her; thirty or more women were bather in the same water; many of them had had skin diseases, and many were infested with yermin; when there was tim
arbolic acid was poured on the arbolic aciid was, poured on the heads of
such patients; vermin were allover he place rats being so abundant that patients woul call the nurses to drive them away; one conamptive woman was unable to call fo olp, and her feet were bady bitten; this appened every night natil she died; th visitors were expected things were cleaned one woman who died was large, and her body was crowded into the box by men stand
ing on it; she had on the same boinet wori ing on it; she had on the same bonnet worn
when alive: another patient ocenpied the bed on which this woman died that night, no hange of clothing being made; an old in sane woman
with ropes.
In the course of the examination Go sutler said that the investigation would in
terest the whole country where there wer institutions like the Tewksbury, and ought to go bofore it. Already it had aroused exam inations in other States. He had never ha a political thought in conneetion with it propriety and humanity.
The Inter-Ocean of this eity, issued a pape
Issue on that day

## Horsewhiping a Mediun

Special despatches to the Chicago Tribun
ithe 10th and 17 th give the details of ross assault upon a medium named Colly Mr. Collhy while under spirit eontrol, and be fore a large audience, stated that the spirit of Maggie Shields was present and charge er physician with being the cause of her dath by malpractice. Dr. A. J. Mullon, the hysician, was so enraged at the statemen and getting audience with Colby, by deeen
iion, at the residence of Mr. Joseph Ed unished his victim severely. After thi Ir. Collby having had his wounds dressee
gain lectured in the same hall and reiterat d the statement that had 3ats Shiold had proper medieal treatment she would ow be alive. The fighting pill-vender far her satiated his vengeance by publishing init and language to the oftusion of $J$, Roberts, which is saying much. Mullen
was arrested, charged with assailit and bat ary, plean guilty and was fined the ridienIf this Mr. Colby is George P. Colby, h Is known at this ofice and by thousands in the Northwest as a most estimable youm nan, quiet, unobtrasive, conscientious to the
tast degree, and the last person who shoul a made the vietim of a brutal assault. W ust the Spiritualists and all lovers of fair lay jn Michigan City will see that Mr. Colb some way made for the disgraceful act ig that if Mullen was slandered by Coll should have redress, but as he is an odt ded man and an offeer of the government 11 become position of County Coroner, is unseemly conduct will not add to and anding as a citizen, nor increase bis Thena reputation.
owever, the exireme Mr. Colby suggests ion in uttering me neeessity of great canthe interests of the living are involved wher his instance it is probably almost impossi, even if was the tool of . Mullen charges that colb le, and white Mullen's conduct in the cas not such as to entitle him to respect no arely possible that Colly and his spirit conol may have bea unceuscionsly influence all mincommo. I ferw years age, a num
er of medinms in uifferent parts of the ountry uttered messages murporting to come hiy medium, who hat suddenty aud most ysteriously athend early in the morning and appaatly under control of the lost anit supposed-
o-be-dead metium, teelared she had been tarved to death, and ravenously devoured, it asserted, wo pounds of beefsteal befor wally the missing medinn re appeared as -day one of the best psyehies in the com ry. Now it is not likely that these sensi-
ives were all cheating when personatin tives were all cheating when personating
this spirit; is is difficutt, nay, impossible, o determine with absolute certainty what ceception, producing psyehologital idiosynad controme intelligence independent

## Tried for Atheisn.

Dr. D. P. Robbins, an oficer of the ancien shed a Workmen, of Erie, Pa., recently pubelief in the Christian religion. The Ancien rder propose to bring him to trial for violat ng the comstitution, which requires of ever Iy for investigation, and Dr. Robbins reiterat
ed his disbelief. Me contended that the contitution does not lay down what particula od he shall worship, and therefore he is no ben transmittel to the Supreme Lodge for instructions.

## $\xrightarrow{ }$

mongtration of the says: "The absolute de piritualism affords is, without doubt, th reatest fact the present century las prosiritualists, is depositories of that know dge have certain responsibilities and dutie somes upon them with regard to the dis boon and blessing to themselves. It appear o ns that the practical value of Spiritualism is solely to be measured by its influence o
daily life and thougtit daily life and thought, and only so far as it
induces men to turn their eyes from self, and res their hearts with a desire to do poil their fellows, can its worth be estimated This practical standard of value is the only ne we care to insist upon, and we woul earnestly desiderate its personal application
Were this done there woud be no need to urge the claims of this worker or that agen cy to the sympathy and support of Spiritual ists, for those whom Spiritialism had brought out of the depthis of donbt and unrest would


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 Lis administration, he being dead, appealed
their case to Hon. Wiliam Widom, the then
Seeretary of the Treasury. There gatlered























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