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CHICAGO, OCTOBER $1518 \% 0$.
VOL. IX.-NO.
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| Core L. Y. Dunich worke, is a base fraud, <br> a Tilation of right and parimmentery |  |
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| her engagement, he swore she should go rostrum if he had to hold her up. Tha |  |
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| show that the church is the cuase of the |  |
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| of man and wife umong spiritualists, itshow that Spiritualism is the cuase. It |  |
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| $r r$ is it cused by what spiritualists believe , or what they don't believe in. |  |
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| To prove that Spiritualism is the cause of all n, all trouble he brings here as witrestee,isappoikted Hatch, a disary inted Lelard, disappointed Putter, and YcDomald and oth rs that were always enemies to Spiritualism |  |
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| the pirits heing near, and I will reed lere |  |
| 313. |  |
| dear to us while they were in the body, hat there is no absurdity in the questio |  |
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| ye your own flesh forzo? Vhat power Gad may permit them to ex- |  |
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| 22ude ciapoter of Reve, Sii lerie., |  |
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| I put in that eesimouy in favor of pirit in- |  |
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| good from the evil?" |  |
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RELIGIO-PHILOSOPHICAL JOURNAL.

Writengor me Rapio Faluovhicel
The UnK vown LSND.



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Gxigiual ersaym














By D. P. KGayner, M. B.
Anyting, howeyer Hitie or boitever oim the











































## TD The chhools of Virginia, now closed, are to be reestablithed under the townilip plan of New England. try The A <br> poese to eetabilistican Sceentific Aspervaciation propoint of the Pacific Ruilrgad.



COMYUNICATION FROM DR. HARE:
To Dr. Fallestock.
Dear DJerjs:-Every haman bing while on
the earth sphere, uins exhaling from his system a The earth sphere, uas exhalifigy from his isstem a
particilar aroma, which consitits of the effete partiotes of his physical nature, resolving taemzelyes
into their original parental condition, snd tin so doing, they noeess3rily eavelop the individasi in
sphere of this semi-decomposed materialty. The qualtity as well as the quantity of this aromq, fi
varied by the aceidents of health, fatigne, diet, rest












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## SPIAIT LIATNESSES

Entors Bamers or Ligit-dmog the nu such, even for years, I have scarcely noticel the name of M, milessn, whose claims represent
that peculiar and interesting phase of mediumof our departed friends.


 named, in which reference is made to a group
of my colidrev.
fhe comping impersed that many who have read
the

 the blow more poignant it oceured in a strange
land, whitter had just wandered in pursuit of
heatht, and among strangers. Here T was call.

 I found mystlit tolding gilnost direct carrespond-
ence, through chanel that had been cpened
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of truth; and rendering the vithon clear on


 weer combined by him, in presenting \& work
that the world needed, and for which its liberal minds will ever hold liis in grateful remem. For particulars in regard to price, see adver

## sement in another column

## heviry C whtart.

 by sade Enalles.Henry D. Wright, as some one remarked of
 True and brave reformers are not generally

 hat my praises for this faithfilil veteran, were as















 Lsporte, Ind.
garrisons idea of spinitualisy




UNIVEASALIST BELITHF.

















new edrtion,
the staring progressivb PAPERS COMPLETE


HOW AND WHY I BECAME A SPIRITUALIST,
Wash. A. Danskin.


 sopmeat Jocrsait
street, clicigo, ili
§pertit's firgister.

|  <br>  the part of thote mont interciben. <br>  <br>  In regard to changef agd in adition to that, rxarysif indicate a filingaerg te aid in the ciron ationo the Joun. Letue hempromptiy from $\qquad$ <br> J. Badison Allen, Ancora, N. 7 . <br>  <br>  <br>  Dr. $\sqrt[3]{ }$, R. Bailoy, box 304 Lapopto Tmal. Zen. Jo O, Darrett, Gien Benlah, Wiaconsia. Ettio Brewh, Trance ans tugt wiums , <br>  |
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SEXUALPEYSIOLOTX.









 A PEEP INTO

SACRED TRADITION.
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## Conycuios

EARTH and the WORLD of SPIRITS owe folcies, large octato, stx hum
 WOTTH P, PTRRATT, Ezt, ox MTEEL, PRTCE $\mathbf{3 , 7 5}$ POSTAGR 44CENTS,-: 4, BY EMMA HARDINGE.
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## WOMAN WHO DARED.

 by kpes sargent.


geligio-whilosophical dournal
Office, $187 \& 189$ South Clark Street.
 chicago, octobirs 15, 1870 teris or true
 © Fifty Cents for Ihree Months on trial









Sered After Goul.

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 Thyof mantal.


 areromal Goi.
 ame chaper it is stated, "The Lerd eplet it Muese faper, to foce, as man speaketh to his
niond.' In G . $2: 0,10$, it is distivetly declared at God called unto
 life is preserved.' In Isaiah $0: 1$, the sssertion is made, "I aleo saw the Lord siting upon a,
throne, high and lifted up. In Ex. 24:9, 0 , 11, we find this: Then went up Moses and
Aaron, Narcab and Abihu, and seventy of the Aazon, Narab and and they saw the God of Iera
eldere of Irrael, azd They saw God ard did eat and drink.'
These statemfuts on the part of the Bible, are
entived to about ss much credit as the sccunt entiued to about as much crecit as tore ace what
by a noveli $t$ in mome romantic story. Why a rge portion of earth's children should believ mes sctusily Eaw God,-receiving their wor therefor,-we cannot explain, white if any one should declare at the present day that they had seen and convensurs the chidren of erith are trangity constituted: They crystalize $\mathbf{G}$ do to suit their own cenceptions, and worship just as the ancient Mexicans did the sun, or the bgoted raelites a golien calf.
Beneath a large palm tree in Africa reposes a is lips; how crispy and wooly his hair ; what diendish expression on his countenazce! His
teeth are like pearis, and the white of his eycs resents a strange contrast to his black skin, nd when he laughe, it puts us in mind of the ife-blood from one of the vicims of its streng'h and malice. He is chief of a large and power al tribe, and wilds his power with a remorse ess hand. He is a monster jnstrad of a man lion", and a fit associate for the rhinoceros or he has murdered a miserocary, and has just aris of from a meal, emposed of his hiver, kidneys, A human being laviug his tongue in the iffe. lood of a missionary, and eating his flesh with he satioffaction that a gormsidizer would a pitce of beffateak! A cannibsl is he? He belongs to class of people, the Bible thtes, that orisinahe rises from his feast, 1lcks his thick lips with his serpentlike tongue, and patie his beastly tomach, with its prectoun life obood mad tesh of humag, being, vo y be'yery embuimen of a

## merous to men'i $n$, are the result of his Buccess. H adorng his pergn with them, and in his wild enthuciasm he dances and sings, and enys bimself in bis rude way. But all at once silver watch; it ticks, and in the cxcitemont of liek, tick, resembles s litteinacect thas frequents his hut, and he thinks it an animal-comes to the conclusion that it is really alive. Finding hat it will not bite or sting him, he carries it to his hut and exhibits it to has followers, as one of the most wonderful insecte in existence on the following dyy the watch runs down, the ticks cease, the hands refuse to move, and the poor Negro came to the conciusion that the an- imal was dead! Aud he discected it just as Ag The Amerien Indians took the Spuniards fir gols, because they made use of gunpowder, regarted as huge birds. The inhabitants of the betore the arrival of the Earoptans, took it for 27 anims which deroured wood. The trange notions ye sone the less tru:  And be left of ta'hige with him; and Gol reat up from Abriam? Now, we wall Hz? to asz how an Intaite $G$,d,-omnipresent,-can leare Himself. "If He is omvipresent, He conn  goup fow anyboly? The ilea is too ridiculous to requive a monments notice. Gisd never talt ed with Abrabam and never will. The mo ment he becomes local in elaracter, Ho ceases ment he becomes locs in character, He ceases to be Infinite; besides, the very language subeequatly used, givis us good reasons to bolieve tiat Abraham never e vmmuned with God-ner er had any commun tiention from him. plains of Mamre, and he sat ins the tent dor, in he heat of the day Iol three mex stod by himm, and when he sad tien, he ran to mest them from the tent door, and turaed himself toward the ground. Hera is an admission on the part of thit the Lard wao appased, ensisted of threa iug taicm Lird. In all other cayes, we have as gona reasm to bolieve that he simply meast minise ering spirits who hid assumed a mat trial. form, znd came to earth for the purpses of hold. form, zud cane to earth for the purpose of hold. ing emamicitien with him. In all tizs con.  moment hinting that He is all-powerful He  Theiem $G$ nit thitign in the manuer indimertuls to talk of going d we or ging w, but for a Gat, wio is omniprsent, to thik in swch a manner, it locka exceedingly ridicalous. If any ore ever communicated with Abrahom from <br> Well, by and by we will unviil $G d$, -not in Behiad this din and diecord that pergades the human family, is a bescon of light the radiations of which beckon us on into other felds and the realiztion of gander truths realization of g -ander truthe. Behipd us is a world of contentinn, war, attife, internal dicord, Forid of contentinn, war, stilif, internal dicicord, beyond we catch a glimpse of thoss, things which reveal the greatuess and grandeur of the universe. <br> Mornonism in Utal. <br> The condition of M ramism is gr phichlyt Tribue. A grat cuage it now bing made in Utan, and the tim? is not far distang when Brigham wil Brigham will lose the power that he now esor cises over his followers. "A fow years since it was impnsible for a perso to reside in Geat sut Like Coty for a single week and express anopini on against Mrrmnis o or Brigha Young, - one and the game thing, in fact,--but thise times fave gone by. Men profesing b hiet in the B ok of Mormon, but opposing poly zimy and all other "in- novati ns " on the "aveient fatitu" not only live there unditurbed, bat even hold meetingz aud Young ant the $C$ 隹il with impunity. Little             

 the Spirit World, it certainly was a spirit, $\boldsymbol{n}$dowid with capacties, perhap, far superior to morta's
Now these anci nt Biblecharacers, no doubt, seen Guast yet they were as sadiy mistaken as the seen Gia, set they were as sadiy mistaken
Nearo who thotgit the watch su insect. The Negro who blieved the wateh a large ed wood; the Indisne who believed Columbur was a god and his ships huge birde; and Moses Isaich, AJam, Arron, Nadab and Abihn, - Bible charecters who lineto that they saw God,-all
betong to one class of iliterate rabble, that do The Negro cuid are talking about The Negro could be easily tsught that the
watch was not an inscet, and the Indian convinced that fire was not an animal; or a shipa stinate in their ignorance, and so contemptibly thatish they still
their statemen that they sill believe hose Bibie chazacters in
the statements in reffrence to the existence of
In the discussinn of this subject, we look up. on the human mind as a tree that sends out
ehcots and brarches in every condition of shcots and bracches in every condition of
life, and white ellarcing its fald of supply for
itself, it is enabied by its fruits to be of more itself, it is enabled by
benefit to humanity.
The mind when esarching for ard should tion, and bing back reports therefrom,-bsneft tion, and bing back reporis therefrom,-bonefit
humanity by stating what the cye hata seen and
ear heard ear heard.
Humanity
Humanity to day is lost, as it were, in the vast gulf of speculation, and they desire to kuow
whether fute rules with an iron sway or not Trey know they are forced into, through, and out of the world,and thas far they can be readily conand.
Well, Well, what does this ettablish-the existence of 8 God? Just think of it-these three con-
int ns appled to every human being, and from which a lesson can be learned.

## 21-Foreat thrught the worth. 81-Foreed out of the world.

Tha se are three laws that exigt that are inex orable in their asture and action. Now if these conditions were not arranged by an overruling
Providence, or by the inherent action of law then the first wan forcat himeelf into, through agent that ever exicted
These three conditions
aw. Which were first, man or the laws that created him? If man, then he came into existence wilhout a esuec, If law existed first,If cueh if the case, man is nroduct ot lew, hence


## Mrs. A. H. Robinson.

Tuis excellent medion, uvaer the direction of her ep rit bind, e ontinues to give tests and pre
seribe fir distase with unparatleled success The advice that the spirit intalligerees give though faetory to these seeking it. Her suceess in the reatment of diiease has been truly remark thle,
and her charges are within the reach of all Those auffering from any bodi'y aiiment gould consult her at once, and obtain relief.


## "A Feast"

P. P. Parker, of Parkersburgh, Iowa, writes 'I must bave your Jocranal. The 'Search attwhole is 's fesst' of fat things well defined."

CIMrs. Horton lectured at Crobby, Muaic
Hall on Sundar lis, to s mall bun appreciative

## Notice.

Owing to the absence (unsvoiasble) of the of those sending money for renewal of thir subscriptions, and for new sabseriptions, wil
not apear, so soon by two weets at they
otherwise would. It is better to zuffer this de-



## cours ant m. Coner.

Detri Srerer:- You will conider the deb
anceltd I will cantinve to gend you the Re our belovid fither-free.
wita plenty of this worla's goong, send seng a
few dollure for the benevolent fond, -the bil ance I take out of our own prcket, and replen-
ish that fand for the benf fit of the unfortunate.
 in those to whom it is sent
We hnpe those who have plenty, and to
spare, will contribate means to our Benevoten

## The Journal.

The Jovanas this week will b found "chuck full" of interesting reading matter. Brother
Chila gives some etartling incidents connected with Stirifualism. "The Funeral C. remonies of
Henry C. Wright" will well piv perusal. Bre. Dowd gives us some "spice" in his "R Rnsicrucian
Musings." D: Kayner, D. W. Hall, Dr. Fahne Musings." D: Kayner, D. W. Hall, Dr. Fahne
Benck, M. Multesn the spirit artist, Sada Bailey B.ck, M. Sinesn he spint athat, Sada Balley,
J. L. Potter, and others no less worthy, have
their say. The Wilson and Haddock debate is The Joury interesting.
The Journat is the only exclasively Spiritu will be read with profit:

The Richmond Convention
Forty five pages of the Report of the Ricimond Convention comes to hand just as we are
going to press. It will appearin our next. We have also a phouographic report of the address
es of Mrs. Addie L. Ballou and Mrs. Warncr
e, which will appear song

## Professor William Denton.

This eminent lecturer is the author of two pamphikts,- one "The Irreconciable Records
or, Genesis and Geolozy; "and the other, "Or thodoxy False, since Spiritualism is True. "The fret is a pamphlet of eighty pages, and from the
tite the reader can judge of the nature of its contents. Gencsis and Geology are compared them pointed out, and made so apparent that all can understand, The latter pamphlet is someWhat smaller, containing twenty six closely
printed pages, but none the less interesting to the general reaider. Professor Denton stands whatever subject, will be read with special






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 mistions, and settled bis conscience with the treas.
ureo of the Orphan Asplum, if he has anthing
left, he can get two dollar's Forth of ceabslistic
 y hoar bet
Mrocs. Horton, of or vermont, an able and eloquent
ade days ago. -Get sut the t
A star nemborn thee nttered, and his Hike And which, once circllog in tit placid round,
Not sll the tumalt of the earth can staike. -s. Mcelvalin sends five dollars on subscription annot place it to proper credit untili we heer fur-
 -dr. B -Dr. R. R Roberts with heal the sick by antmal the Revere House, , silt Lake cuty, for thity dass,
-D . W. Hull peske at Coving ton on sunday last.
He is an active laborer and is doing good. He
 or Eastern trlende, as one of our n
vocates. His article, on another page
-Brother P. P. Parker writes to us that E. V.
Witcon hus boen at Paskersburgh, nad that his $4+8$ ( 4 $48+8$ + $+0^{2}$

Pasesd to the Spirit Worla from Namport, R, I, nell, ti the thirty-ninta year of his age, atter a
ilie of physical exffering, cauced by the malprac.tice of physicians in his early years, by which the
foints ard tiesues of his yytem became so impregnated with mercary, that even the hosi of spirit constant rapport for the wat fourteen years of his Brother F. A. Crens him to health, The effirts of Brother $\Delta$ se Warren, who has been
leeturing to the good people of Cedar Falls, lowa, the third Sunday of each month during the yearr. He seys that, "with Brother Warren, it has not epeatced hetures, of a few well-preparcd and oft-rade,-tut with a thorougg knowterge of the
tilesphy, a fust perception of the the oachion, and with an intimate acquanitancee with
numan noture, be hase at emch adress led us into -Brother C. C. Coly, of Cathare, Mo, rrites to
 Namenee shaol abc at the midale or pecember.
Nov, we want a firstelass teacher to tare charg

 -Broft er Wm. Fr. Williams writes to us, and hio bbinty is that he ts clairvoygnt.












 Westion, axdiev hope he may meet with suich encouregement as thall warrant bim in pursuing the
conve indicieted. -The Reversnd John Moore,





is $A P$ gnnclumania mino makes the above challenge, tcan Guartlian for three yeare and is an abie man.
He debatet with Reverebd J. G. Fish, in Pillodelphat, list winter.
The namo of our Brother, J. L. Putter, is made
t.appear J. L. Porter, in this week's issae. Mr. t. appear J. L. Porter, in this week's istse. Mr.
Potter is one of our most effeient laborers, and
bas dune great good in Minneesota - Mrs, Julis B. Dickinguesta,

Jersee,
street, Cnicago so sopeng as No. 143 Washington


 Mc Kiney destes to learn :he address of Charles
Rean the pasical medium.
gmusements.









## coluiluditphia gatpartutut.

 Does Mediumship Induce Disease? Does Discase Induce Mediumstip? ncuber tivo. In our last, we spmke of the rape, which furn-
ished the fres reliable means of telegraphing intelligence from the spirit-world to tais. These man being, but being irregular and incoherent, dhey were most generally unnoticed. It was
necessary that they should bu systematized by intelligenee, and ma ye to transmit this, before
the world of mankind could be made to compre
 Which lies behind it; and the same is true of a.
the mani estations that are doing the great woik.
















 ring the last five or six years they have riok
ocecred excep: when we havis bex very filk
and we have known othrs wh have had them
only when they were unwell. The same is true



 who are reasionble and noterate in the exer-
cise of their powere, fiad tueir phys al heath cise olned by it.
deve disease is frequenty producea
We belite that
by ignorace of the laws of mediumship, and



 especially in the earlier developments of it, is.
Spiris are not almags wise and judicious i
regard to this, neither are mediu ns. Tose is
 development, which Hesuits from the harmoni
ous and beautifuly r udded unffldment of the entire system.
Thisis the means bp wh cr natural medium-
ship will be evolved, and noi by these hot-hou e gro vth waich arethe resulis, on disease er anguia ied with puin sun ssiffurins.
Let mexium endervor ti. bstin from every


 wight and iviluenceor the noble testimonie
which they are called upon to presert to the
world. Spiritualism in all ages kes been mue influenced by the condtition and charicter of it
missionaries. It was the noble and true lite o the gentle Nazirene that gave so with weigh
and puwer to he beantiul testimnics whiche
lift to the torid. $s$, in all ages men hav





Knowledge and Good-Nature. Kind hearts arethe gardens,
Kive thoonghts are the ruots Etint wride rat the blossome.



## The Manifestations In Marrisburgh, and Vicinity, Rat

## Wonderfal Den onstration of Spirit Power-Zinc Weight jounid-Idtersting Purtivulars in Reference

In a former aritice, entitied "Oa to Richmond," writiten on the cerr, we gave an accomant of some
manifectations in the alove place. Bellow we give a letiter from Brother Beenneman, of Meekanics
butgh, priving a further account. We have also burgh, giving \& further account, We have also
received $\&$ letter frome Dr. Berr, setitig forth some of the asme facts. The fritens in that fection are
certainly doing a oood forts, stirring not only the
 tarbid waters of old theolagy, on whieh men herve
been disposed to float thelr barks down the stream
of time.
We had an opportanty of seeing the zite welght










## DR. E. DWYER.

Examaviawi
NEW WORKS BY PBOF. DENTON. ORTHODOXY FALSE Since Spiritualism is True."
the irbeconciliblik hecords, or grimeoncilabli hecoid
cleth, 40 cente, po tage 8 ots. Na Hovsh, $187 \& 189$ s. Clark streat, Chica-
Hotographe of spinit pictune dats by welly andersox,




DENTISTRY


|  | mins. A. H. robinson. ing, Peychometrie and Business Hedi 148, Fourth Averuw. |
| :---: | :---: |
|  | Mrs. Ronisson, mhtle ander spirit control, on rechls lug a lock of hair of a sic putient, wil diaciobe che na, fure of the diseme most perfectly, and prescibe the prop er remedy. Yet, si the most speedy care in the ebsel tial object in view, rather than to gratiof Iffe curiosity <br>  a bider sation of the ditease of the eick person, when she will withoot defay returnis mose potent prescription and remedy for eradieating the disense and permanently caring the patient in all curable cases. |
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|  | art, but when hee ppyit gaieses are bragath "en rappori" with a tick person through her mediamship, they never all to rive immediato end permanat teles in |
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|  | fall to give immediate and permanent relier, in currable cabes, throngh the postrive and weoative forces latent |
|  |  |
|  | cabee, throngh the postrive and negative forces latent in tho system and in nature, Thiv presetiption is seat by mai, and be it an imferial remedy, or at esternad ap- |
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|  | by mal, and be it an intentul remedy, or an externol appiciation, it thould be given or applied prectioly as directed in the a |
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|  | rected in the accompanying letter of mistructions, kowever simple it may yeem to be; romemher it is nut the <br>  |
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|  | One prescription is monsly gutieient, bat in ease the pationt is not permanentiy cared by one prescriphion, the application for a second, or move if rearifed, should be rame in about ten dous ofter the last ane time |
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|  | be made in about con duye after the lastr, each time stat unt any changet that may be apparent in the symptome of the diserse. |
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|  | moses the chscabes of any oue who culle apon her at her residence. The fachity with which the sprito $c \mathrm{con}$ |
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|  | the application is by letter ce when the the potient in present. Her gifa are zery remartable, rot exily in the |
|  | healing ant, but as a prychomerric, test, businoss and |
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|  | 81.m. The money stoolid decompany the applicetion, to |
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the psalms of Life, rsumerman ${ }^{2}$



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## TO BEE-KEEPERS

 NEW BCOK on the atblect of Bmoture



PSYCHOMETRIC READINGS.




funeral of henky o. watgit,

 seg. From there, his remains were takento bis
late beading patc, Mr. Isarc Kenons, where
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illogical so to say that man's disobedience is the



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But how could an Inmaculate being die-and







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 Smeals, the Wighame and Ritchies, and many
otreer noble men and women who cordially responded to the sentment, "Our country is the
Ford, or countrymen are all mankind," In
mer short, by a constant reiteration and sn uncam
prowising appl cation of fundamental primi.
ples to popular corruption in Church and State,
 We Allantic Fithin the last thirty years.
He wain not "a man of one idea, but miny
sided. His mind had both centre and s vast cy cumference, Taere was nothing impulaive in
his temperament, or cceantricin his nature, A
Puritan of the Paritans by birth and early trainPuritan of the Parians by birth and early train-
ing he had grat tenacity of cunvicion, and
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and forethought His characteristic framkness,
plain degling, and absorbing love of the truth are strikingly, exemplifed in the very sermon he
preabedo fiter his odrination as an athodox min-

 | opinion, on any doctrine or social system or |
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| practice they should be the fritst to heer frome |
| it, and that from my own lips trom the pupht |
| on six day ; that If it bound to no set opinions |





 ical dogmas; that I had good reason to detest
All meredcetrinal religion, which only served
to perplex and mytig snd confound the head, to perplex and mytitigy and coninund the head,
without the leat purifing influence on the
heart; that theological dogmas rather tended to
 lic or private interc wurse with them; but that
should aim simpl to induos them 'to love
their neighbors as ihemselven; and 'to craze to their neighbors as themselven, and thaccaze to
do evil and learn to do well; and that should
not hesitate to eppos any practices or customs evil. er my ordination. I took the while day to get
trough it and it was basod on the followng
remark of St, Paul to the Corinthians: I tid you the trathl
That he meant all he sid with such openness
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he was called the mos profond relgiouses.
periences snd the severest trial He had to es.



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## 14 mett Spiritealisit.












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sificienty remembering that what. was so clear
to his


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The

 the cause of the enslived:
"Would that 1 had been taught that to be tru men is io bo false to God; that what ever wron

 of justice, of purity, of love, of goodness that
I con: feel the areaty; then 1 should have
had a Gor, who bai truly been omnioresent






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To Aurrew Jaction Davis． Ex C $\overline{\text { L．} 3 M \mathrm{MES}}$





## cood And Evil．

## Good And Evil．

Bro．Jexest－In your issue of August 6 h， ing 8 litite criticisn of my att cle，publiehed
July 7 h ． He informs us that he holds in coubt that
which cannot be proved If you，and I，and
the readers of the Jocrast，were to do the same，we should all doubt that Bro．Kent ever has，or doas feel paip，becanss he can not prove
it，for who can feel it for him and give evi it，ior who can feel fior him and give evi
dence that they fonow it．Is not this one of his ＂doggatical＂hassumptions more nidiculous
 ingutes．

 and then＂dagmatichty＂etiferist that Dheril，and is
 Bing．let us oniyze both of the above preai－
cates，－ihe Iufinitude of Good and Evil． Let us make the＂dogmatical＂＂essumptoon
that good and evil are self xistent that both
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