

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

## VOL. XXXIV.

#### Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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The Theology of the Past or the-Theology of the Present, Does it Meet the Wants of the Times? Does Spiritualism Furnish the Basis for a Better?

## CHICAGO, JUNE 30, 1883.

world, Spiritualism has made known the fact that as he lives and as his thoughts and earth-ly associates are, so will he draw to him, and be guided by good or bad spirits. It has made manifest the importance of the highest spir-itual development possible while in the earth body in order to obtain the bast condition in body, in order to obtain the best condition in the future life. It has established the inspiration of the present as adapted to the time and age in which we live. It has said to man, "You may still draw from the great fountain of knowledge, Love and Truth, for that which shall meet your present wants and demands. It insists on a life of good works, of good deeds, of the exercise of a pure, unselfish love toward our fellow man as the only means of attaining to the best conditions on entering the Spirit-world. It teaches that all the acts of his life must enter into, and go to the making up of, that life. It teaches the brotherhood of man with all the duties and obligations implied in such a ne-lationship. It teaches that all that is good and pure is divine, and that man attains to the divine only as he exercises that which is good and pure in his nature, in all the rela-tionships of life. It teaches that man is progressive in his nature, both in this world and the next, and that he should constantly aspire for that which is better. Would the better and more general knowledge and acceptance of these facts and the practice of these teach-ings and principles, tend to overcome the faults that have sprung up and exist under the practices and teachings of the present theology, and lessen the evils and sufferings due to the present condition of society, and lead to a higher development and a more perfect life?

mortal on earth, thus holding out the prom-ise to man, that live as you may, do what you may, if before you leave the earthly body you exercise faith in the atoning power of the blood of Christ, repent and raise your voice in prayer to the God you may have dis-honored and cursed all the days of your life, your spirit shall at once enter into the realms of eternal bliss, surrounded by, and the equal associate of, the just and pure who have gone on before; a doctrine that is fo-day giving loose reins to thousands to revel in their debauchery, crime and wrong doing, under the mental promise to themselves, and expectation that before they close their earthly career, they will through the indicat-ed means, wash their filthy robes and make them clean as the new fallen snow; a doc-trine which purports to provide for sending As man is progressive, if these teachings be true, then will they tend to his better de-velopment, for all truth is given that he may velopment, for all truth is given that he may be benefited thereby. All religions have been founded upon spiritual manifestations. Under the Jewish dispensation the authority of the prophets to speak by inspiration, was attest-ed by manifestations. The Christian era was ushered in with, and given its life and force through, manifestations from the Spirit-world. Those who listened to John the Bap-tist, and believed, regarded him as a harhinger tist, and believed, regarded him as a harbinger of the Spirit-world. On the Mount, in the resence of Jesus, Peter, John and James Moses and Elias, whose earthly remains had, centuries before, been laid with their fathers, appeared in materialized forms, and talked with those present. Paul, Silas and Peter were released from prison by spirit hands. Unto Simon the tanner, the spirit appeared and gave instruction concerning Saul of Tarsus. On the day of Penticost the Apostles spoke as the spirit gave them utterance. so that every man present heard in his own tongue. To John the Apostle one of the old prophet's appeared, and displayed the vision as recorded in Revelation. Are the manifestations which purport to come from the Spirit-world to-day a reality Are they true? Thousands of our most intel ligent, candid and careful minds, have cautiously investigated this matter, and testify that the manifestations are from no human source; that they are from a force or power identical with the human mind, only that it seems to have a clearer conception and comprehension than the mind in the body. This power or superior intelligence always claims to be the spirit of some one who once lived in the form in earth life. The evidence of the reality of these manifestations, and that they are from the Spirit-world, and from many of the best and noblest mind's that have lived, are stronger and better authenticated than are the evidences of the reality of the manifestations recorded to sustain any of the religions of the past. The evidences of the religions of the past. The evidences are perfect, and fully and freely attested by those known to you, of whose honesty and ability you cannot doubt, and whoever so desires, may himself become a witness of these things. But, says the orthodox theol-ogian, "It is the work of bad spirits; it is Beelzebub." So said the Jews of the mani-festations through Christ and the Apostles. festations through Christ and the Apostles. The similarity is the same, and the answer then is appropriate now. By their works you shall know them that come to you. Bad spirits do not come to cultivate the divine in human natures. They do not come to give comfort and consolation to the bereaved, wearied and suffering ones of earth. They do not come to speak words of love and cheer, and to encourage one to noble works, and a high er and purer life. They do not come to do the works of the Gods, that Christ promised on his departure to the Spirit-world to come again to his Apostles in spirit form, to lead and direct them in the truth. He made good that promise. From the world of spirits the noble and the true come to-day, to lead man upward to a higher and better life, and in teaching him his true relationship to his fellow man, they seek to inspire him with that spirit of love which shall lead him to deal with all—be they rich or poor, high or low as with a beloved brother, and as he would under like conditions have another do to him. They bid us remember that the spirit is im-mortal, and is the real man, and that in our dealings with the erring ones in the earth life, we should seek to throw around them those conditions and influences that may develop their better natures, while we hold in check their inclinations and lessen their opportunities to do wrong, thus better prepar ing them for their advent into the Spiritworld. They not only teach but demonstrate that man may by extortion and wrong in his business dealings, although not over-stepping the bounds of what may be termed the legiti mate, cultivate within himself a spirit which when entailed to his child, may lead him be- classes. Among the antagonists of society,

yond the bounds of the legitimate to that of the criminal. They tell us that the tendency to wrong, vice and pernicious habits, is due largely to the want of spiritual development, to the exercise of selfishness, depraved appe-tites and evil passions in the parents and their progenitors, and that these tendencies can only be bettered by a better development of the spiritual—not in theory, not in a blind faith, but in the exercise of a true love manifested in good works, and the holding in abeyance the selfishness within our own na-tures. They tell us that a high spiritual development must be a matter of growth, and not attainable by any instant regeneration; that the condition of one on entering the Spirit-world is dependent wholly upon the spiritual development.

Of the influence of spiritual communion and a realization of a constant spiritual presence, peradventure of those who were near and dear to us in the earth life, we can-not too highly appreciate in its force, in causing us to be more careful in our lives, that we do nothing which will displease or cause them sorrow and pain, and that we do that which shall give them joy and gladness, and bring them nearer to us by carrying us nearer to them. To this influence in the social and domestic relations, in the homes and family circle, are we to look for great good and most happy results. Let it be understood by both parents and children, that a harmonious, happy home circle, will draw to it a corresponding spirit influence; that to such a home and to such a family circle, the best loved ones who have passed to spirit life may come both to give and gain strength. Let one or two evenings in each week be set apart for a family circle for spiritual development, communion and communication, giving to it the best conditions possible for good and pure spiritual influences, and you will build up a harmony in thought, in dewill build up a harmony in thought, in de-sires and aspiration; a deep and abiding love that will enter into, and bind the hearts of, its members, as with chains of gold; not only those in the earth life, but it will include those whom they may cherish as dear in the spirit-life. And to these, too, will there be given the better opportunity of directing and guiding by their love, spiritual wisdom and influence the thoughts and lives of those

also, are the oppressed poor. Poverty is chastening to a certain extent, but after that it makes men desperate. Then there is a class almost as helpless—the honest poor. Two hundred and ninety thousand honest poor in these two cities, dependent uponp ub-lic charity! For the most part they suffer in silence.'

No. 18

#### Marriage and Divor :e.\*

Not a large book this, nor one filled with original thought, but exceedingly timely. It was printed 10 years ago, the author says, and he adds, "Ten years of observation and study have confirmed my convictions." The book is somewhat of a puzzle to us. For a D. D. to be so afraid that marriage shall be deemed divine, astonishes us. For, noting how marriage produces most favorable conditions for longevity and happiness, it seems to us marriage is divine. He glorifies "free love," by which he is careful to show he does not mean free lust; but why he should use either of these as arguments in favor of a pure marriage, is not readily apparent. It is a book to be read, carefully, watchfully. Its general tendency is not wholesome. We agree with the author that marriage is

not an act requiring the minister of a church for its celebration; but it seems puerile to urge that in conferring the right to marry upon ministers ex officio, the State is sup-porting a State religion. A well say that the State endorses the petty lawyers who are the chief timber from which our justices of the peace are hewed, or the liquor dealers who crowd the Aldermanic chambers of our municipalities, for they have all an equal right to make the contract valid. Nay, if it is to be

Address by Dr. J. A. Marvin of Detroit Before the National Convention of Spiritualists at Sturgis, Mich., June 16th, 1883

We know that from out the morning of the past, man has made wonderful strides toward the noon-day of a more perfect development Progress has marked his pathway and dotted it with mementoes of grand and glorious achievements. Science and Art have unfold ed their treasures and ladened his mind with truths that were new and seemingly wonderful, leading him onward and upward from the valley of the past to the higher mountains of knowledge and truth. In all this grand advance, in all this mighty development, has the theology of the past hung like a nightmare over the heads of mankind.

With the advent of the Christian era and ever since, have the sayings, decrees and dogmas of past teachers, prophets, popes and re-ligious potentates, been cast as a stumbling block-a powerful force in the way of the onward progress of civilization, knowledge and truth. It has manifested its power in bloody and exterminating wars; it has brought low the advocates of truth and justice by incarcerating them in dismal dun-geons, by crucifixions on the cross, by burning at the stake, by torture, oppression and ostracism in every form imaginable. From out of this has come the theology of to-day; not as a new birth, not as a new development, but remodeled and fashioned somewhat by the progress of the times, yet trailing in the rear of civilization and the better develop-ment of man, it has come with many of the perpendicus trails and observatives of the pernicious traits and characteristics of the past, besmeared and blackened by the smirch through which it has passed. Does it meet the wants of man to day? Does it encourage or even permit freedom of thought and investigation in that which pertains to the present spiritual and future interest of mankind? Does it not rather make use of its full power to re strain the freedom of thought and investiga tion, where, perchance, it might result in the development of other views, or a more perfect knowledge? Does it not ostracize and persecute those who shall express different views or go beyond its teachings? Has it not sustained all the oppressions that the strong have heaped upon the weak in all lands and among all people? Is it not to-day the power that stands behind the throne, sustaining and upholding whatever of oppres-sion may emanate therefrom? Does it not sustain the oppression of capital against la-bor, regardless of the question of right or of wrong? Has it not built temples of worship from which it has practically excluded the poor? Is it not building up in every society classes and sects into which it infuses the spirit of exclusiveness and intolerance to-ward all others? Is it not tolerating and encouraging dishonesty in business, by re-ceiving within its folds and assigning to prominent positions, those who have and are acquiring wealth, by extortion and deception in their business, and who are, farther, daily making use of their positions to secure an advantage over their brother man? Has it not entirely failed to recognize the brotherhood of man and the duties that legitimately follow such a relationship?

Man to-day asks for knowledge, and is not satisfied with the faith of the fathers. The theology of to-day in spiritual matters, bids

age of, that which is mortal, and condemns desire or attempt to obtain a positive knowledge of that immortality. It represents the death of the mortal body as an impassable barrier against all knowledge or communication between the two worlds, thus representing our friends and loved ones who have only passed before, as beyond the veil where they may influence us either by their presence or their thoughts, and where they shall remain ignorant of all our acts.

trine which purports to provide for sending to Paradise the hardened murderer from the gallows, while it consigns to eternal punish-

ment his innocent victims; a doctrine that

has held up a blind faith as all-powerful to

salvation and future glory and happiness, while it treats the noble works of a life time as a mere incident and of but little avail in

While the theology of to-day teaches the immortality of man, it makes that which is

immortal but incidental to, and an append-

the great future of man.

him rest solely on that faith and the testi-

mony of manifestations in the far past, at

best of doubtful authenticity, and brands as

heretic he who demands a positive knowledge and a tangible proof. It is thus of its prac-tices; but what of its teachings? It holds

up the crucifixion of Jesus of Nazareth, that

noblest of all the ancient teachers, as a

blood offering to pacify an angry God and to condone for the past sins of mankind, and open a way whereby he may through faith,

repentance and prayer become the subject of God's love and mercy—an accepted child of God; thus representing God as a God of

anger, wanting in mercy and love, and even

in common justice, as he required the shed-ding of innocent blood, and that of the most

faithful and earnest of his servants and

teachers, simply as a means of pacification.

It teaches the doctrine of immediate absolu-

tion for sins and wrong doing through faith, repentance and prayer, for the wickedest mortal on earth, thus holding out the prom-

We do not ascribe these practices, results or lessons to the teachings of Christ. Im-perfect as may be our history of his life and teachings, the theology of to-day so robs it of its brightest glory and grandeur, its at-tributes of love and mercy, its earnest devotion to kind deeds, good works and a purely unselfish life, and its constant dependence upon a higher spiritual guidance, that it dis-honors the name of him whom they claim to hold up as their great author and teacher; and were he to come to-day as of old, sur-rounded by his lowly but devoted fishermen, teaching as he taught them, doing the works he did then, he would be ostracized, and denounced by those who have assumed his name, as a dangerous heretic, unworthy of the countenance or even the attention of the Christian world.

Man to-day asks for a positive knowledge of the after life, if there be such a life, and he very practically says that if such knowl edge ever was communicated from a Spirit world to man in the earth life, it can now be communicated. He demands a theology that is founded on the highest principles of love, justice and mercy, and which shall tend to the development of that which is most divine in his nature. He demands a practical theol ogy that shall go into the business, political and social circles of society, and insist upon the principles of absolute honor, and equal justice to all, with due respect and a positive protection of the rights of the weak. He de-mands a theology that shall open the way to a better life and greater and more universal happiness in the social and domestic relations He demands that it shall not only denounce crime, but that it shall so seek to deal with the criminal as to make him a better man, and by all of its influences in society to lessen the sources which give birth to criminal instincts and inclinations. He mays if there be an after-life and if man be immortal, then give him a theology, that shall best prepare him for the highest conditions attainable on entoring that life entering that life.

Does Spiritualism furnish the basis for the needed theology? It brings to man positive proof of a future life in well identified comproof of a future life in well identified com-munications and manifestations from friends who have passed to the Spirit-world. It un-folds the future, and lays it like a scroll be-fore his vision, so that he may learn and be-come wise in those things which pert.in to his spiritual growth and development into that world. It opens up and removes the real that world. It opens up and removes the veil that for many conturies has hung like a pall between those of the earth life and those of the Spirit-world, giving to man undeniable evidence that his friends and loved ones of the Spirit-world are cognizant of all his thoughts, deeds, motives and intentions; of all that actuates and moves him in his daily labor and life work, and that they may influence him by their presence, and mould and direct his thoughts and desires. In establishing and making known to man the relationship between him and the Spirit-

and influence the thoughts and lives of those of the earth circle, so that they may result in greater happiness and usefulness. But says the orthodox critic, "If those in

the Spirit-world wish to communicate-if they wish to manifest themselves for the good of man, and inaugurate a reform, why do they not come through those distinguished in the church." Likewise said the Jews in the days of Christ and the apostles: "If the powers from on high wish to manifest themselves, if they wish to establish a new order of spiritual teaching, why do they not come to us through those distinguished in Israel Why should they come through that lowly Nazarene, and these simple minded fisher men of Galilee?" Have not you of the church closed your doors against the Spirit world? Have you not hedged yourselves in by creeds that are unchangeable and un-yielding? Have you not as a whole refused to give the spirits an opportunity to mani-fest themselves to or through you? And to the few of you to whom and through whom they have manifested themselves, have you not hid your talents and your knowledge, as it were, under a bushel, that your brethren and your neighbors should not know it? Do you not even deny these things, when you know them to be true, for fear of derision? Through Christ, the old Teachers and Prophets in Israel came to their own, but their own would receive them not. Your fathers of the past; your past teachers in the church, of the past; your past teachers in the entron, those of your own household, now seek to come to you, but you will receive them not. Then complain not that they come to others to give that light to the world which you have refused. Complain not that they come to bring tidings from a world that you would put far away and surround with an ocean of doubt and darkness. Complain not that they come to bring knowledge to the minds of doubters, and to put in the hands of their servants a flaming sword that shall not rest or be returned to its scabbard until the doubt and gloom that now surround the world shall be dispelled, and all men shall know their true relationship to the great world of spirits, and recognize in all their institutions, in all their teachings and practices, the importance of the development of the God within man.

#### Antagonists of Society.

In a late sermon on the agencies that pro duce the criminal classes, Dr. Talmage said

"The vast majority of criminals are turned out of prison worse than when they went in. The introduction of industries into our penitentiaries was a great improvement, but something more than hammers and shoe lasts is necessary to reform them. The prisons of this country are the best places I know of to produce vagabonds and pickpockets and cuthroats. Your new Raymond Street Jail is far from being a model. No care for cleanliness or ablution. Darkness and ill-treat-ment and lack of ventilation never yet changed a villain into an honest man. (Applause.) Prisons and houses of correction do not reform, and they do not correct. We need more potential influences. I also place among the antagonists of society all untrustworthy officials. Among the antago-nists of society are also the idle. It is out of the lazy classes that come the criminal

should be by a law of the United States, so as to do away with the evil systems of conflicting laws of the several states, which render divorced parties legally separated in one State while held as bound in another. We would have, too, the utmost publicity. No divorce application should even be considered until proof has been furnished of advertisement in designated newspapers for a specified time, of intention to apply for a divorce: and where the case has been heard and decree issued, it should be only on condition that affidavits be furnished of personal service of notice upon all concerned (relatives as well as the parties directly in interest) before such a decree should go into effect. We know what will be said of this, but we believe divorce ought to be hard (not expensive) to get. The State cannot afford to impair the obligation of contracts in this matter.

Draw as moving pictures as you please of uncongenial unions, the fact remains, they did contract to "cleave to each other, as long as they both should live"-all marriage cere-monies we ever heard of have this thought, if not these words. To lower the standard, to declare that anything but the direst necessity shall vitiate the contract, is to offer incentives to divorce, a premium on unfaith-fulness. I appeal to your readers who may have been long married, whether there have not been times when if giving "a bill of divorcement" were all that was necessary to separate them, they would not have separated, and further, if they are not glad now that it was not so easy to break the bond, that they were forced to bear and forbear; as they could not separate, to grow together rather than apart.

From our author's opinion about limited divorce, (a mensa et thoro) we differ entirely. Separation is sometimes indispensable to save life, and so separation may be right. But this does not involve, in our thought, the right to marry again. True, there has been a great wrong, but the State cannot make itself a court of conscience-cannot look into motives-cannot, we submit, do aught else but insist on "the bond"---not because God has joined them together, but because they have joined themselves; because they have made a contract which they declared when they made it, to be indissoluble by anything less than death. The State which encourages divorce by rendering it easy, offers a premium to vice, making, as one of our papers say, "the only difference between Mormonism and civilization, that in the one case the husband drives his team three and four abreast, and in the other tandem.

The real cure for the evil of divorce will be found when man and woman instead of "taking" a wife or husband, shall each "give" themselves to the other; when a man shall cease to say, "such a woman suits me," but de-clares instead, "I believe I can make her happy." Find the way to modify the dominant selfishness of humanity, and you will settle many other things beside this matter of divorce. In the meantime, while men and women are growing toward this, we recommend a study of this peat, well-written book. Because we differ from the author, we would not hesitate to recommend it to those who would look on all sides of one of the most important question of the present time. C.

Marriage and Divorce. By Richard B. Westbrook, D. D., LL. D. Philadelphia: J. B. Lippincott & Co. 152 pp. 16 mo. Cloth. 50 cents. For sale by the Religio-Philosophical Publishing House, Chicago.

#### For the Religio Philosophical Journal. OAHSPE.

### BY DR. C. D. GRIMES.

It is not my intention to offer a criticism upon Oahspe. To do that properly would require not only an adept in history, extraor-dinary gifts, with spiritual and religious culture, an expert in science and a profound philosopher, but the experience and labor of more than one lifetime to accomplish it. The idea of a new bible and a new era, to a large class will be starfling and incomprehensible, thinking the question to turn upon the adapthinking the question to turn upon the adap-tability and sufficiency of the one we now have, to meet the wants of the race. But with the more progressive class, who have fathomed the philosophy of the necessity of change, growth and development, it will be welcomed as the dawn of higher light and higher development. Those who cannot per-ceive that change is life, and inertia is death, will be ready to exclaim with the older hea-then: "You have taken away our gods."

then: "You have taken away our gods." A month's close application in an effort to comprehend this work, enables me to say to all such, fear not. This Bible is not one of hostility toward former bibles, Gods and sav iors. In Oahspe there is room and food enough for the historian and religionist, the

scientist and philosopher. In all of our investigations of life here and hereafter, we should keep before us the words of Paul (2 Cor.) "When I was a child I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things." Jehoviah informs us in Oahspe that he sent angels who existed before the earth was created, to dwell for thousands and thousands of years with Asu (Adam) and his posterity, to learn the infant race to walk erect, to raise them from corpor to Spirit, and "to obsess them of righteous thoughts." These angels he removed when necessity of their presence passed away.

Thus with the six periods of progressive development, the particular administration of each period passed away with the neces-sity of its existence. Now in this, the seventh era he says to us, "A nurse I provided for the new born infant; but when he is grown. I command him to provide for himself, that he might be a glory to my kingdam. (2) When man was in great darkness, I sent saviors and deliverers unto him, and my saviors taught man by certain commandments and prayers, how he should live to be saved from sin. (3) But in Kosmen I send not savior nor archangel with a loud sounding trumpet, but I will come to man's understanding through the light of mine own wisdom, and man shall interpret my words as I speak to his own soul, and such shall be his sacred. his own soul, and such shall be his sacred-words. (4) When the gods have fulfilled their time on earth and in heaven, behold, I put them away. (5.) Esfoma (spirit of the wind) saith, behold these (present) signs are my signs: When these come, behold the Almighty hath a new deliverence on hand. (6.) I speak in the wind; man saith, behold something is in the wind; the gods are at work; a new light breaks in upon the understanding of men, and out of the tumult Jehovih riseth supreme in every cycle. (7.) In Kosmon man supreme in every cycle. (7.) In Kosmon man shall no longer be driven in yoke and har-ness; he shall stand upright before Jehovih, practicing his highest light with rejoicing, being a free man and a brother of his God (8.) I say unto you the new edifice shall be of all that was good of the past, of things proven in heaven and on earth.

The heavens were opened 34 years ago, and he who does not see, hear and know that we are in the dawn of a new era; that "someting is in the wind," and that Jehovih has a new deliverance on hand," it is because of his own fault, and after this the plea in abatement that such a savior taught me so and so, and such a minister so and so, will be of no avail. Jehovih saith: (1.) Behold my thousands of saviors, which I have sent to raise up the inhabitants of the earth, where are they this day? (2.) I give to mor-tals, gods, lords and saviors, according to the time and place of the earth in my ethereans. (3.) But when they have fulfilled their time, lo! I take away their gods, lords and saviors; not suddenly, nor without signs of the time of their going. I am aware that the first question suggested among nearly all classes in relation to a new bible, will be. What is its attitude to-ward the old one? From all that I can learn ward the old one? From all that I can learn so far, I can answer, not one of hostility in any sense; the text already quoted, "I say unto you, the new edifice shall be of all that was good in the past, of things proven in heaven and on earth," is the key note of the entire work. Jehovih saith: (1.) On all the planetary world it is ever the same. Certain four felse gods rise and to possess the Corporfour false gods rise up, to possess the Corpor-eal worlds and their heavens. (2.) As I try mortals so I try Angels and Gods. Forever do I keep before them the testimony of the All Higher; (i.e.) they are all free to choose, that they may assume the responsibility of their acts, and carry those who they have taught erroneously through future resurrections or spheres, until they are redeemed from such teaching. In Kosmon, the middle man, the Intercessor, is retired and man is invited personally to audience with his Creator. (1.) Mortals on earth are to be illumined, and like Gods made to comprehend the glorious plans of the Almighty. In four hundred years, the Father's Kingdom is to be founded on the red star (earth). (2.) Now behold I have said unto my Lords, the era of dictation is past, man hath arrived at Kosmon. Oahspe is a bible of bibles, containing all that is worth possessing in past ages, of the Bible of Zarathustra (Zoroaster) of Persia; Po and China of China; Brahma and Buddha of India; Abraham of Arabia; Moses of Egypt and the Bible of the Hebrews or of Ezra. Those who are the most in favor with the Hebrew or Ezra Bible probably will feel disappointed and yet relieved to learn that Jehovih in Oahspe has been worth a hundred re-In Totalspenas open worth a hundred revising committees, in gathering "the wheat"
—all that is worthy of a place in any bible, and bringing it over for the benefit of the Kosmon era. "Thou art for this era and not for the past," saith Jehovih. Each nation, with its God men and God book, is represented in the part structure. ed in the new structure. It is shown that the part of the Hebrew Bible, purporting to contain a history of the Isrealites, was obtained by Ezra from the Egyptian records; that the Isrealites being slaves, were subjected to the most intense hatred and menial servitude, were not allowed to report their own transaction or to correct the reports of others, and the reports of others were slanderons and false, originat-ing with news mongers and scandal dealers -their enemies. Abraham hearing of the false reports in relation to himself, and knowing that they went upon the record as they went from one to another of the news mongers, complained to his god in the following: (1.) Alas! O, God would that I had great learning, and could

into these countries to gather news, even as do the Kings of this day. And his scribes shall translate from these records, with all their errors and falsehoods, and Ezra shall publish the matter as the history of the deliverance. (3.) When Sodom and Gomorrah were destroyed, the king's people heaped the blame of it on Abraham's head, and then rose up enemies against Abraham in those regions. (4.) And they also accused him of attempting to burn his son. Isaac, as a sacrifice to his God after the manner of the heathen of old. (5.) And they accused Abraham of being the father of Ishmael, by his servant maid, and of driving Hagar and Ishmael away to Paran after he tired of her. (6.) And these accusations, and many more of like wickedness, were heard of by the news gatherers, the scribes, and they wrote them down, not knowing of a truth what they were doing before God; and so their records were entered into the libraries of the kings of Arabin'ya, especially of Egupt. In answer to all this scandal that went

ands of years, one Ezra shall send his scribes

upon the records for the Israelites, the following facts are given: (1.) And whilst they were yet praying before the altar, God with drew from Abraham, and suffered the evil angels, who had followed them from Sodom and Gomorrah, to draw near about the alter. And one of the angels clothed himself in a great light, and with a crown and with sparkling gems, he appeared so all the multitude of people could look upon him. (2.) Abraham said: Who art thou? I am thy God, ruler of heaven and earth! Abraham said, ] am thy servant, what wouldst thou? And the spirit said: Thou shalt take thine only son Isaac, and thy hosts who were with thee at Sodom and Gomorrah and go with me whither I will lead thee, for I have a great work for thee. (3.) Abraham said: Whatso-ever thou puttest upon me to do, that will I do. They then with hosts in company repair to the mountain, and after arranging, (4.) to the mountain, and after arranging, (4.) Then spake the spirit saying: What shalt a man love above all things in the world? Abraham said: God. And the spirit said: For which reason thou shalt offer thine only son Isaac as a burnt offering. And it shall be testimony before the people that thou wilt obey God even to the sacrifice of thine own flesh and kin. (5.) Abraham said: Show me that thou art God, that I may not err, for I have been commanded not to kill. (6.) And the spirit departed away from Abraham nerhave been commanded not to kill. (6.) And the spirit departed away from Abraham, per-ceiving that he knew the higher law. In an-other part, Jehovih had given this rule. If a spirit says, I am thy father, say to him, It is well; what wilt thou? And when he has answered thee, consider if his words be of God, and if his words be not of God, which are for the glory of the Creator, thou shalt challenge him to prove himself.

challenge him to prove himself. The scandal against Abraham (see Gal.4:22) in relation to Abraham, Ishmael and Hagar, is disposed of in the same summary manner, God saying to close the matter: (1.) "Behold there is a time to clear up all things present and past. Were Abraham father to Hagar's son Ishmael, and had he been true to the law of sacrifice amongst the heathen, then, Ishmael, being first born, would have been chosen for the burnt offering. (2.) In which matter the Ezra Bible is shown to be false before Jehovih in regard Abraham, Ishmael, Isaac and the burnt offering also. (3.) Which were not my words, nor the words of my angels, but the words of the Eguptian record." After this fashion is the Bible (history) of

Moses sifted from the rubbish that the enemies of Moses. Pharaoh and the Israelites had heaped upon them, finding fault with Phara-oh who had honored Moses by an appointment as embassador for twelve years, clamor-ing for his removal and crediting him with dictating and influencing the king. Then when he left the palace to travel among his people to arrange for the Exodus, they said he had disappeared because of the affair of murdering the Eguptian and burying him in the sand—a scandal got up for the occasion. There was nothing spared in the education of Moses by the king and between Moses and his foster father and foster mother Leotonas, there existed the most affectionate and fraternal relations. The courtiers and nobles importuned Pharoah, either to banish Moses and put aside allarrangements for the Exodus, or abdicate in favor of Nughan. The king chose the latter and very soon after died in the arms of Moses, before the arrangements were completed for the Exodus. Of the ten plagues, we find but three, and no magicians casting their rods with Moses and Aaron before Pharoah Nu-ghan. There were no jewels borrowed, but some Eguptian woman induced some of those of the Israelites to accept of camels to ride. Moses moved out of Egupt with 3,750,000 Israelites and 400,000 Levites. The miracle at the Red Sea is given as follows: "Jehovih brought a strong wind and divided the waters of the sea, and swept them back, and the Israelites went over on land. But Pharoah's army who were in pursuit, were caught in the flood of the tide and were drowned." When over, we hear of no quails or manna; of no smiting the rock and no flowing of water; no war with the heathen; no exterminating the innocent or guilty, root and branch; no Mount Sina's, thundering, smoking and quaking; no golden calf and angry Moses, breaking the tablet of commandments and authorizing three thousand to be slain. Nothing of this is to enter into the new, Jehovih declaring: "I say unto thee the new edifice shall be of all that was good of the past: of things proven in heaven and on earth." (1) In not many days Moses wrote the Lev-itican laws; for the inner temple of Jehovih was in spoken words only; but the outer temple was written. (2) Of Pharoah and his hosts who were not destroyed in the sea, be it said they returned home to their places; and not long after that Pharoah banished God (Osiris) from the earth, declaring him. God (Osiris) from the earth, declaring him-self Savior of the world and vicegerent of the Holy Ghost. (3) The scribes and recorders assembled in Kaona and appointed Febya (an Eguptian) to write the departure of the Israelites out of Egupt. And Feh-ya wrote the account and called it the Exodus of the Hebrews, and it was recorded in the King's House of Records. And copies of it sent to the large cities, and there recorded also, for such was the law of Egupt. Fehya's record was afterwards accepted by Ezra, and is that which is known to this day as the First Book of Exodus. (4) The Book of Genesis as it stood in the Eguptian records, was written by Akaboth, Dueram and Hazed. and was the substance from which Ezra copied it through his scribes, even as it is to this day. The inspiration of Genesis was from the God Osiris, the false, and his emissaries, chief of whom were Yotabba and Egupt, who were angel servants to Osiris. And so far as the records now stands, the spirit of both books was the Eguptian version of the whole subject. (5) So it came to pass that through the oracles, King Rowtsag be-stowed upon the libraries of Egupt, the his-

Adam, instead of A'su, adopting the Parsi's'an word instead of the Vedic. And these records were the same from which Ezra. three thousand years after made selections, and erroneously attributed them to be the doctrines of the Faithists, who were called Iz' Zerlites. And the records of the Faithists were not kept, nor permitted in the state records, but kept amongst the Faithists themselves, for they were outlawed then, even as they are unto this day, because they would not adopt the Saviors and Gods of the State.\*

There are many points at which the work will appear vulnerable to this fast age; among these are its demand for extraordinary self-abnegation, its strict vegetarian diet, its radical temperance platform, and its com-munistic ideas; but when it is taken into consideration that this great work is to be insubtration that this great work is to be in-augurated in nurseries, and its rigid discip-line established among infants. leaving adults and hoary headed sinners to pursue their own course to the end, adopting the idea of the Catholic Church, "Give us the child until it is eleven years old, and we will take the risk on the man," it appears more prostigal practical.

\*A full account of he proceedings of the four false Gods. in council and session, can be had in the history of the Heavens, Oahspe, Pages 411 to 417; as well as their discussions and difficulties in agreeing upon the text of Genesis, and of having them put on file in the libraries and records of the Kings and Queens of earth— in Arabin'ya, Jaffeth (China) and Shem (India) it hav-ing been communicated to Egupt by the angel servants of Osiris, Yotabba and Egupt.

Sturgis, Mich.

## Letter from Mexico. NUMBER FIVE.

Chihuahua, Mexico, June 6th, 1883.

Among the obstacles to be overcome in this country before its resources can be developed to any extent, is the holding of immense tracts of land in a body by individuals or families, none of whom are disposed to sell except in large bodies, and only such as become pressed for money will sell even in that way. The present Governor of this State owns in one body a valley of as fine land as one need to desire, for nearly a hundred miles on both sides of the Mexican Central Railroad. This would support a large population, where now but a few herders are found, not to mention the thriving villages which would come into existence, with the occupation of this land by small holders and actual settlers.

It may be said that these tracts of land coming upon the market is but a question of time, as the people will not always submit to the collection of taxes, National, State and Municipal, from the business of the country, leaving the landowners to become richer and richer on their investments in lands and stock, which until sold, pay no tribute toward the support and maintainence of government, but how long a time is the question which will interest every foreigner coming here to engage in any kind of business. The taxes are very light now, but with the nu-merous innovations will come increased, public wants and necessities, which means increased taxation, that by existing methods falls upon the business of the enterprising man, and not upon the actual wealth of the country.

A very large proportion of the business of this country is in the hands of foreigners, and logically, the foreigners pay the bulk of the taxes, though ultimately, it is paid by their customers, the Mexicans, who on realiz-ing this fact fully, will themselves move toward a more just arrangement. Whether the present land owners, who are

strong in the Government now, will rest in the belief that their position cannot be shak-en, and fail to provide for the change which is inevitable while they may, or whether they will prepare for an easy transition, remains to be seen. Of the ten millions of the native population, perhaps eight millions are being benefitted so materially by the enterprising foreign element coming here now-a-days, that any attempt on the part of the governing class comprising the other two millions of people, would be met with an opposition before which nothing could stand, and especially would this be true if the foreign capitalist gave form and direction to such opposition. The foreign merchants who have been long here also compose an element which is decidedly inimical to the best interests of Mexico, as they have practical monopoly of the business and divide the territory among themselves, very much as the railroads of the United States seek to divide the territory tributary to them, in such manner as shall secure a control of the business on their own terms. Another, though smaller class, who join with those already mentioned, in hold-ing the currents of business in existing channels, is composed of persons who came here years ago with nothing, and by dint of economy succeeded in getting together suffi-cient of this world's goods to enable them to start a ranch, from which they have become immensely wealthy in stock. In this city resides a man who came from Europe to the United States—a young man, a mechanic, and who happened to follow a wagon in here from Texas because he had no employment. In a few months he bought a few goats; the next year he added to his stock a few sheep, and subsequently some young horned cattle and now while he is but a middle aged man, the animals in his flocks and herds are numbered only by tens of thousands, and everywhere that a desirable location is found the property may be safely concluded as his. All these classes have no love for the present immigration-none for the public improvements, none for anything but the old ways, which made them rulers and tyrants; yes, slave owners. Their day has passed; in the future they must not only pay wages for labor, but such wages as will enable the laborer to live like a man and not like a dog; such wages as will enable the laborer to own his own family and possibly by and by to be able to send his children to school a few weeks in the year at least, dressed decently. The crimes against humanity, which have been perpetrated by many of the rich or governing class in this country, are of themselves sufficient to damn a nation under the law of compensation. Whether the same result will follow here with this class as did in California, time alone will show. There were many such in California on its annexation, but where are they now? Into many families of such, young Ameri-cans have married, and though but few years since, there is little to distinguish them now from the native Mexican; all are reduced in circumstances, and many are very poor. The local and other newspapers interested in puffing this country, scout the idea that any of the Mexicans receive immigration coolly, but they cannot alter the facts, as above stated, which may be summarized as follows: A majority of the Mexicans of the write my record truthfully before men! God answered him saying: (2.) Thy faith being in Jehovih, it is well with thee. In thous-man, the first of whom was after called

fresh immigrants; they would prohibit their coming, if they could; would prevent the building of railroads, the introduction of machinery and the teaching of the laboring class that they have any rights not granted by these would be potentates. The remaining portion of the governing class, and who favor present immigration, are the intelligence of the country, its best and purest blood, perthe country, its best and purest blood, per-sons inheriting excellent mental faculties which have been cultivated by education and travel.

It is a favorite idea, however, with those most favorable to immigration, to have it, if most lavorable to initingration, to have it, it possible, come slowly; they assume that by such a process the immigrants would become Mexicanized, while if the country becomes flooded rapidly with foreigners, chiefly Amer-ican, that the whole country would speedily become

become Americanized. It is but natural that every person should cling with some tenacity to the patriotic idea, but so changed has this country already idea, but so changed has this country already become that it requires no prophet to read its destiny. Within the memory of many, not elderly persons, such a thing was un-known here, as a suit of clothes for either lady or gentleman, except in the old Spanish style; for the ladies a black dress, "rebozo." (mufiler for the face.) shoes without heels. and hatless; for the gentleman a short round-about coat, pants with silver buttons down the outside of each leg, the immense sombre-ro and spurs to match. Now at every public ro and spurs to match. Now at every public gathering, theater included, the best class apgathering, theater included, the best class ap-pear in full dress, American style. The busi-ness men generally adopt the style of dress usually seen in the United States, and the la-dies, be it said to their credit, may be found at home during the day dressed in calico wrap-pers for the most part, made in the American style, while in the evening they appear in white goods of the numerous kinds known to the average female who has reached an age the average female who has reached an age to care for dress, if that be known. No lady is considered properly dressed now without a hat for the street, and shoes with heels so high, so small and so near the middle of her foot as to leave no doubt that she has attempted the style of dress peculiar to some of the American ladies. Formerly corsets were not used but now those who pretend to dress evidently use them with a vengeance, and powder!-language will not express the want of artistic application, its quality or the juantity used.

My next must be from another of the States of this Republic, or from across the River Styx, depending upon my failure or success in avoiding the Apaches and the banditti on the mountain paths over which my route lies. The former are here now believed to be in uncomfortably close quarters themselves, while the latter probably exist more in the legends of the past and in the imagination of the nervous, than in fact.

Mexico seems remarkably well governed with respect to its peace and quietness. The city of Chihuahua is particularly so, as the Police Court records about the date of completion of railroad to the discredit of many a

rowdy American will show. The "frontier gang" has passed along to the front; may they continue to move for-ward while their wretched lives last, is the wish of respectable Mexicans and Americans alike. CAROL.

Sixth Annual Meeting of the Central New York Association of Spiritualists at Lee Center.

Saturday, 2 p. m.—The Association met in the Union Church. President Beals called the meeting to order. Exercises were open-ed by song from J. Frank Baxter of Massa-chusetts. The President made a few appro-priate remarks, welcoming the members of the Association to another annual meeting, and making important suggestions regard. and making important suggestions regard-TOLE then addressed by A. A. Wheelock of Vienna. Subject: "Are we drifting or sailing?" At the close of Mr. Wheelock's address, a committee of five was appointed: Mr. Peck, Mr. Moyer, Mrs. Hicks, Mrs. Hall and Mr. Wheelock, to consider the business pertaining to the Association, and to recommend such changes in the organization and methods of its business, as they might consider wise and best. Exercises closed by a song from Mr. Baxter. Saturday Evening.-Meeting called to order by the President. Mr. Baxter delighted the by the President. Mr. Baxter delighted the audience with another song. He then deliv-ered a very interesting address. Subject: "The Enigma of Life." At the close of his address he gave quite a number of positive tests. So correctly were they given, and so plainly were the spirits described, that all were recognized without difficulty by those in the audience who know them in earth in the audience who knew them in earth-In the audience who knew them in earth-life. Many of them revealed an unmistak-able identity of their earth existence, and that they "still live." Sunday Morning.—Meeting was called to order at 10 A.M. by President Beals. Music by Mr. Baxter. Mr. Wheelock read the reso-lutions ambains the remeat of the commit lutions, embodying the report of the committee. The suggestions of the committee were discussed by different members of the Association, and adopted. Mr. Hicks moved an amendment to the fourth recommendation of the committee, that six persons be added to the officers of the Association, all of whom should constitute an Executive Committee, to transact all business of the Association. Adopted. Mr. Baxter gave the morning ad-dress. Subject: "Spiritualism: its Facts, Philosophy and Fancies. Exercises closed with a song from Mr. Baxter. Sunday Afternoon.-At 2 P. M. the Associa-tion met and elected the following officers and committee for the ensuing year: Presi-dent, Frank Ely of Marshall; Vice-President, Dr. Beals of West Winfield; Secretary and Treasurer, Mrs. James Hall of Lee Center; Committee, Wm. H. Hicks of Western, Samuel Moyes of Oneida, Wm. Ives of Peterboro, Eli Moyes of Onenda, while aves of Peterboro, En Bliss of Georgetown, Seth Peck of Deansville, and Cyrus Tremain of Vienna. After the election of officers, A. A. Wheelock gave an address on "The False and the True." A song by Mr. Baxter closed the exercises. by Mr. Baxter Closed the exercises. Sunday Evening.—Meeting called to order by the President. Song by Mr. Baxter. By special request, Mr. Baxter delivered an ad-dress upon "Spiritualism and the Church Face to Face." At the conclusion of Mr. Baxter's address, he gave a number of tests, cill of which were recordined. Mr. Wheelock all of which were recognized. Mr. Wheelock then read the following resolutions of respec which he had written to the memory of Warren Woolson, and after making a few appropriate remarks upon them, they were adopt-WHEREAS, Under the operation of that Di vine law of life misnamed Death, our respected brother, earnest and honest co-worker in Continued on Lighth Page.

# **Biliousness and Bilious Patients.**

Pertaining to Blie, Billous Symptoms, Billous

Temperaments. THEREMEDY.

1 The Billous, is a disorder of the human system. A technical definition of the term is this: "pertaining to the bile; disordered in respect to the bile; as, a billous patient; dependant on an excess of bile: as, billous temperament; billous symptoms.

The word blie, when employed in the sense in which it is to be understood in this article, signifies, according to the Dictionaries, "a yellow, greenish, bitter, viscid, nauscous fluid secreted by the liver." 'Any derangement of the bile at once manifests itself in great bodily discomfort, in loss of appellic, and in despondency," recently remarked an author of a valuable treatise upon this subject.

The same writer further adds: "Some of the following symptoms are usually prominent: Pain in the right side, which is very sensitive to pressure. The pain will sometimes appear to be located under the shoulder blade. There is also irregular appetite, flatulence, a sense of fulness in the region of the stomach, and, somer or later, the skin and whites of the eyes become yellow, the stools clay-colored and the urine yellow, depositing a copious sediment." The balance of the too familiar train of ills needs no further mention here. The billous is as will be seen, is an affliction of great magnitude. and of varied forms of direct and indirect appearance. The disease is no respector of persons or localities. Its deadly and implacable enemy is found in

#### KIDNET-WORT.

It acts on the liver and kidneys at the same time, and by its mild but efficient cathartic effects moves the bowels freely The morbid poisons that have been the cause of all this disease and suffering will be thrown off; new life will be infused into every organ, and nature, thus aided will spon restore the patient to health.

Physicians of repute and standing, men who are honored for their probity, and respected and trusted for their scientific attainments, are using Kidney-Wort in their practice regularly. No stronger evidence of the worth of the remedy would seem to be necessary. Such endorsements are few and far between. We had almost said that they were without precedent in the history of a proprietary remedy. He that as it may, however, the fact remains established that Hidney-Wort is a matchless remedy, and one that needs only to be tested to demonstrate its rare merit as a healer of most of the com mon maladies of the human family.

#### DR. PHILIP C. BALLOU.

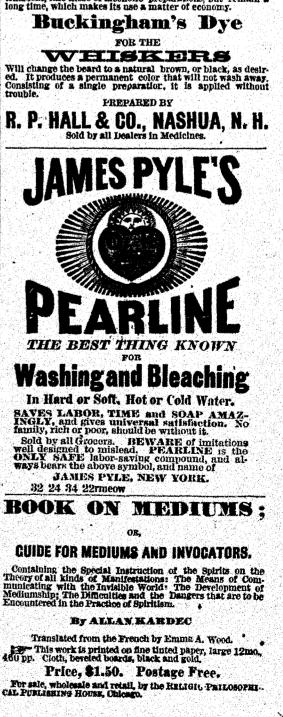
lives in Monkton, Vt. Under date of April 20th. 1882, the doctor wrote to the proprietors of Ridney-Wort, and said, among other things: "Nearly a year ago I wrote you about the success I had had in the use of Kidney-Wort in my Practice. The past year I have used it more than ever, and with the best results. It cured Mr. Ethan Lawrence, of this town, of a terrible case of bloated kidney disorder. I have also treated many other discuses successfully with it. Constipation, in all its forms, yields to it, and in rheumatic affections I have known it to give almost immediate relief. In female disorders it is equally successful. Take it all in all it is the most wonderful medicine I have ever used." Dr. Ballou does not stand alone in his experience with this remedy. B. K. Clark, M. D. of South Here, Vt., says: 'Ridney-Wort does all that is claimed for it." Whilst Dr. C. M. Summerlin, of Sun Hill, Washington Co., Georgia, says, in a nutshell: "Kidne's Wort cured my wife when my own and other physicians' prescriptions only palliated her troubles."

#### Horsford's Acid Phosphate

IN LIVER AND KIDNEY TROUBLES. DR. O. G. CILLEY, Boston, says: "I have used it with the most remarkable success in dyspepsia, and derangement of the liver and HALL'S Vegetable Sicilian



was the first preparation perfectly adapted to cure diseases of the scalp, and the first successful restorer of fadded or gray hair to its natural color, growth, and youthful beauty. It has had many inditions, but none have so fully met all the requirements needful for the proper treatment of the hair and scalp. HALL'S HAR RENEWER has steadily grown in favor, and spread its fame and usefulness to every quarter of the globe. Its unparalleled success can be attributed to but one cause: the entire fulfilment of its promises. The use for a short time of HALL'S HAR RENEWER wonder. It cleanses the scalp from all impurities, cures all humors, fever, and dripness, and thus prevents baldness. Its timulates the weakened glands, and enables them to push for ward a new and vigorous growth. The effects of this article are not transfent, like those of alcoholic preparations, but remain a long time, which makes its use a matter of economy.



## JUNE 30, 1883.

## Woman and the Kouschold.

#### BY HESTER M. POOLE. [Metuchen, New Jersey.]

Oh, sometimes gleams upon our sight, Through present wrong, the eternar hight; And step by step, since time began, We see the steady gain of man.

That all of good the past hath had Remains to make our own time glad, Our common, daily life divine, And every land a Palestine.

Through the harsh noises of our day. A low sweet prelude finds its way; Through clouds of doubt, and creeds of fear, A light is breaking calm and clear.

Henceforth my heart shall sigh no more For olden time and holier shore; Ged's love and blessing, then and there, Are now and here and everywhere. -Inon

In looking over a book published thirty years ago, I have been struck by the powerful presentation of the Woman Question at that early date. He was a brave man who dared then to encounter obloguy, ignorance and hereditary habit, and utter words which ring vet, with the sledge-hammer power of unyet, with the sledge-hammer power of un-changeable truth.

The book from which the following initia-tory extracts are taken—out of the chapter on "The Rights and Mission of Women"—is the second volume of the Great Harmonia by A.J. Davis, entitled The Teacher. Following and succeeding this chapter are two called, re-spectively, Individual Cultivation and True Marriage. The three together with, perhaps, The Spirit's Destiny, ought to be published in pamphlet form and scattered broadcast

over the country. I am often asked "What is the Harmonial Philosophy?" Now it is rather hard to con-dense an entire philosophy in one sentence. People expect that the whole round of an immortal career—yes, even the evolution of matter-the development of mind can be packed conveniently for use and exhibition, as if it were a sugar plum wrapped in tinfoil to be carried easily in the waistcoat pocket. People who are competent to compress the wisdom which an immortal career can only begin to exhaust, can, of course, learn nothing new. They never grow; a long earthly career leaves them where maturity, or some remarkable experience fixed their views on a few important points. Especially are they determined not to acquaint themselves with the inspirations or discoveries of others.

There are, however, others more modest, who having not quite labelled the universe and transfixed it with a pin like a bug or butterfly, are willing to study, to examine, to reflect, and also to consult intuition and reason. They are unterrified by names and undeterred by prejudice from examining momentous subjects carefully and candidly. To such, the Harmonial Philosophy is re-spectfully submitted. It cannot be exhausted

spectruly submitted. It cannot be exhausted in a day—or a year. To women the following extracts from an early volume, will be of interest as showing where he, who first gave this philosophy a consecutive form before the world, places woman. The first public lectures made by women in this country before a religious body of people, were delivered from the ros-trum of the lecturer in Hartford. Ct. a thing trum of the lecturer in Hartford, Ct., a thing to be noted by those women who so gracefully and easily to-day utter their words before large concourses which are no longer afraid \_\_\_\_at such an innovation.

WANAN HEP DIGHTS

ened portions of the world, the expressed opinion is, 'Woman was made for man,' thus implying a servitude of female elements to masculine attributes. To acquire a 'finished education'--to 'get married'--to 'have child-ren'--to 'remain at home,' or to go 'when and where' her husband goes, is a synopsis of 'Woman's Rights' and mission as general-ly apprehended.

ly apprehended. WHY WOMEN ARE FREQUENTLY UNDEVELOPED.

"It is easy to understand why woman is frequently found to manifest weakness and impetuosity in judgment, desires and impulses; nor is it strange that female prostitution should, in various forms, exist in all portions of society. I affirm that, should any being possessing the qualities and the spiritual desires of the female character, be situated in the midst of flattery, deception and slavery; and should that being become accustomed to just that kind of evanescent attention which is characteristic of the deference which acknowledged superiors manifest toward idolized inferiors, or to choice ornaments, it is positively certain that infidelity, vice, alien-ation and wretchedness would be the legitimate fruits.

man—as a governing principle—exerts upon the position and character of woman, the latter will and must necessarily exert upon the world in return.....The female character has a three-fold, and, at the same time a fundamental and a vital influence upon the world, viz: It moves and presides over the sphere of childhood, the sphere of family and the social sphere. According to surrounding circum-stances and according to the quality of the materials she is compelled to employ, will be the foundation elements which woman furnishes, whereon to erect the mighty superstructure of nations and of the world itself."

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-SOPHICAL JOURNAL.1

NATURAL CURE OF CONSUMPTION, CONSTIPA-NATURAL CURE OF CONSUMPTION, CONSTIPA-tion, Bright's Disease, Neuralgia, Rheumatism, Colds (Føvers), etc.—The Origin, Prevention and Removal of Disease. A Manual of Hygiene for Well and Sick. By C. E. Page, etc., author of "How to Feed the Baby," etc. 278 pp. 12mo, ex-tra cloth. Price \$1.00. New York: Fowler & Wells, Publishers, 753 Broadway. Chicago: Jan-sen, McClurg & Co.

From a careful review of this work, it would seem that we have, at last, a "bedrock" health book, written by one who has devoted his life to the study of the prevention as well as the cure of sickness, through a rational interpretation of natural laws. "Is consumption curable?" is a question which--outside of nostrum-venders and charlatans, who have no scruples against lying for gain-has long since been answered in the negative. There is a conviction to this effect in the minds of the people. The local doctor, of whatever school or skill, is no more expected to cure consumption than to extend the average age of man to a round century. Indeed, if the patient recovers, it is declared throughout the community that the disease was not consumption after all. for, "if it had been, he would never have recovered!" While indorsing this position, as regards patients who shut themselves up at home and submit to medication, Dr. Page shows, by reference to the records of the dissecting-room, that partially consumed lungs do often heal, and that many persons who have never, perhaps, suspected the presence of the disease, have lived for many years with less than an entire pair of lungs. Even after one-half of a lung has been destroyed, a perfect cicatrization of the tuberculous ulcers has taken place, and there has continued to be performed all the essential. functions of the sound organ. "But," says our author, quoting Dr. Oswald, "in ninetynine out of a hundred cases it will be -found that the first improvement followed [not upon a change of 'doctors,' nor the swallowing of an irregular nostrum, but] upon. a change from a sedentary to an outdoor and active mode of life." He affirms the position that, given anything like natural conditions, such as it is the aim of this book to prescribe, "pulmonary consumption, in its earliest stages, is, perhaps, the most curable of all chronic diseases." A most remarkable case of self-cure, that of a young but determined girl, whose disease had passed to the "last stage," is given and vouched for as an actual fact. The work is designed to illustrate the "food and fresh air cure." for "dyspeptic starvation," which is Dr. Page's definition of the disease under consideration. With re-lation to the dreaded Bright's disease, while agreeing with the most eminent physicians of all schools that this is a disease resulting from excessive or ill-conditioned diet; still, unlike almost all practitioners, Dr. Page holds that this, too, is a disorder which is readily amenable to "natural treatment." The work, as a whole, will well repay a careful perusal even by those who feel obliged to dissent from some of its conclusions. It is designed not only for popular reading, but as a textbook for physicians of all schools, the most intelligent of whom are coming more and more to realize the importance of hygiene as an aid to, if not as the principal treatment of, all disorders.

and his head well poised, and with a con-science: that inner light which illuminates the life.

This book is interesting throughout, and will well pay perusal. The following com-prises a list of the eminent men noticed:

James Russell Lowell, Theodore Thomas, Wendell Phillips, Rev. Henry Ward Beecher, Rev. Dr. John Hall, Henry W. Longfellow. Thurlow Weed, William M. Evarts, Cyrus W. Field, Thaddeus Stevens, Thomas C. Acton, Edwin Booth, Elihu Burritt, R. H. Stoddard, Eastman Johnson, Ralph Waldo Emerson, Lastman Johnson, Raph Waldo Emerson, Charles J. Folger, Frederick Douglas, Henry Bergh, Samuel R. Wells, Rev. Dr. Elbert S. Porter, Charles Force Deems, Rufus Choate, Sir John A. MacDonald, Rev. David Swing, Rev. Dr. Richard S. Storrs, Rev. Dr. Edward Eggleston, Rev. Morgan Dix, S. T. D., F. E. Sninner, Jacob M. Howard Rev. John A. M. Spinner, Jacob M. Howard, Rev. John A. M. Chapman, Rev. Robert Collyer, Right Rev. John Travers Lewis, General U.S. Grant, Paul H. Hayne.

TOBACCO: its Physical, Intellectual, and Moral Ef-fects on the Human System, by Dr. William A. Alcott; with notes and additions by Nelson Sizer, au-thor of "Forty Years in Phrenology," "How to Teach," "Choice of Pursuits," etc. Iomo, 150 pp. Paper, price 25 cts. New York: Fowler & Wells, Publishers, 758 Broadway. Chicago: Jansen, Mc Clurg & Co.

Dr. Alcott's work on the use of tobacco, published many years ago, has been widely read, and in the new edition Mr. Sizer has added a sufficient amount of matter to nearly added a sufficient amount of matter to nearly double the size of the book, and has brought the information and the facts bearing on the subject down to the present time. It shows the effects of tobacco on the teeth, on the voice, and on the special senses; also its ef-fect on the appetite and digestion, and how it leads to various diseases; its effect on the intellect and morals, and points out who are intellect and morals, and points out who are suffering most from its use. The slavery to tobacco is discussed in an extended and in-teresting account giving the history and confessions of a tobacco-chewer, and showing how he gave up the habit. An interesting history of a smoker is given, showing the great benefits he derived from quitting its use. This work should be in the hands of those who wish to have presented a feasible way of overcoming the habit, as it is shown that the greatest slave of tobacco may learn how to give it up without much difficulty or the feeling of nervous loss, and so become thoroughly restored to self-mastership and health; and especially should it be placed in the hands of the boys, and of moderate smokers who have not yet fully acquired the habit. Its arguments are convincing, and we know of no better use that can be made of 25 cts. than to send for this little book.

AN HOUR WITH CHARLOTTE BRONTE. By Laura C. Holloway. New York: Funk & Wag-nalls. Paper, 144 pp. Price 15 cents.

No one who has read "Jane Eyre" could be indifferent to the personal history of the Yorkshire girl who wrote it. Charlotte Bronte's character is not an easy one to understand, because of her genius, her environments, and her singular shyness and avoid-ance of publicity. Mrs. Holloway has had an extended correspondence on the subject of her literary idol; has taken pains to seek out "those who enjoyed the priceless privilege of looking into her pure, frank face;" and has introduced the facts she has gleaned into her carefully written biography.

## Magazines for July Just Received.

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: The Railroad Problem in the United States, by George Iles;

THE NORTH AMERICAN REVIEW. (30 La Fay-ette Place, New York.) Contents: Dynamite as a Factor in Civilization; The Last Days of as a Factor in Civilization; the Last Days of the Rebellion; The Increase of Public Expen-ditures; Democracy and Moral Progress; Need-ed Reforms in Prison Management; Science and the Imagination; Sanitary Drainage; Cruelty to Children; Church Attendance.

THE VACCINATION INQUIRER AND HEALTH REVIEW. (E. W. Allen, London, England.) The organ of the London Society for the Abolition of Compulsory Vaccination.

#### The Eccentric Beecher.

Henry Ward Beecher is not a believer in revivals and protracted hot-house prayer meetings. He writes to a friend: "You can no more grow a soul in five minutes in the heated and contagious air of a tabernacle than can a juggler mature a rose on the stage before you." As Mr. Beecher grows older he becomes more bold, defiant and heretical. He was always very eccentric, and very extraordinary, differing from the average man. With most people as they grow older they become more reverent, pious and orthodox. Even old rones and damaged beauties turn over a new leaf and become Sunday School teachers, colporteurs, or devout deacons, but Henry Ward is an exception to all rules—he discards his old faith and practice and is showing his heels on his way to join Bob Ingersoll. If he keeps on he will overtake Bob before long.—New York Commercial Advertiser.

Persons recovering from wasting diseases, such as malaria, fevers etc., will be greatly benefited by the use of Brown's Iron Bitters. a true tonic.

OWENTON, KY.—Rey. J. N. Beck says: "I have used Brown's Iron Bitters and consider it one of the best tonics sold."

CODORUS, PA.—Rev. J. D. Zehring says; "I was paralyzed in my right side. The use of Brown's Iron Bitters enabled me to walk.

I read once of a man who had the custom of naming all his sheep, and when he called do just what it promises to do, if used according to direc-them by name they would come to him. Somebody asked him how he could tell them apart?" Why," said he, "this one is squint-eyed, and that one has lost part of an ear; another turns his toes in. There are no per-fect sheep; I know them by their defects." That is the way with us; none of us are perfect, and our shepherd knows us by our faults. -Moody.

#### Advice to Consumptives.

On the appearance of the first symptomsas general debility, loss of appetite, pallor, chilly sensations, followed by night-sweats and cough, prompt measures of relief should be taken. Consumption is scrofulous disease of the lungs; therefore use the great antiscrofulous or blood-purifier and strength re-storer, Dr. Pierce's "Golden Medical Discovery." Superior to cod liver oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections it has no equal. Sold by druggists. For Dr. Pierce's treatise on consumption send two stamps. WORLD'S DISPENSARY MEDICAL AS-SOCIATION, Buffalo, N.Y.

But it is true that the brightening of any one power of nature requires the brightening of every other power to avoid deformity: the growth of every spiritual as well as of every intellectual gift, demands the growth of every other to produce harmony.

## WE SHOULD HELP ONE ANOTHER.

Mr. NORMAN HUNT, of No. 169 Chestnut St., Springfield Mass., writes April 10, 1883, saying:

"Having the adliction caused by kidney and liver diseases, and after enduring the aches, pains, weakness, and depression incident thereto until body and coul were nearly distracted, I sought for relief and a cure from my trouble, and was told by a friend who had been cured by it himself, that the best and only sure cure was Hunt's Remody, and mon his recommendation I commenced taking it, and the first few doses improved my condition in a very marked manner, and a continuance of its use has justified all that my friends claimed for it,-that it was a sure and permanent cure for all diseases of the kidneys and liver. Several of my friends in Springfield have used it with the most gratifying results, and I feel it my duty as well as a pleasure to me to recom mond Hunt's Remedy in the highest possible torins,"

#### MANUFACTURER'S TENTIMONY.

Mt. H. W. PAYNE, manufacturer of harness, saddlery, trunks, vallees, etc., No. 477 Main Street, Springfield, Mass., writes us under date of April 10, 1888:--

GENTLEMEN,-I have used Hunt's Remedy, the best medicine for diseases of the kidneys, liver, bladder, and urinary organs, and have received great benefit to my health from its use, and I find that it will do just what is claimed for it: it will cure disease and restore health. I therefore prenounce it the best medicine that I have ever used."

#### BOSTON & ALBANY BAILROAD.

ALBERT HOLT, Esq., paymaster Boston and Albany Halload, at Springfield, Mass., writes April 23, 1888: "I have used Hunt's Remedy, and my experience with it has been such that I can e cerfully say that I am satisfied that it will

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GENERAL CORROBORATIVE EVIDENCE.

1. Of Sight.-Evidence of Mr. E. T. Bennett, a Malvern Reporter, Mr. James Burns, Mr. H. D. Jencken. 2. Of Hearing.-Evidence of Mr. Serjeant Cox Mr. George Riog, Mr. Hensleigh Wedgwood, Canon Mouis, Baroness von Var. G. H. Adshead, W. P. Adshead, E. H. Valter, J. L. O'sul-livan, Epes Sargent, James O'Sargent, John Wetherbee H. B. Storer, C. A. Greenleaf, Public Committee with Watkins, Epes Sargent and Hev. J. Cook IL.-From the Weither C. I .-- That attested by the Senses:---IL-From the Writing of Languages unknown to the Psy-

"Much has been well spoken and written upon the 'Rights of Woman,' but I feel deep-ly impressed with the conviction that the relation of the sexes, and their reciprocal dependence and claims upon, and duties to, one another, are but little understood and ac-knowledged. This fact can be accounted for, only by admitting the hypothesis that there is a great destitution of correct thinking and acting in the world, and a surprising misapprehension of the true springs of society and of government. The stronger sex would certainly proceed immediately to unfeigned repentence and humiliation, could they but once behold the vast amount of vice and unhappiness they have caused to befall such a mass of the weaker portion of society.

"Man has deceived, degraded betrayed and enslaved Woman to an extent almost beyond expression. Because woman, in her unsuspecting and undeveloped state of mind, has manifested a fondness for display and attention, man has frequently taken advantage of this affection, and instead of regarding it as a prophecy of latent female excellence and beauty, he has bestowed flattery instead of refining admiration—a fawning gallantry instead of that honest counsel and protection which gladdens and elevates its object.

"I cannot but deplore the structure of that mind which arrogantly pronounces woman to be only the fit companion of woman-that declares her inclosures to be the kitchen, the bed-chamber and the nursery. The perplexities and monotony of these departments are too fatiguing and depressing to be endured.

... It cannot well be denied nor disguised, that woman is sometimes moved to rebel against what are considered to be her duties, and that she runs into vices, follies and extravagances, simply because she is not properly placed in society; and because, also, those who govern States and nations are profoundly ignorant of the interior attractions which are natural to the female character, and ol the sublime influence her spiritual organization qualifies her to exert upon the race universally.

#### A MISUNDERSTANDING OF THE RIGHTS AND MISSION OF WOMAN,

is the cause why man usually regards her various impulses and attractions as weak and childish. It is said that you cannot reason with a woman, and, consequently that it is the province of man to think, decide and legislate for her; but, it will be seen that there are two causes why woman does not generally manifest an equal tendency and strength to exercise judgment. One is, because she is deprived of her natural liberty and ability to do so; the other, because, except in a few cases, man treats her not as a reasonable being, but as a mere child; not as a companion worthy of honor, but as an inferior .....

"Woman has desires and Inpulses which man, because of his dissimilar constitution and impulses, does not and caunot perfectly understand. Sometimes, to gratify her de sires, being impatient of restraint, she is moved to break away from her allotted sphere, and not being properly guided, to rush into extremes of habit and passion, greatly to the disfiguration of her naturally pure and beautiful character. Among civilized nations she subserves the purposes of a drawing-room adornment, a parlor picture or a walking or-nament, and I think it will be acknowledged that, even in Christian Europe and America woman is generally esteemed not as a com-panion-not as a gentle and regeneraling principle. Even in these, the most enlight-ly, morally, with his heart in the right place of the event philosophy.

Standard China Long State

TRAITS OF REPRESENTATIVE MEN. By Geo. W. Bungay, Author of "Offhand Takings," "Crayon Sketches," "Pen Portraits," "Creeds of the Bells," "Nebraska," etc. New York: Fowler & Wells, Publishers, 753 Broadway. Cloth, price \$1.50.

As set forth in the introduction the writer has only attempted to sketch a few of the prominent "men of the time," of the men who have distinguished themselves as poets, orators, philosophers, financiers, soldiers, statesmen, etc. There are many others equaly worthy of notice. The reader will find that industry, integrity and economy have won station and honor for not a few who began their career at the foot of the ladder; that men of good capacity, character and energy have risen from obscurity to high and responsible trusts, and in the race of life have distanced multitudes who had the advantage of education, wealth and social position. It is not a book of biography, but of "pen and pencil pictures," and however inartistic they may be, the writer hopes the les-son they are intended to convey will be of some little service, especially to the young. He says: "We are looking for the 'coming man.' Has he come? Is he in our schools, in our workshops, in our warehouses, in public life?" When he speaks of the coming man, he refers to the average man of the near future, and not to some great genius who may rise in colossal strength, symmetri-cal and sun-crowned, the wonder and admir-

The Remedies of Nature-Dyspepsia, by F. L. Oswald, M. D.; Unwritten History by Prof. T. H. Huxley; Machines Driven by Solar Rays, by G. Tissandier; The Great Bridge and its Lessons, by Abram S. Hewitt; Selection in Grain-Growing, by James Cheesman; The Cause of Sea-sickness, by Robert W. Lovett; Meters for Power and Electricity, by C. Ver-non Boys, Esq.; The Chemistry of Cookery, by W. Mattien Williams; Insectivorous Plants, by Sallie L. Andrew; Constructive Elements of the East River Bridge, by F. A. Fernald; The Industrial Position of Women, by E. Blackwell, M. D.; African Psychology, by Max Buchner; Sketch of Dr. William Farr, (with portrait); Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: Carlyle in Society and at Home; The Fascinating Side of Selfishness; Tell El Kebir; The Portrait Art of the Renais-sance; Criticism and Christianity; "Unfathomed Mysteries;" The Man of the Future: A Dangerous Secret; Birds and Poets; A Sonnet in Remembrance of George Eliot; A Cross; Curlosities of Politics; An Unsolved Historical Riddle; To an Unseaworthy Ship; Unwritten History; A Scribbler's Apology; Lit-erary Notices; Foreign Literary Notes; Science and Art; Miscellany.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: Modern Drama and Some of its Representatives; The True Basis for the Science of Mind and Study of Character; Krao, the "Missing Link;" God, Immortality and Duty; The Bermuda Easter Lily; Fredrika Bremer; Aunt Ellery's Ideal; Contageous Diseases in Paris; Offensive Breath; Treatment of the Hair; Notes in Science and Agriculture; Editorial Items; Poe try; Answers to Correspondents; Personal; Library, etc.

THE MEDICAL TRIBUNE. (Nickles Publishing Co., New York.) Contents: Cerebral Apoplexy; A Rare and Curious Case; Diseases of the Skin; Laryngitis; A Case of Paralytic Insanity; The Treatment of Syphilis; Concentrated Solution of Saline Cathartics in Dropsy; Remonstrance of an Asylum Superintendent; Electricity v Hangings; Comparative Value of the Alkaline Bromides; The Mirror.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: A Roman Singer; Some Phases of Idealism in New England; A Prelude; En Province; Something Passes; Tompkins; Service; Oxford in Winter; Newport; Boomtown; Municipal Extravagance; Mr. Washington Adams in England; Sylvan Station; American Fiction by Women; Jones Very; American Economies; The Freedom of Faith; Dobson's Fielding; The Contributors' Club; Books of the month.

THE MAGAZINE OF ART. (Cassell, & Co., London, Paris and New York,) Contents: A High-land Funeral; A Sculptor of Heroes; Scene-Painting and Actor; Kabyle Jewelry; An Apostle of the Picturesque; Women at Work; A Heretic Picture; The White Horse; A French Cathedral City; Stories in Terra-Cotta; Current Art; The Exhibitions; The Chronicle of Art: American Art Notes.

THE SEASON. (The International News Co New York.) An illustrated magazine containing the newest Paris fashions and designs in fancy-work, needlework, embroidery, croch-

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#### Books Received.

THE LADIES' PARADISE OR THE BONHEUH DES DAMES, By Emile Zola, Philadelphia; T B. Peterson & Bros. Paper 540 pp., price 75 cts. Cloth \$1.25

GERMANY SEEN WITHOUT SPECTACLES. By Henry Ruggles, Boston: Lee & Shepard, Chi-cago: S. A. Maxwell & Co. Cloth, 296 pp. Price, \$2.50

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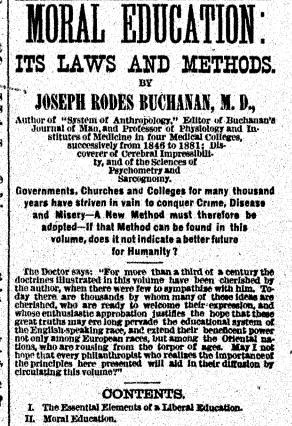
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White Paint-Evidence of Benjamin Coleman. Experiences of Professor Zollner. Letters addressed to *The Times* on the Subject of the Prose-cution of Henry Slade, by Messrs. Joy. Joad, and Professor Barrett, F.R.S.E. Evidence of W. H. Harrison, Editor of *The Spiritualist*. Summary of Facts Narrated. Deductions Explanations, and Theories The Nature of the Force: Its mode of Operation. Detonating Noises in Connection with it. The Nature of the Intelligence: Various Speculative Theo-ries.

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CHICAGO, ILL., Saturday, June 30, 1883.

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#### A Matter of Vital Importance.

The matter hereinafter treated is of supreme importance to every Spiritualist, and it is hoped that not a single reader will pass it over lightly, but that one and all will read it carefully, consider it without bias. allowing no preconceived notions to sway the judgment.

It has always been the policy of the JOUR-NAL from its start in 1865 to the present day, to keep its readers fully informed upon all sides of every question within its field; with the lamented Lincoln it has faith in the good sense and judgment of the people; it believes its readers should be taken into its confidence **a**nd made aware of all that affects the inter ests of Spiritualism. The JOURNAL does not relegate to itself the right to lead its subscribers with their eyes blindfolded; it prefers to squarely and frankly set the facts before them; at the same time expressing its views unequivocally. Upon some subjects it has not reached final judgment and holds its opinions tentatively-and so states when discussing them: upon others it has clear, carefully formed and final convictions. The JOURNAL demands for itself perfect intellectual freedom and accords the same right to others, welcoming to its columns well written, meritorious articles regardless of their accord with its own views. In an able sermon before the graduating class at Harvard College, the other day, A. P. Peabody, D. D., said: "Give yourselves the largest liberty of inquiry, and have no fear of the truth, even though it seem the rudest iconoclasm." This sentiment is identical with that of the JOURNAL and in harmony with the spirit of the age. By the collision of minds the truth is evolved and "thus out of seeming discord and inharmony finally comes that peace and prosperity which is sought. We have watched the public movement of Spiritualism with the profoundest attention for many years, and with facilities for observ ation unsurpassed. We know the good there is, and we know the evil. We know the strength and the weakness of the Movement. We know that in the heart of man is a craving, burning desire for knowledge of the future life and that whatever feeds this desire will be in demand. We know that the mere knowledge of the continuity of his life beyond the grave and the ability to return and communicate does not, of itself alone, necessarily make a man better, or more truly happy. It depends on the individual whether this knowledge shall be an incentive to a higher, nobler, purer life, or whether it shall serve by taking away his lingering fear of an angry God and place of torment, to loosen the only bond which has held him within the bounds of morality and decency. Spiritualism in its broad and comprehensive sense embodies the science and philosophy of life and is a study well worth the untiring devotion of the ablest minds, and all the sacrifices of which noble men and women are capable. In its narrow, restricted, primary sense it is merely a knowledge of an existence beyond the grave, and cannot of itself alone regenerate the recipient. An isolated fact, sterile and unfructified, is of little intrinsic importance to the happiness of the race be it ever so stupendous; only when conserved and correlated with a multitude of other facts does there come results beneficial.

revived, multiplied and intensified what has always existed. It has spread with astonishing rapidity over the whole civilized globe and the knowledge of spirit-communion is now the familiar possession of millions, tacitly acknowledged by millions more and held as highly probable by still other millions. It has modified current theology, and confirmed the doubt of a literal hell, which had already begun to take hold of the people; it has made its influence felt in current literature, in legislative bodies, in a thousand ways it has leavened modern thought; it has brought fresh life and hope to many a despairing

sight. The work of Modern Spiritualism as a whole has been good; we have no fault to find, but we desire in common with a host of intelligent, progressive Spiritualists to keep abreast of the age, to meet the demands of the hour; we realize that unless Spiritualists as a body shall go forward, the best fruits of a revival of spirit communion will be lost. What is demanded? This inquiry has from time to time gone up from the hearts of an innumerable host, and the answer now comes back from the spirit realms, in clear, ringing tones.

heart bound up with loved ones faded out of

ORGANIZE

In-obedience to this suggestion a movement in progress for a year, culminated at Sturgis. Michigan, on the 16th inst., in the formation of a national body to be known as the American Spiritualist Association. A report of the proceedings at Sturgis will be found on the Sth page, and we ask every reader to give the subject sincere, careful consideration before reaching final conclusions. The Declaration of Principles adopted at Sturgis, is the result of a candid exchange of views and lengthy consultations among very many of the best known Spiritualists, of widely diverging opinions. With the letter and spirit of that declaration we have no hesitation in emphatically expressing our assent. That the Declaration as a literary production may be hereafter improved is probable; it may be crystallized into a few clean cut affirmations, but the sentiment must remain substantially the same. We don't propose to haggle over words or split hairs. We intend to stand by that Declaration of Principle, and to use the JOUR-NAL to the extent of its power in fostering this initial movement into a strong organic body capable of the beneficent work demanded in this closing quarter of the nineteenth century.

We are thoroughly familiar with all the stock objections to organization; we have long and carefully considered them; many are silly and puerile, some have weight, but none are insuperable. Let Spiritualists courageously, unflinchingly look the situation square in the face. There is nothing to be gained by shirking responsibility or ignoring the needs which are crying to heaven and cannot be stilled by palliatives. Modern Spiritualism as a party, sect or movement, has no body; it is an intangible, irresponsible, unnatural thing, in its present condition, with no well defined standing in the religious, political, business, legal or social world, and in the nature of things cannot have until a general organization founded upon clearly expressed views is perfected and in operation. "The great and glorious cause of Spiritualism." "Millions of Spiritualists" and other similar expressions daily greet the ear of him who listens. Fully endorsing both of the above mentioned current phrases we propose to go deeper, to look at the other side. There is not a half dozen strong local societies of Spiritualists in America. There are not a half dozen Spiritualist lecturers, out of the long list, who are making a decent living. Where twenty years ago there were many meetings attended by hundreds and thousands, there are now few, and these attended by tens and hundreds, and this, too, when the interest in spirit phenomena has become more deeply rooted and widespread than ever. We can name speakers-inspirational, trance and normal-by the score, and among them some of the very best, who, eking out a miserable existence, poorly and grudgingly paid for arduous labors, are almost hopelessly looking for some other field of labor to supply the daily wants of their families. There is no moral standard, no gauge of character, hence many of the speakers referred to are obliged to associate and speak from the rostrum with lecturers whose moral character and principles they, at heart, abhor. It is easy to say they should not do this, but "put yourself in his place" with a dependent family and obliged to cater to a constituency with no sharply defined moral code, and then will come the realization of the difficulties. A go-as-you-please religion may suit the rabble, whose only God is its passions, but it will not support teachers of a higher and purer life, nor lead men to nobler thoughts and deeds. In our position as editor, we naturally are made the confident of a host of lecturers and mediums: we know their hearts as no one otherwise engaged can; we know their difficulties, hopes, aspirations and fears; they talk to us as they dare not talk to their audiences and patrons, and their experiences are burned into our soul; we feel for them, not as individuals only, but as weak and fallible, yet earnest representatives of spiritual truth. They are the creatures of their environment. Let Spiritualists as a body improve that environment. We might enlarge on this line with arguments favorable to organization, but for the present forbear. Many good but illogical people hold it to

worlds it accomplished nothing new, but only be rank treason to organize; here is what one revived, multiplied and intensified what has of the best of them saws:

"If Spiritualism had been inaugurated by men, it would be proper for men to 'put their heads together' in order that its future might be wisely and judiciously controlled, but if it had been originally established by wise invisibles, and if they have conducted it for the past 35 years and brought its truths home to the hearts of millions in opposition to an organized world, where, may I ask, is the necessity for a man made "National Organization" or church?"

It is acknowledged that "wise invisibles' organized to inaugurate modern Spiritualsm, thus admitting that even spirits felt the need of well regulated organic action. If they with all their superior advantages needed organization, how much more is it needed on earth to assist them, and who dare say that the present movement toward organization is not an inspiration from supernal spheres? There is nothing on earth or in the heavens good and wholesome that is not the result of organic action. To say that the people of earth are mere automatons to be moved by spirits, is to go back thousands of years in the scale of intelligence; let us hear no more of this.

There is nothing in the Declaration of Principles of the American Spiritualist Association that fetters the intellectual freedom of any member, and the bugbear ery, "creed," need not frighten the most timid. Spiritualism as a distinctive movement cannot survive without organization. The time has come for action in this direction, and we hope our readers will give the subject the attention its importance merits and bestir themselves in the matter. There is much more to be said, but as the work is an educational effort, it cannot all be said at once.

#### Personnel of the Management.

One of the vital needs of any organization, is officers whose standing shall command confidence and respect, and who have no personal advantage to gain from their position. The American Spiritualist Association was especially fortunate in its selections; one and all, the officers are persons wholare not dependent upon Spiritualism for their livelihood, and have neither money to make nor hobbies to ride in their connection with the organization; this is as it should be.

J. G. Jackson, the President, is an educated gentleman, widely known in the business and political circles of his State. Born and raised a Quaker, he, with his wife left that body some twenty-five years ago and have been discriminating, devoted Spiritualists ever since. Mr. Jackson brings to his office all the requisites of success, and his labors in time will show the wisdom of his selection.

The Vice President, Dr. Spinney, needs no introduction to the Spiritualists of America His ability and zeal in active efforts to advance Spiritualism have made his name familiar. He has learned by dear experience that Spiritualists and Materialists cannot combine, that each has its work to do and must do it independent of the other. Like a courageous man, he owns up to his mistake. and comes out strongly for organic work among Spiritualists. With a fine presence, an eloquent tongue, a large professional income to provide for his wants, he will. in the future prove one of the most effective as well as unselfish workers in the Spiritualist field. The Secretary, Miss Mary A. Brindle is a niece of Capt. E. B Ward, and this is all that need be said to satisfy the public of her comnetency and willingness to forward the interests of whatever she may identify herself with. The Treasurer, Mr. Ira Lake of Norwalk, Ohio, though not widely known is, we think, a man of sterling integrity. He was nominated for the position by Cephas BeLynn who has known him for years, and who speaks of him in the highest terms. Though like all others elected, he did het seek the office, he will with the rest faithfully perform his trust. The Executive Board could not be stronger. Dr. Watson's name is synonymous with all that is good and noble; his whole soul is enlisted in the movement for organization. Thirty-three years' experience in the Methodist Church as preacher, presiding elder, editor and financial agent has shown him the value of organized effort. A man of property, he is not hampered on the score of expense, and travels from one section of the country to the other in the interests of Spiritualism, and usually at his own expense and without pecuniary compensation. Would there were a hundred speakers thus fortunately situated. Hon. J. B. Young, of Marion, Iowa, is another recruit from the Methodist fold. He is an able lawyer, an enthusiastic Spiritualist, generous, broad and public spirited. He will yet be widely known to Spiritualists. All things considered, he is the best man in Iowa for place on the Board. Mrs. E. D. Smith, of Indiana, is spoken of by those who know her as well fitted to perform the duties. We met her at Sturgis, and in common with others, who then became acquainted with her, was impressed by her superior intelligence, practical sense and business ability. She has, we are told, done much to forward local interest in her own city, and is well prepared, to assume charge of a more extended work. A. J. King, of New Jersey, is a lawyer in good circumstances, the husband of the gifted medium and writer, Maria M. King, and has long labored to create an interest in organic work. He has fine executive ability, sterling integrity, undaunted courage, persistent energy and will prove one of the most valuable members of the management. Hon. J. G. Waite may be called the patri- here."

arch of Michigan Spiritualism, and his name is familiar to the Spiritualist public. Through his efforts the Spiritualist edifice at Sturgis was erected; he has been prominently identified with the political and business interests of Michigan for a generation, and his check would be honored at any bank in the Wolverine State. He declined to serve on the Board owing to the state of his health, but it is to be hoped that he may feel justified in withdrawing his objection, as his services would be invaluable.

On Sunday morning the 17th, the editor having spent two days with Sturgis friends. arose at 3:30 o'clock and took the train an hour later on his way to "Walnut Grove Farm" where Hudson and Emma Tuttle are always to be found, when not absent lecturing and aiding friends to a deeper and broader comprehension of the value of the spiritual philosophy. At about the middle of the afternoon the traveller landed at his destination and found the family all well. After an excellent dinner had been discussed, Tuttle at the suggestion of his visitor, exhibited the improvements made since the former visit. Among other things which this author-medium-philosopher-farmer evidently took pleasure in showing, was a fine, new granary standing forth in all the glory of venetian red, and surmounted by a ventilating cupola. topped by an arrow. "The material of which that building is constructed stood 'in the tree' over in the wood lot two months ago." said Tuttle; "the boys and I have done all the work except sawing the lumber." "The boys' are his son Carl, a genius who is on his last year in the Cleveland allopathic medical school, and who will yet be known as widely

as is his father, and his son-in-law, Harry Crocker, well known in Chicago, and who is developing as a first class medium-for farming. The growing crops looked fairly well, especially the pigeon grass and weeds among the corn, the constant rain having prevented "those boys" from giving that active aid to the struggling corn plants which their tender age requires. Whether it was the presence of the Chicagoan, a dispensation of Providence, the weather, or, as the victim asserted cessation from manual labor, cannot be defi nitely determined, but on Monday Tuttle had a fresh attack of sciatica. The JOURNAL mentions this for two reasons: (1) to show that no one, however wise and good, can escape the ills of the flesh; (2) to bear witness to the patience and fortitude of the sufferer; he didn't use any ugly words and tried hard to look happy and smile serenely. Now, such an exhibition of discipline was phenomenal, and

shows the perfect control of-his wife. While the editor sat on the piazza, recalling incidents of his boyhood days on a farm. which he had an inner conviction were taken with some grains of allowance by Tuttle, an elderly man, driving a spirited young horse. attached to a lumber wagon without a box stopped at the gate and was greeted by the entire household with exclamations of pleasure, as he came nimbly up the walk. Tuttle introduced him as his father, and eighty-four years old. He had come three miles after a load of rails and couldn't waste much time, but did manage to give his son's guest a few minutes. If that guest is as vigorous at sixty as is this man at eighty-four; he will be thankful. On expressing surprise at his father's well preserved figure and mental strength, Tuttle said that only the week before his mother, eighty-three years old, had come over alone to see them, driving a frisky colt and seemed to think she was not doing any thing dangerous or unusual. Hudson lives on the farm which these old people settled upón fifty years ago, when it was a wilderness of woods; now there is hardly any land in the county worth less than a hundred dollars an acre. Tuesday morning we were carried to the railroad station by Tuttle, behind a Hambletonian colt that never takes the dust of any other-equine. Detroit was reached in time for dinner, after which we called on Dr. Marvin and other friends, and spent the evening until ten o'clock in the delightful home of Dr. Joseph Lathrop. The Michigan Central railroad landed us in Chicago, Wednesday morning, after a most agreeable night's rest, and an enjoyable breakfast on one of their new and really magnificent dining cars, which are now attached to all the principal trains' on this road. By controlling the Canada Southern, which runs to Niagara Falls and Buffalo, the Michigan Central offers the quickest and pleasantest route to New York and New England; it also controls most of the roads reaching into Northern Michigan. that paradise for sportsmen, and popular retreat from the heat.

## JUNE 30, 1883.

#### GENERAL NOTES.

Notices of Meetings, movements of Lecturers an Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday A. M., such notices must reach this office on Monday.

G. H. Brooks is still lecturing in Kansas. He lectures again soon at Joplin and Ft. Scott.

R. H. Simpson has been nominated for the office of County Superintendent of Public Schools, of Steele county, Dakota.

D. M. Cole writes that a new Conference is about starting in South Brooklyn. Good? the more the better.

Maud E. Lord has been in Philadelphia. She is expected to return to Brooklyn this week and remain until camp meeting season opens. Mr. and Mrs. Winch, both mediums, of Grand Rapids. Mich., were in the city last week.

J. Bowie Wilson, a prominent Spiritualist of Sydney. New South Wales, lately passed to spirit life. He left behind him many warm friends.

Dr. Thorp and Mr. Grinnell of Vandalia, Mich., old subscribers to the JOURNAL, made us a call last week; they were 'visiting the Exposition of Railway Appliances.

Mrs. H. M. Comstock of Rochelle, Ill., would like to procure a copy of "After Death," by P. B. Randolph; if any one has a copy they wish to sell, please correspond with her.

Dr. Geer lectures at Chebanse, III., June 24th, and July 1st and 4th. On the 4th of July a Spiritualist celebration will be held there. July 8th the Doctor speaks at Long Lake, Minn.

An English writer seems to throw some doubts upon Shakespeare's idea of the influence of music upon the character. He does not think Nero was very much purified or elevated by his fondness for the violin.

W. C. Bowen gave the principal address Friday night the 15th, at the opening of a new Conference in South Brooklyn, corner of 5th avenue and 23rd street, which is to meet every Friday evening.

Mr. and Mrs. A. J. King have arrived in Breckinridge, Col., after passing two weeks in Denver. Mrs. King, it is to be hoped, will find a renewal of strength up among the mountain tops, and come back in the fall restored to health and full of inspiration.

We regret to hear that Mr. S. B. Nichols has not yet fully recovered his sight. The loss would be irreparable to him, of course, and a great mi fortune to Spiritualism. There are too few such zealous workers for one to be spared unmissed.

The son of Ex-Senator Kernan of New York, who was with Gen. Sherman's son at Georgetown College, and like him chose to enter the Catholic priesthood, has, after four years' study decided that the priesthood is not his vocation, and has returned to his parents.

Dr. S. D. Bowker and Mr. M. D. Wood of Kansas City were in Chicago last week. The editor regrets not meeting them; as he could not be in Michigan and Chicago at the same time it was not to be helped. Come again, friends! You are always welcome.

Modern Spiritualism, as it is called, has now been before the world thirty-five years; in opening communication between the two Dr. Pasteur says that the only safety for large cities from the great and constantly increasing danger of typhoid and malarial fevers consists in having the sewers air-tight and terminating in an enclosed space far beyond the city limits, where extensive chemical factories should receive and convert the refuse without delay into useful products All other systems have proved to be failures more or less glaring.

Jessee H. Butler has published his lecture, "Twelve Years in California—its Climate, its Soil, its Present and its Fnture." It contains valuable information. His address is 393 North 5th street, Quincy, Ill. Mr. Butler writes: "This lecture is to be delivered at the first place where we exhibit the fine Panorama of Mrs. L. B. Hubbell, which I have purchased of her, and after its delivery will be sold at ten cents each to the audience. We are making preparation for an extensive and well worked up tour of it as soon as it is here." Mrs. Belle Fletcher, well and favorably known in Cincinnati as a medium, spent several days last week in Chicago. She informs us that she is thinking of locating in this city after a while. There is plenty of room here for well developed mediums of good character.

Dr. Geer and Mrs. Knight were the principal speakers at Omro, Wis., at the meeting held there the 15th, 16th and 17th of this month. There was a large attendance. Dr. Phillips was presented with a valuable gold watch and chain, as a reward for his services in clearing the society there of debt.

Mrs. E. G. Dodge, M. D., a physician of repute at Oswego, New York, was in attendance at the Sturgis meetings. Dr. Dodge combines a thorough professional education with fine clairvoyant powers in her practice, consequently she is successful in a marked degree —so her patients say and they ought to know.

Mrs. Sarah Graves, the lecturer, has returned from California to her home at Grand Rapids, Mich. While there she lectured several times to good audiences. Since her return she has lectured at Nunica, Mich. Her health is not sufficiently good to admit of continuous laber. She will officiate at funerals when desired, if able to do so.

We have received the first number of *The* Spiritual Record, a monthly magazine of facts and phenomena relating to Spiritualism, published at Glasgow, Scotland. by Hay Nisbet & Co. The table of contents is varied and interesting, and the thoughts presented are very suggestive and can not fail to attract attention.

The Railroad Exposition in this city, closed last Saturday. It was an immense success. The second engine ever built was brought from England, and was an object of great interest when compared with those built at the present time. Cars of all descriptions and all kinds of railroad appliances were on exhibition. The train of cars propelled by electricity was an object of unusual interest.

The Grand Army of the Republic, is to hold a reunion at Denver, Colorado, July 24th to 28th, for which great preparations are in progress both at Denwer and by the various transportation companies. A big time is anticipated. E. St. John, the sleepless, untiring and versatile genius who presides over the Passenger Department of the "Great Rock Island Route," has published an illuminated poster well calculated to attract the favorable notice of the old soldiers and their friends; in the center is a spirited picture of Sheridan at Winchester. The poster is really a work of art and the information it gives is of interest to all contemplating the trip.

## JUNE 30, 1883.

The Management of the Michigan Association of Spiritualists held a business meeting at Sturgis on Saturday, the 16th inst., present, J. P. Whiting, H. M. Caukin, Dr. J. A. Marvin, Mrs. R. A. Sheffer, Mrs. E. F. Spinney, David Sloss and Silas Bigelow. Some routine business was transacted, and it was decided to hold a camp meeting of a week or more in August, of which further particulars will be published in due time.

Rousselot's recent work on the peoples of the Himalayas asserts that polyandry is practiced among many tribes of Indians throughout Hindostan and the Himalayas. Woman is considered the superior being, and each woman has a number of husbands, who live contentedly together, bringing to her the results of their labor, which is her property: she provides the children with dowries. and if she dies before her husbands, her eldest'daughter becomes the head of the household. Rousselot continues that the system has a deplorably demoralizing effect upon the morals of the community.

The Washington (Del.) Republican says that while some workmen were engaged in quarrying stone near Big Christiana Creek, that State, they were startled and badly frightened by the fall of a number of stones of various sizes, which apparently fell from the sky, and seemed to be propelled by some supernatural agency. Or, to state the matter differently, seemed to have been raised to a great height by some supernatural power, and to have reached the earth by the force of gravitation. The quarrymen seemed to have been too badly frightened to investigate the matter very thoroughly, and it seems strange that, though the stones fell close by them, none of the workmen were struck. The stones continued to fall every afternoon during thes. first week in June, and lately quite a severe shower of them fell all around the quarrymen. The shower was repeated on the Friday following, but fortunately no one was killed or maimed, though one large stone weighing several pounds struck the hat brim of one of the workmen.

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The Sturgis yearly meeting was as usual a success. An extraordinary array of speakers was at the command of President Waite. owing to the presence of attendants to the National Conference. The eloquent and logical Lynn spoke Friday and Sunday evenings. Saturday evening, Dr. Marvin read an essay which appears in this paper, and Dr. Spinney spoke as one deeply inspired, upon the value and supreme importance of organization, pointing out many of the obstacles as well as showing the advantages to be gained, and the incentives to overcome all difficulties. We hope he will find time to write out his speech, but can hardly expect it will have the fire of the original. Sunday morning Dr. Watson delighted a large audience. and could not leave without partly promising. Giles B. Stebbins, a favorite wherever flowers from which they are made. he goes, lectured in the afternoon. Mrs.

breast, bound him with the bed-ropes. He then secured young Moore in a like manner. Mrs. Moore was bleeding from the wound received from falling out of the window and lay on the floor insensible. Lifting her in his arms, Billheimer carried the woman to the open air, the storm having ceased. One of the neighbors had mounted a horse about one hour before and ridden at full speed across the rough country road in search of a doctor. After a long search he found one and brought him to the stricken family. The young man Herrick was taken home by his father in the morning, and another physician attended him. No hope is entertained of Mrs. Moore's recovery. Her son was unusually violent this morning, and could scarcely be held by four men. The case has occasioned much excitement among the farmers throughout the neighborhood. Mrs. Moore and her son are practical, steady people. Young Herrick is not so violent, but arrangements are being made for his removal to an asylum. Mrs. Moore was in a sinking condition this evening, and she will hardly live until morning."

"The Bottom Facts concerning, Spiritualism" is the title John W. Truesdell gives his alleged experiences with mediums, and explanation of how many tricks are performed. Evidently John is a lover of Dickens and has studied him to good purpose. His book contains the "Bottom Facts" in a Pickwickian sense only, but it will prove of some value to those inclined to swallow all that is claimed to be spirit phenomena. We shall speak more at length of this work and its author in a later issue. The book is a 12mo. printed in large, clear type, with a number of illustrations; it will not injure Spiritualism, though it may mislead some non-Spiritualists. The book may be had at the JOURNAL office; price \$1.50, postage free.

J. N. Blanchard of Delphos Kan., writes: The Solomon Valley (Kansas) Spiritualist camp meeting will be held at Delphos, ten days, commencing Friday, Aug. 10th, and closing Sunday the 19th. Our quarterly conference will convene at Salem, the 16th and 17th of June next.

The son of Dr. and Mrs. Butterfield, of Salem, Kansas, passed to spirit-life last month, aged 16 years.

## Business Aotices.

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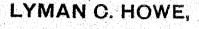
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#### A SINGULAR GHOST STORY.

#### Mother and Son Driven Crazy by a Supposed Visit from the Grave.

PHILADELPHIA, PA., June 19.-A special dispatch to the New York Times from Snydertown, Pa., says:

"Last night Mrs. Moore, a widow, who lives with her young son at Brush Valley, near here, was startled by hearing a shriek, fol-lowed by agonizing yells, in the room next to her own, which was occupied by her son, a youth about 16 years old. In a fright she ran into the room and found the boy almost dead with fear, and trembling in every limb. She quieted his fears and questioned him, and after considerable delay he told her that about midnight, while listening to the furiously-raging storm, he was startled by see-ing through the dim light of a lamp which burned in the room, a man raising the win-dow. Almost paralyzed with fear he sat up in bed unable to move until by the aid of a vivid flash of lightning, he perceived the features of the man to be similar to those of his father, who was killed in the mines five years ago. With the shriek that had so startled his mother he sank on the bed and the intruder fled hastily. When the mother had heard his story she turned her gaze toward heard his story she turned her gaze toward the window and beheld the identical face pressed against the pane. With a loud yell she sprang to the window, and, raising the sash, jumped through, and striking the ground twenty-five feet below with great force, injured herself fatally. The shricks and moans of young Moore brought a few peichbors to the spot, and they carried the neighbors to the spot, and they carried the limp body of the woman into the house, and after a few hours' labor succeeded in bringing her to sensibility. As soon as she fixed her eyes on her son she burst into a violent fit of laughter, in which the son joined, and which lasted until both fell to the floor exhausted. On the part of young Moore the fit of laughing was then followed by violent spasmodic attacks. He foamed at the mouth barked like a dog, and made vicious snaps at those who attempted to quiet him.

"A young farmer named Herrick wentup to him. and while attempting to quiet him caught hold of his hand. No sconer had he done so than the two was seized with fearful spasms, and writhed in intense agony, exhibiting the peculiar symptoms manifested by the others. The few other neighbors who had come to the scene were so badly frightened as to be of little assistance, and they fled precipitately, leaving the three maniacs alone in the room. Mrs. Moore was stark, raving mad, and soon the two young men were busy at work demolishing the furniture and strik-ing one another. One of the women who had at first rushed to the heuse, ran home and returned with her father, an old army room, and, grasping Herrick, threw him to the floor, and, putting his foot upon his wyrtle and Park Avenue, at 7:30 P. M.

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#### Camp Meeting at Lily Dale.

The Seventh Annual Camp Meeting of Spiritualists will con-vene at Lily Dale, Cassadaga Lake, N. Y., July 21st and close August 12, 1883. The following speakers are engaged: Lyman C. Howe and Geo. W. Taylor, New York; Mrs. C. Fannie Aliyn, Maesachusetts; Prof. A. B. Bradford, Moses Hull, Judge R. S. McCormick and Mrs. Matthe E. Hull, Penn-sylvania; Mrs. E. C. Woodruff, Michigan. Mediums engaged: Mrs. Carrie E. S. Twing, Mrs. Anna Eimball, Miss Maria Ramsdell, Miss Incz Huntington, Mrs. S. Hearreck, Mrs. Jen-nie Allen, A. Hearrick, Mrs. M. E. Williams (one of the best mediums for materialization), all of New York; also Henry B. Allen of Massachusetts; Chas, E. Watkins, Michigan, -Lily Dale is located on the Dunkirk, Alleghany Valley & Pittsburg R. R. Cassadaga, N. Y Pittsburg R. R. Cassadaga, N. Y

First Association of Spiritualists of . Philadelphia.

The Fifth Annual Camp Meeting of this Association, will be held at Neshaminy Falls Grove, Neshaming Station, on the Bound Brook Railroad, commencing the 12th day of July and closing the 6th day of September. 1888 The location is con-veniently situated and easy of access from all points, being 18 miles from Philadelphia and 70 from New York, in a direct line between the two cities. The Managers enter upon the fifth year of the Camp Meeting with renewed confidence in their open-air gatherings and of their importance as alds in the education of the people at large.

#### SPRAKERS.

SPRAKERS. O. P. Kellogg. New Lynn, Ohio, July 15, 17, 19, 21, 22 and 24; Mrs. R. Snepard Lillie, Philadelphia, Pa. July 15, 18, 20 and 22; Lyman C. Howe, New York, July 25, 27, 29 and August 2; Mrs. C. F. Davis Smith, Brandon, Vi, July 26, 28, 29 and 31; Mrs. A. M. Glading, Philadelphia, Pa., August 4; Thomas Gales Forster. Baltimore, Md., August 5; J. Frank Baxter, Boston, Mass., August 5 and 7; Mrs. Amelia Colby, Huffalo N. V., August 9, 10, 12 and 14; Sarah Byrnes, Bos-ton, Mass., August 9, 10, 12 and 14; Sarah Byrnes, Bos-ton, Mass., August 17, 19 21 and 22; Mrs. Juliet Yeaw, Leominster, Mass., August 24, 26, 28 and 30; Ed. S. Wheeler, Philadelphia, Pa., August 26. The extensive grounds of Neshaminy Falls Grove are ad mirably adapted to the use of camp meetings and other large assemblies, combining great natural beauty of scenery with the best artificial facilities, such as fine croquet lawns, patent swings, abundant shade, springs of pure cold water, a lake over two miles long a facet of 100 pleasure boats, etc. The grounds are well kept and healthy. Mr. William Griffith has made great improvements upon them during the year, annong others a new pavilion capable of accommodating from 1,500 to 2,000 persons. The mediums, Mr, Edgar W. Emerson, Mrs. Patterson, and

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Of beauty rare she had her share. Teo much for sinful mortals; Of angels born, a star she shone In brilliont earthly portals.

With gentle grace and cheerful face, . With genial impulse stirring, She won each heart by Nature's art, Myself alone preferring.

The days were bright, and poured their light Upon our footsteps gaily, While music's chime to love-taught rhymo Increased our fondness daily.

Among the trees, in Southern breeze, We sought recurring pleasure, While I would tell how I so well Did love my precious treasure.

With earnest speech did I beseech Wy angel's constant sight, 1/29 we moved our cause improved, for each we dreamed by night. And

Let in our youth a painful truth Became unwelcomo teacher, The path I trod cetrayed my God, I loved too well the creature.

Without a grief, which needs relief To make the contrast better, I thought the boon I won so soon Was bound in lasting fetter.

I quite forgot that earth's a spot Where naught endureth truly, And passions rife, and dally strife, Our natures prompt unduly.

A stranger seen (a base poltroon!) Enticed my Winnie dear; With tender song, and carnal wrong, . He whispered in her ear.

At first she spurned, with anger burned, And vowed her constancy, Then heard in part, then lost her hear', And then-was false to me!

I saw her face, once lit with grace, throw pale with anxious sorrow; I saw her gay but yesterday, In azguish on the morrow.

Her loving eye which brilliantly Did beam on me before, Sadly bespoke the coming stroke, And sparkled nevermore.

I blame her not for this vile blot . On memory's mournful face; The wretch I blame who, lost to shame, Instilled the deep disgrace.

For many years, in bitter tears, I howed my aching head; My thoughts alone were hourly borne To th' loved and silont dead.

But now new light, with glorious might, Dispels the doubling past, And Heaven bends, and makes amends, And joins the loved at last!

#### For the Religio Philosophical Journal. Trifles.

What are trifles? Is there anything so small that it has no influence? It is a question of atoms, of drops, of units: separately they appear to be of small value, of very little importance, but in the ag-gregate the atoms make mountains, the drops occans, and the units millions combined in majesty, strength and power. So trifling words, acts of no moment, and little habits in human life are power-ful for good deall, building up or tearing down. ful for good on ill; building up or tearing down, mighty to save or strong to destroy. Little word that sting like nettles, acts that betray supreme self-ishness, and habits that portray the weakness of character in the indulgence of passions and appetites demoralize, malice and evil speaking, in-stead of the law of kindness ruling the tongue; and in endeavoring to make others happy, let us cul-tivate the habit of self-denial, self-discipline, purity of thought and motives of action, thoughtful of others, never disregarding even the smallest claim. Cultivate the habit of speaking truthfully and act ing honestly and generously toward others. It is the little things that make or mar the happiness and welfare of markind. Witness the power of a colony of ants, their industry and perseverance; also the bees—one bee, if angered by some wanton malicious act is not of much account, but a hive overturned and the bees making a combined effort their insig-nificance ceases to be an object of indifference. Then again the coral rocks and reefs are the work of innumerable tiny animal insects, works that lie hid-den unseen, unknown until some mighty, powerful ship is drawn or driven upon these reefs to become shipwrecked in a few hours-showing the power of little things. So in human life, indulgence in habits that lower instead of elevating, although long concealed, will eventually make moral and spiritual shipwreck of the fairest appearing character, if not built upon a foundation of Truth, Integrity and Justice. What shall the harvest be? The seed that we sow, Will blossom and grow; The harvest may be, In eternity!

#### Letter from Colorado.

To the Editor of the Religio-Philosophical Journal: Under June skies! What pleasurable recollections and emotions are aroused at these words at any seaand emotions are aroused at these words at any sea-son. Under their spell, in imagination one sees the glimmer of the summer landscape, diversified with green fields, sweet scented woods, babbling brooks, fields of waving grain, ripening fruits, peaceful graz-ing flocks and herds, etc., etc. In this delightful month of June, in my distant Eastern home, people are luxuriating in their luxurious native strawberries. —with cream and shortcake to match—while roses and pinks make the air fragrant, and the scorching and pinks make the air fragrant, and the scorching sunshine makes theshelter of the grove or the shaded room most desirable. Here, under our June skles, as I glance from my window to-day, what do I see! The glorious sunshine beautifying the rugged land-scape gemmed with flowers of every hue, as might be expected at this season? Not at all. How shall I record the dismal fact that the sun is obscured and the air darkened by falling snow? Snow has fallen almost incessantly during last night and to-day, and on the 8th inst. it fell to the depth of at leasts ix inch-as. Thus, the serve es. True, two or three hours of clear sunshine serves to dispel every trace of snow in the valley, while the surrounding peaks remain one mass of dazzling whiteness. Since our arrival here on the 1st inst. snow showers have been of frequent occurrence, and pleasant, sunshiny days the exception. This is ex-ceptional weather, I am informed, for this part of

Colorado at this season; though perhaps "the oldest inhabitant" may have witnessed something of its Inhabitant" may have withessed something of its like before, as would not be strange at this altitude among these mountains. Thus far I have found what I came for; that is, power to breathe freely at this season, which I have not in New Jersey. But the unseasonable cold has produced some unpleasant effects on my health, which rull"nease of as the weather improves Though

which will pass off as the weather improves. Though summer is so coy and reluctant in her approach, I am confidently anticipating the bright, delightsome weather, which makes a residence here during the summer months so pleasant; and I expect the best effects from it upon my health. The late season and the snow has a depressing effect upon business in the mountains and must shorten the miner's busy season. I can have little to say of Spiritualism in Breckenridge, as there is none here only what is harbored by isolated individuals here and there, who are generalisolated individuals here and there, who are general-ly as quiet about it as believers in other places, who see no way of doing any thing with effect for the cause only in a private way. For myself, my health forbids all public efforts, and so I hve chiefly to the end of gaining strength physicially. It was during our stay in Denver, on our way to this place, that the much talked of "ghost" made his appearance at a boarding house in that city, demand-ing of its lady keepers that they should see that his

ing of its lady keepers that they should see that his body, which he declared was in the cellar, should be properly cared for. This body being duly found as indicated, and conveyed to the coroner's office, a sensation was naturally created throughout the city, and people of all classes and creeds were heard to inquire people of all classes and creeds were heard to inquire —cân these things be so? and if so, what do they sig-nify? Yes, Mr. Editor, what does it signify that in-cidents of this character are of such frequent occur-rence throughout the land? Does it mean that every-body is subject to hallucinations, and that there is no reality in anything save the common things of every day physical life—that none can trust to the evidence of their senses but the "source" scientific, investigatof their senses but the "expert scientific investigat-ors"—who, forsooth, are doing so much toward solv-ing the problems of spirit phenomena and man's fu-ture existence! Or does it mean that death is not a barrier that separates man in the spirit from man in the flesh; that man passed from physical life is man still, possessed of the human instincts, with power and will as a spirit to assert his superiority over mat-ter, which he makes his servant to assist him in manifesting himself in the physical world in a man-ner as he did when in the mortal body?

We surely have enough proven incidents of the kind under consideration to convince the thoughtful unprejudiced mind that the gulf is indeed bridged that separates the great unknown future from the present, though the majority chronicled by the press should be untrue. All who will, may know that some have returned to tell the joyful news that death is not an eternal sleep, neither is the Spirit-world so situated with reference to the material as to be "a bourne from whence no traveler returns"-from which no ministering spirit can reach or come with richest blessings to needy waiting mortals. Undeniable facts are daily proving that departed human spirits are so much interested in the things of this world that they come on various errands, and by ouse attention to one of est of all truths. If they come as messengers of ret-ributive, justice, and "haunt" houses and disturb individuals, thus sometimes revealing deeds of dark-ness, are they not messengers of mercy still, reveal-ing in strongest light the truth that "nothing is hidden which shall not be revealed," and that justice is sure to overtake the trangressor.

#### John Bright on the State Church.

The Englishmen who want to discatablish—or, as they prefer to put it, "liberate"—the Episcopal Church of England, says the Hartford *Courant*, have been having their customary yearly talk on the sub-ject in London. As a matter of course, the announcement that John Bright had consented to preside and speak at an evening meeting in Spurgeon's Taber-nacle packed that huge building from doors to plat-

form. Mr. Bright began his speech with a reminiscence. Forty-two years had come and gone, he said, since the day when his friend, the late Edward Miall, came to him for help in the good cause. He thought it was good then, and he thinks so now. "Our pur-pose," hesaid, "is not in any way to the injury or detri-ment of the Episcopal Church of England; what we want rather is its liberation, its freedom, its purity, its greater power of religious instruction." The as-sembled Nonconformists greeted this utterance with cheers. cheers

cheers. Mr. Bright then glanced back over the history of the Episcopal State Church. Had its influence made the State better, more just and gentle, more merciful and peaceful? Not a bit of it. In 1683 no less than 1,000 Quakers—"members of the small sect to which I belong," said Friend John—were in the horrible English jails of that time. Hundreds of them perish-ed there. Three years later William Penn wrote: "There have been ruined since the late King's restor-ation about 15,000 families, and more than 5,000 have ation about 15,000 families, and more than 5,000 have died under bonds for matters of mere conscience to God." That was the work of the State Church. The reformation of the bloody penal code, under which men and women were hanged for petty-larceny, was carried over the opposing votes of Bishops and Arch-bishops. When the slave trade was under discussion in the Upper House, Lord Eldon argued that it could not be so much opposed to the spirit of Christianity or it would not here berg that the support of the Enjarce or it would not have had the support of the Episco-pal bench. "There is no trace in our history," said Mr. Bright, "of the influence of the Bishops and of the clergy in favor of those great reforms which we now look back upon with such intense satisfaction."

now look back upon with such intense satisfaction." Then about war. England has been fighting al-most incessantly in one quarter of the world or an-other, for two centuries. What has the church done to stay this effusion of blood? Our readers will re-member that the clergy of the Episcopal establish-ment were invited by ecclesiastical authority to pub-licly return thanks for the victory of the English arms in Egypt. A form of prayer was set forth for their use. John Bright had it with him, and he said of it: "I have wished that I could avoid mentioning this on this occasion, but I felt it would be an abandon-ment of duty if I let this opportunity pass without expressing to you some of the feeling which this matter excited in my own mind. The ancient heath-en poet—I am not sure whether the most ancient of them all—who dealt a good deal in narratives of war

them all-who dealt a good deal in narratives of war said:

'Unhallowed is the voice Of loud thanksgiving over slaughtered men.'

"And if that could be said some thousands of years ago by a heathen writer, at least we might expect some little consideration from a dignitary of the Christian church in this century of the Christian era. These are the words to which I wished to call your These are the words to which I wished to can your attention. In the prayer he says this—and this was sent round to all the churches—I know some cases, I have heard of them, in which the clergymen were too much shocked to permit it to be read—he says, addressing the Supreme Ruler: 'Teach us to see that Thy hand hath done it; that Thou wast in the midst of our camp to deliver us and to give up our enemies before, us.<sup>3</sup> You see what this is, put in plain words—that ironclad ships, bursting shells, a blazing town, the roar of artillery, the charge of bay-onets, the ghastly heaps of the mangled and the slain, these were manifestations of the hand of the God of manual? merc

mercy!" After this outburst, Mr. Bright's remarks on the op-position of the State clergy to the emancipation of slavery, free-trade, human progress, burials bill, and the bill legalizing marriage with the deceased wife's sister were rather in the nature of an anti-climax. He said he did not expect to live to see disestablish-ment, but he believed that it would come, and at no very remote time, and the church would be all the stronger and purer for it. "When free," he said, "it will look back with horror upon the chains from which it has been delivered, and it will exult with unsneakable reloicing in the freedom hy which it has unspeakable rejoicing in the freedom by which it has been enriched."

Of course the question has another side which Mr. Bright does not see or at any rate does not see so clearly as, for instance, the Archbishop of Canterbury does, or even as his own bosom friend, Mr. Gladstone, does. The Church of England is not so much an edifice as a growth. It does not date from yesterday, or the day before. It has struck deep roots. The London Times hardly exaggerates when it says that disestab lishment would agitate the country to its remotest parish, and that the dislocation of social and ecclesiastical arrangements would be incalculable.

Constitution and Rules of Order of the the 1st Spiritual Association of Kansas City, Missouri, Organized May 27, 1888.

#### PREAMBLE.

We believe in the Fatherhood of God, the broth-erhood of man, the immortality of the soul, personal responsibility here and hereafter, and eternal nrogress: NAME.

This Association shall be called the First Spiritual Association of Kansas City, Missouri. OBJECTS.

Its objects shall be the promotion of a knowl-edge of the teachings of Spiritualism and their prac-tical application to our lives.

#### OFFICERS.

Its officers shall be a president, two vice-presi-dents, secretary, and treasurer, who shall be elected annually on the first Sunday in May, and shall hold office till their successors are duly installed.

#### EXECUTIVE COMMITTEE.

The Association shall be under the control of an Executive Committee composed of the five officers elect, and four other members to be elected semi-annually on the first Sundays in May and November. MEMBERSHIP.

Its membership shall be composed of any persons who will ald in the general objects of the Associa-tion, and whose names shall be referred to the Ex-ecutive Committee, and on their recommendation their names will be entered on the membership list by the segmeter. by the secretary.

DUTIES OF OFFICERS AND EXECUTIVE COMMITTEE Sec. 1-The duties of the officers of this Associa-

tion will be the same as those usually devolving upon officers of like Associations. Sec. 2—All transactions of business shall be under the control of the Executive Committee, except the purchase of real estate, the final action for which shall be by the direction of a majority of the Association at a special meeting called for that purpose

BULES OF OBDER. The rules of order governing this Association shall be those known among deliberative bodies as "Jeiferson's Manual," and shall be strictly adhered to in all its transactions.

OFFICERS ELECTED FOR ENSUING YEAR. Dr. S. D. Bowker, president; Dr. Joehua Thorne and A. J. Colby, vice-presidents; Dr. E. G. Granville, Secretary; George D. Olmstead, treasurer. The following are the additional members of the Execu-tive Committee elected to serve for six months: Mrs. Matt Clary, Mrs. Perkins, Mrs. M. D. Wood,

Mrs. J. Thorne. The above is a true copy of plan of organization aud officers elected. All communications should be

addressed to the secretary. E. G. GRANVILLE, Sec'y. Commercial Block, Cor 11th and Main St., Kansas

### For the Religio-Philosophical Journal. Our Modern Slavery.

Of all the small tyrannies that effect our modern conventionalism, perhaps there is not one that holds us with such an iron grip, as does the insistance with which we are held to walk all together in the one narrow rut especially scooped out for us. Woe to the man who strikes a new idea! Solemn owls the man who strikes a new idea! Solemn owls shake their wise heads and cry "Crank!" and lucky is he if he escapes being thrust into a mad house. If it is a Galileo who by his great genius has discovered that the earth is not as flat as a pancake, some pig-headed, infallible prelate screams out, "Ob! see here, now! You mustn't talk like that. We've had the earth flat right along, you know. We can't have any pestiferous radical subverting the good old con-servative order of things by nonsense of that sort. You'll have to get down onto your knees and swear the earth is flat or into prison and to the stake you the earth is flat or into prison and to the stake you go." Well, this innovating reformer recanted, but it will be observed that the earth is not flat all the same. In like manner the first man who dared to use an umbrella was mobbed out of the street; when the illustrious Harvey discovered the circula-tion of the blood he was derided as a dangerous in-novator by nearly all the learned doctors of his time; the very minute a man undertakes to get out of the old musty beaten track, all the moldy idiots of the day become struck in terrified alarm, and strive with all their might to thrust him back into the timehonored groove, or kill him out of the way. Nay, so persistently bent is the direction of some conservaive lovers of the ruts their forefathers jogged in, that if they chance to see a brother dare only to peep outside in quest of better footing, they almost turn black in the face from sheer terror, and shriek: 'Oh, dear! You musn't do that! This old rut is fin-ished and fenced in for all time. Its too important and sacred an institution to be even questioned. So do keep right on in the time-honored groove, as we all do, and don't venture on the awful hardihood of trying to find improvement outside." And of all the ancient ruts we are bidden to walk in on pain of all sorts of social disabilities in this life, and eternal damnation in the next, that set up by socalled orthodox Christians is the most rough, barren and uncomfortable. It has been so undermined and dug into by the sledge-hammer blows of truth, that it is all its advocates can do to keep the blind path open to their way-faring feet, and yet they con-tinue to yell and scream: "Come in here. This is the one only safe route to everlasting salvation!" And so we go, our individuality and self-reasoning faculties well nigh crushed out of us; droning along, joggety-jog; floundering in the mud of by-gone ages; blinded by the sand and dust of far-back traditions; tripping over all sorts of stony supersitions set up in the dark ages; afraid to look for a cleaner and firmer roadway outside. W. WHITWORTH. Cleveland, O.

## JUNE 30, 1883.

# **AYER'S PILLS.**

A large proportion of the discases which cause human suf-fering result from derangement of the stomach, bowels, and liver. AYAR'S CATHARTIC FILLS act directly upon these organs, and are especially designed to cure discases caused by their derangement, including *Constitution*. *Indigestion Duspepsia*. Headache, Dysentery, and a host of other allments, for all of which they are a safe, sure, prompt, and pleasant remedy. The extensive use of these FILLs by emineit physi-cians in regular practice, above unitatakably the estimation in which they are held by the medical profession. These FILLS are compounded of vegetable substances only, and are absolutely free from calomel or any other injurious ingredients.

#### A Sufferer from Headache writes:-

A Sufferer from Headache writes:-"Ayers's Pills are invaluable to me, and are my constant companion. I have been a severe sufferer from Headache, and your Pills are the only thing I could look to for relief. One dose will quarkiy move my bowels and free my head from pain. They are the most effective and easiest physic I have ever found. It is a pleasure to me to speak in their praise, and I always do so when occasion offers. W. L. PAGE, of W. L. PAGE & BRO." Franklin St. Richmond, Va., June 3, 1882. The Rev. FRANCIS B. HARLOWE, writing from Atlanta, Ga., says: "For some pears past I have been subject to consitiza-tion, from which, in spite of the use of medicines of various kinds, I suffered increasing inconvenience, until some months ago I began tak ug Ayren's Pirls. They have entirely cor-rected the costive habit, and have vastly improved my gen-eral health."

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# THE INDEX!

RADICAL WEEKLY JOURNAL.

PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

## Editors. {W. J. POTTER. B. F. UNDERWOOI .

#### CONTRIBUTORS:

Moncure D. Conway and George Jacob Holyoske, of London, will write for *The Index* every month during 1882. Among the other contributors are Prof. Felix Adler, John W. Chad-wick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Garlin Spencer, Caroline H. Dale, Mrs. Sara A. Underwood. Miss M. A. Hardaker.

The aim of The Index 1s-

Moone

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To increase general intelligence with respect to religion:

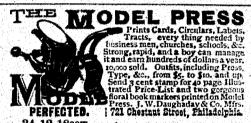
To foster a nobler spirit and quicken a higher purpose, both in the society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigory, love for hate, humanitarianism for sectarianism, devotion to universal endy for absorption in selfish schemes.

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1.4

City, Mo.

What shall the harvest be? As we sow we shall reap. Be it tares or of wheat, In joy or grief, To all eternity.

What shall the harvest be? Oh! let it be good deeds, And the soul in its needs, Shall reap a grand harvest In eternity.

Thus the seed that we sow Though small they will grow Will bring sorrow and strife, Or a glorious life, And a blissful Immortality.

ELENA WALLACE.

#### Transcendentalism in New England,

In fact, there was no such thing as a literary spirit in America before Transcendentalism created one, by overthrowing nogma and transferring the tribu-nal of judgment to the human mind. A literary taste, correct, fastidious, refined, and firm, first be-came possible when all literary productions were placed on the same level and submitted to the same laws of criticism; and idealism of this type supplied the necessary conditions. One must have been through and through pervaded by the Transcendental principle before he could have cast a free, bold at principle before he could have cast a free, bold regard on the beauties of the pagan classics, or on the deformities of books hitherto looked on as above human estimate. The services of these scholars who first ventured to do this, who did it without hesitation, who encouraged others to do it, has never-been appraised at its full value. The influence of Transcendentalism on literature has been lasting and deep, and that influence is shown in nothing more signally than in this liberation of the human more signally than in this liberation of the human mind from theological prejudice. Writers felt it who would not call themselves Transcendentalists, but who read books which had been sealed to them but who read books which had been sealed to them before. In Germany the literary spirit was illus-trated by minds like Goethe, Schiller, Herder, to mention only three of many names. In France au-thors famed for brilliancy made it attractive. In England Coleridge, among others, made it honora-ble. In New England, Emerson. Margaret Fuller, Hedge, the writers in the Dial, took up the tradition. --O. B. FROTHINGHAM in July Atlantic.

A subscriber at Syracuse, Neb., in renewing sub-scription says: Oh! if we had a good test medium here, the JOURNAL would be taken by the score; some one that could wake the sleepers or even arouse curiosity.

10

MARIA M. KING. Breckenridge, Col., June 12th, 1883.

#### Investigation.

M. A. (Oxon.) in Light says: "Given that interest, I hold it to be a sacred duty to satisfy, so far as may be all reasonable inquiry. In discharging that duty no pains and care are too ject to any man, I have spent much time, and such care as I could, in placing at the service of others any knowledge of which I am possessed. Spirit-ualism—to use a clumsy word in a sense that it will hardly bear—is not like other subjects. It cannot be demonstrated on the spot like a problem in geome-try, or an experiment in psysics. Its philosophy evident the avenued of from outhout the iteration to the bear try, or an experiment in psysics. Its philosophy cannot be expounded from authoritative text books. Its objects and issues are so far-reaching that none can presume to lay them down or limit them. And alas! that mongrel compound of folly, fraud, credulity, enthusiasm, and a little fact, which is known to the world through the police reports and the flippant inaptitudes of the penny press, is the only Spiritualism that the average mind can take in. One of the truths that are clearest to my mind is the absolute necessity for a prepared mind in the rethe absolute necessity for a prepared mind in the re-cipient before any proselytising efforts can be suc-cessful. With such opinions it is obvious that I expect nothing from the promiscuous introduction of persons to scances for materialization, even if such were held under much more perfect conditions than they now are, or are ever likely to be. In almost every case no good can come of such introduction. "Is it possible then to restrain the exuberant zeal

which sees in every likely and unlikely person a po-tential convert? Certainly not: nor would I attempt any such repression. The zeal must spend itself, or it will eat the proselytiser up. Is it possible to in-struct inquirers before admitting them, as of old the neophyte was admitted to the mysteries only when prepared, after long probation, and having proved his fitness? Surely not: the age is past when the law of obedience obtained. The modern Briton is a law unto himself, and would soon express a vigorous opinon of any one who attempted to apply to him any other law in this respect. Is it possible to graduate phenomena in the way which I have before described as so desirable? Again, I think not. The five-shilling inquirer will have his five shillings' worth, although the poor medium be driven to extremities even of cheating to obtain it. I think we must have free-trade in mediumship, and interfere as little as may be."

#### Brooklyn's Little Deity.

#### To the Editor of the Religio-Philosophical Journal;

I wish to thank you for your assistance to Brooklyn's little deity, for he seemed fast rushing into mental and moral destruction.

He is a daring equestrian to attempt striding or-thodoxy and liberalism at one time, for while the former steed jogs along in a blind, slow manner, the latter, fleet and sure-footed, files like a bird in the auct, nect and scheroberg, mes nee a bit in the opposite direction. Its riders cannot even lead the old, worn-out horse beside it, and make spectacles of themselves in every such attempt. All nonsense aside, I think you have shown that plous gymnast how he looks to honest people. He unquestionably has a great mind if he did not pervert it. His intol-mathe love of administration teams bim dimension form erable love of admiration keeps him jumping from one place to another, and prevents any approach to an expression of his honest convictions.

I am too hurried to say anything worth saying on this subject, but this I do say, you have done a good thing in the way of tiagellation. Cairo, Ill. AwaBaLa MARTIN.

C. C. Mead writes: Do not get weary in well doing, Your raper and the English Light are the only spiritual papers published in our language that interest me. Both seek to prove before they hold fast, which does not seem to me to be the case with the majority of Spiritualists that I have met with.

#### A Letter of Thanksgiving.

There is a deep meaning in the following letter of the Zuni Chief, Nai-iu-tchi, to President Arthur, just after he issued his proclamation protecting them in their rights:

"I speak to my father as though he were a Zuni

and a visitor within my door. "Father, you have thrown the light of your favor upon a nation small and poor, yet, with the gratitude of a grander and wealthier nation. I speak the thanks of my children to you this day. My brothers and I had the sublime fortune to grasp your warm hand and breathe upon it and from it, and to listen to your words and those of your chief in the great pueblo of Washington; and although to-day we do not hear those words or grasp that warm hand, yet as if we heard them, they ring in our ears and rest in our hearts.

"Father, ever since I visited you in your house of gold and white stone you have been with me and I have been with you as if we were in one house. Though far asunder, I have dwelt with you since that day. It has been said, and I have heard it, that our lands and waters would be taken from us, and, I said to myself, when our city of pueblo eats up the substance of another, whither will the inhabitants of the other go? Will they, who are men, become dogs, and sit at the doorways of the other, owned and ye disowned, fed and yet hungry? I have heard the one pueblo is the nation of the Americans, the other is the nation of the Zunis. No, the father would not suffer his children to become as dogs at the doors of strangers. And we have a father.

"Father, through your will we are this day happy, when but for your will we had been heavy with thoughts. Thank you, our father.

"May the sun of all summers that number your years find you as happy as were your Zuni children when they listened to the words of you and your chiefs—words which sounded to their ears and their hearts as beautiful as to the eyes look a vale of flow-

## ers. "Thus happy may all days find you."

#### Physicians and Phaémacists.

It seems to be almost impossible for physicians to realize that they are not practical pharmacists. Many of them, if we are to judge by their writings, think that they are entirely competent to take charge of any pharmacy, and conduct it even better than the person who has made pharmacy a life study. As the result of this feeling on their part, we find the friends of this element have introduced into the legislature of Illinois an amendment to our pharmacy law, making it compulsory upon the board of pharmacy to accept graduates in medicine as duly qualified pharmacists, entitled to registration under the pharmacy laws of Illinois. The action of the physicians of this State in regard to this pharmacy law has been far from creditable to them as a body. They, in one case, that of the Chicago society, saw fit to demand of the pharmacists of Chicago that they show reason why the physicians should not oppose the entire pharmacy law, on the ground that it invaded their territory and had been started without their permission. They were answered by a committee of the pharmacists and their permission asked. This tickled their vanity, and the law was allowed to pass-not, however without the clause being inserted that physician without the clause being inserted that physicians were to be entitled to the same privileges as gradu-ates in pharmacy. Now, owing to the failure of that clause being made perpetual, they ask the legislature to help them attain that which they dare not risk an examination of the board to attain. With as much propriety might the pharmacists ask that they be recognized as physicians.—The Pharmacist.

#### A Medium's Views Respecting Professional Mediumship.

The position of spiritual journalist is a painfully responsible one. We are made the tools of much that works both good and ill in the movement. We may thus lead to dire evil with the best intentions. But are we not responsible? Verily, we are. Our pains and sufferings during the last few years, and present almost unbearable burdens, appear like a punish-ment from which there is no escape; except, possi-bly, by repentance, which we delay no longer in making.

Thus we have been convinced by sad experience Thus we have been convinced by sad experience that professional Spiritualism is a mistake. Spiritu-alism is based on facts. We feel instructed by cer-tain facts that have eaten their way into the very marrow of our spirit. We cannot longer be made the tool of professional Spiritualism. Now that we have experienced the dire effects of the system, our punishment would be a hundredfold more terrible, if we did not revise our methods. if we did not revise our methods.

It we did not revise our methods. Lately, and again this very week, we are made to countenance the scheme of exporting Miss Wood to Sydney. Against Miss Wood and her mediumship we intend to say nothing. Extraordinary phenom-ena have been observed in her presence, and in ad dition much that was ambiguous and in not a form ena have been observed in her presence, and in au dition, much that was ambiguous, and, in not a few instances, that which was quite deceptive. Miss Wood's public career has been a series of painful sensations. We do not say that she has been a will-ing instrument for these ends, but none the less, the fact remains. These exposures, scandals, and out-bursts of demoniacal feeling, have done more harm to the cause and to the peace of mind of many good manual, than all her mediumshin would counterbalpeople, than all her mediumship would counterbalance in 100 years.

In the little book that we published respecting her manifestations, Mr. Barkas candidly noted that un-satisfactory features attended her mediumship from

satisfactory features attended her mediumship from the first. Then has followed the long series of ter-rible scenes in Blackburn, Maccleefield, Newcastle, Peterborough, London, and so on, ending in social estrangements and mental derangement. All this may come from the spiritual side, but that is all the more reason for exercising caution. Miss Wood deserves our pity, but that is not a reason why we should inflict her on the good people of Sydney. Let those who took her from private life, put her back again. We have not the oppor-tunity to-day to give our views on the great and ir-reparable injury we do mediums by abaudoning them to all kinds of sitters and surroundings, that a public life exposes them to. Let us all look this matter in the face, and confer together as to what can be done to repair past damages. In this matter can be done to repair past damages. In this matter we are Miss Wood's friend, and the friend of the cause as well. We leave all to do as they please; but duty demanded of us that these remarks should be placed before all concerned—and who is not?— *The Medium and Daybreak. J. Burns, Editor.* 



## MANDRAKE PILLS Has been so frequently and satisfactorily proven

that it seems almost superfluous to say anything more in their favor. The immense and constantly increasing demand for them, both in this and foreign countries, is the best evidence of their value. Their sale to-day in the United States is far greater than any other cathartic medicine. This demand is not spasmodic, it is regular and steady. It is not of to-day or yesterday, it is an increase that has been steadily growing for the last thirty-five years. What are the reasons for this great and growing demand?

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## BEAUTIFUL SONGS.

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## JUNE 30, 1883.

## **RELIGIO-PHILOSOPHICAL JOURNAL.**



By E. D. BABBITT.

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That from the world of spirits comes no greeting? No message of remembrance? It may be The thoughts that visit us, we know not whence, Sudden as inspiration, are the whispers Of disembodied spirits speaking to us As friends, who wait outside a prison wall Through the barred windows speak to those within. -Longfellow's Michael Angelo, in Atlantic Magasine.

#### Sent to the Penitentiary for Imposing on a Sick Negro.

By far the most curious case that has stirred up people in the precincts of the Criminal court was that of Ed. Burley, a necromancer and voudou, tried yesterday. The prisoner was a squat-built, monkey-faced, thick-lipped negro, and a stronger argument than even the late Col. Payne's Artel for the belief that no pair of his species entered Noah's ark. Leah Shern his presecutor was a little bullet-bedded that no pair of his species entered Noah's ark. Leah Sharp, his prosecutor, was a little bullet-headed, wizard-faced negro. On the 24th of February last, Edward Burley, the voudou doctor, called to see her, and standing beside her bed, told her 'so could restore her to her usual strengh by means of his "luck battery," which he had suspended around his neck by a string. But he informed her this "luck battery" could only be worked by means of two pieces of gold or silver money and a photograph. He assured the foolish woman, however, if he did get the two pieces of gold or silver money he would endow her with no end of good luck for the rest of her life, and she would always afterward be able to find gold. The woman then gave him her \$10 gold breastpin, ring and photograph, and he took his "luck battery," the loadstone, and a bit of wire out of his pouch and showed Leah how the little ironfhorse shoe picked up and held on to the wire. Whatever doubts the woman had had about the ability of the battery to perform the uirgcles claimed for it were doubles the woman had had about the ability of the battery to perform the miracles claimed for it were swept away by the ability of the doctor to endowa little colt's shoe (she called it) with the power to plek up a piece of wire and hold on to it until it was taken away. His victim them insisted that he should perform the charm. This was done by the vondou doctor putting the pieces of gold in a bag with the "luck battery" and shaking them together. He then took the loadstone, bits of wire and red ninger hair out of the nouch, and sticking the hair nigger hair out of the pouch, and sticking the hair in the center of the loadstone, attached the steel wire to the end of the latter. Then taking the whole in his left hand, he waved it three times over the woman's head, uttering at the same time some sort of globerish the woman did not understand. Tellor gibberish the woman did not understand. Tell-ing her that she would be all right from that time on, and able to find gold, he replaced the "luck bat-tery" into the bag, hung the latter around his neck, gathered up the photograph, and walked out of the house. Finding that she soon got worse instead of better, the woman reported to the police that she had been voudoned. Burley was arrested and the gold brooch, ring and photograph found on his per-son, and the grand jury found an indictment against son, and the grand jury found an indictment against him for getting property under false pretenses. The jury that tried him yesterday assessed his punish-ment at five years in the penitentiary, and Leah Sharpe had her jewelry returned to her and went on her way rejoicing.—Nashville American.

The Solar System. The New York Sun, in an interesting article upon our solar system, makes the point that it is moving at the rate of 100,000,000 miles a year toward the constellation Hercules, and in the direction of a region of space rich in stars, many, and perhaps most, of which are greater suns the period of the period of the period of the second stars. than ours. This whole region in the neighborhood of that great constellation is full of strange splend ors and parti-colored systems, including stars of all gem colors known to mortals. Besides this constel-lation of Hercules, there is that of Orion, with its Charles Dickens and Mr. Heaphy. The statements presented in this pamphlet are so well an the ticated in the correspondence between Mr. Dickens and Mr. Heaphy, that no one an successfully refute them, mak-ing this Spiritual Visitation one of the must remarkable of any age. A spirit materializes, takes passage on a train of ears, converses as if a mortal, and manifests in other ways her strange powers. Mr. Heaphy says: "The color of her check was that pale transparent hue that sets off to such ad-vantage large, erpressive eyes and an equable firm expression of mouth." On another occasion when she appeared she took a seat at the table. Says Mr. Heaphy: "I observed, how-ever that she made an accellent dinner; she seemed to ap-preclate both the beef and the tari." This spirit desired her partait painted, and after a wonderful experimes succeded in accomplishing her object. This pamphlet contains 12 pages, printed on heavy tinted paper, making a neat tract for any address at 5 cents for a single copy, ten copies for 255 cents, twenty-five copies for 50 cents. It is a splend thing to scatter among your friends, and cannot fall to exert a blene-ficial influence. It will prove an excellent missionary. For all, who have a erall, by the RELIGIO-PHILOSOPHI-cat POBLISHING HOUSE, Chicago.

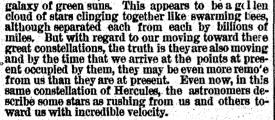
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Comprising all that relates to the Progress of the Christian Religion in "THE HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE," AND

A VINDICATION



**Don't Pay.** The notion that was lately put into practice by the Philadeiphia *Press* of cabling to this country every Sunday night the sermons of the London pulpiteer, Spurgeon, has been abandoned. The price was too heavy for sermons which were too cheap. They proved to be unprofitable to the paper which footed the cable bills for them. In fact, it was at once evident to those who read them during the few weeks of their publication here that we have in this country hundreds of preachers who are in in this country hundreds of preachers who are in every way superior to Spurgeon, of London-who are better reasoners and theologians, more persuasive, more learned, more imaginative, and not less plous or enthusiastic than Spurgeon. The Philadel-phia paper which cabled Spurgeon's sermons from London rendered some service by bringing this truth home to the American mind.—*Ohicago Tribune*.

Practical Reformer. The Prince of Mon-**TRELICES EXCLORENCE.** The Prince of Mon-tenegro is a practical reformer of the heroic style. Some time ago he closed all the cafes and drinking shops in his dominion, regarding them as schools of effeminacy, extravagance and corruption. Then he abolished all titles, so that while formerly every oth-er man in Montenegro was an "Excellency," now even the ministers have to be content with plain "Mr." And now the Prince has issued an interdict against all fluxing them as insued an interdict

"Mr." And now the Prince has issued an interdict against all "luxurious wearing apparel," including cravats, gloves, walking sticks, parasols and umbrel-las. And no one dares complain, because the Prince himself lives up to the strictest letter of his laws. **Obscenity.** R. H. Stewart has been arcested in Baltimore for a curious offense. He is charged with sending circulars through the mails offering for sale for \$1 a book of 900 pages "full of licentious reading." Upon receipt of the \$1 the ingenious fraud forwarded to his victims a 25 cent copy of the Bible. Whether he can be held amenable to the law for tak-ing this method of circulating the scriptures remains ing this method of circulating the scriptures remains to be seen.

A Little Singular. Rev. J. D. Shaw says: "There is one fact, regarding Spiritualists that is a little singular and will merit, mention here. There are many more people believing in Spiritualism than there are professing it, while there are a great many more people professing orthodoxy than there are actually believing in it."--Light, London.

Young and middle-aged men, suffering from nerv-ous debility and kindred affections, as loss of memory and hypochondria, should inclose three stamps for Part VII of World's Dispensary Dime Series of pam-phlets. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

An image of the human head has been found 105 feet below the surface, in a coal mine in Dallas County, Iowa. It is regarded as the work of a prehistoric man.

Having been afflicted with Hay-Fever for years I gave Ely's Cream Balm a trial. I have had no at-tack since using it. E. R. BAUCH, Editor Carbon Co. Democrat, Mauch Chunk, Pa.

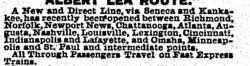
A Louislana woman recently married, is reported to have become a mother at the age of 79 years. This was a renewing of her youth to some purpose.

"For 13 years I had Dyspepsia," wrote John Al-bright, of Columbus, O. "Samaritan Nervine cured me." Druggists all keep it, \$1.50.

A Skaneateles (N. Y.,) youth gave his sister a live pig in a fancy box for a wedding present.

"Dr. Benson's Celery Pills cured my mother of severe nervous headache." J. Miller, State Hill, Pa.

& stove made in 1828 in York, Pa., was recently sold for \$1,000.



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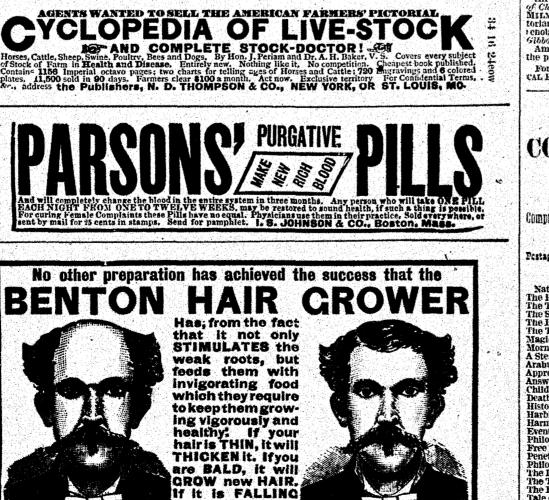
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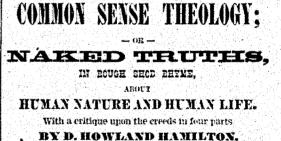
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# RELIGIOPHICOBOREIGAL JOUBNAL.

#### Stalwart Strokes at Sturgis.

Pursuant to the Call of the Standing Com mittee of the Detroit Conference, earnest, experienced Spiritualists from Various Parts of the Nation gather at Sturgis, Michigan, to Confer and Forward the Work of National Organization.-A Declaration of Principles is formulated and the Machinery for future Work Perfected. Harmony and Zeal prevail. A Hopeful Outlook. 

After due consideration the committee ap-pointed by the National Conference held at Detroit last year, and consisting of members from various States, decided to call another Conference in the interests of organization. at Sturgis, June 15th, 16th, 17th. The com-mittee was influenced in its selection of time. and place by the fact that Sturgis has a commodious structure built by Spiritualists and dedicated to spiritual uses, affording an especially appropriate place for the com-mencement of organized work; and the date fixed was the 24th anniversary of the erection of the edifice. The yearly meeting at Sturgis has come to be looked forward to with pleasure by hundreds from different States as a place for mutual instruction and pleasure, aud for conference upon matters of vital importance to Spiritualists. Here from year to year, for nearly a quarter of a century those identified as active exponents of Spiritualism, either as speakers, mediums or lay members, have gathered to compare notes and refresh their souls. Here at one time or another, nearly all the best known workers have come. Men and women whose inspired words have thrilled audiences in every English speaking country on the globe have stood on the plat-form of the Sturgis Meeting House, and pointed the way to a higher and better life; spirits have often and forcibly manifested their presence in the auditorium. Everything seemed to conspire to make this time and place the most felicitous for the objects so near the hearts of the Committee.

On Friday morning a fair sized audience was in attendance. Hon. J. G. Waite as Chairman opened the Yearly Meeting with a warm welcome to all, and stated that the time and place were at the disposal of the National Conference; that the usual anniversary exercises would be so arranged as not to interfere with the Conference's work, and that every effort would be made on the part of the management and friends to facilitate the labors of those who had come to take part in the national meeting. Mr. J. P. Whiting, of Milford, Michigan, as Chairman of the Conference Standing Committee, then called the Conference to order and in brief and eloquent terms set forth the objects of the meeting and the needs it was expected to meet. Mr. Whiting said that grand, wise spirits through his mediumship and that of others declared the time had come for permanent organization, that the necessity was imperative; unless organization based upon a knowledge of spirit-life and communion and founded upon great moral principles was effected, all would be lost. Spiritualists had a duty from which they could not shrink; from pulpits and pews longing eyes were turned toward Spiritualism; hungering, thirsty souls the world over were demanding the strength and consolation, which could only come from a well ordered Association of Spiritualists. Words of cheer, said Mr. Whiting, have poured in upon the Committee from all over the country, urging forward this effort for organization. Now let us give what is demanded; let us be equal to the requirements of the hour. Mr. Whiting's full, round, impressive tones filled the house, and the light of heaven shone out of his strong, earnest face as he spoke, and every listener felt that behind him was a mighty, though unseen, power, inspiring his tongue and firing his soul. At the conclusion of the Chairman's remarks, on motion of Dr. J. A. Marvin, a committee on temporary organization, consisting of Samuel Watson, of Tennessee, J. G. Jackson, of Delaware and Ira Lake, of Ohio, was appointed. After remarks f om several speakers giving cogent and unanswerable reasons for organization the Conference adjourned until afternoon. On assembling in the afternoon the committee on temporary organization reported, for Chairman, Giles B. Stebbins; for Secretary Dr. J. A. Marvin. On motion a committee was raised to revise the Declaration of Principles, with instructions to report at the Saturday-morning session.

### RIGHTBOUSNESS THE SAVIOR.

Happiness is the result of the harmonious exercise of wisdom, virtue, love and purity. While right belief is of consequence as an inspiration to right conduct, yet character 18 the supreme consideration-not the belief so much as what we are. PROGRESS.

Eternal progress is the normal condition of the human spirit-evolution of mind and soul, as well as of rock and plant, to finer uses and larger powers.

BIGHT AND DUTY OF AMENDMENT.

As man is progressive, we hold to the right and duty of every organization to revise its declared principles as deemed best-therefore these statements may be amended.

#### This declaration was freely assented to. receiving the common approval of many who had previously thought it very doubtful about the feasibility of formulating a platform which would meet the divergent views of those in interest.

After stirring speeches .rom various quarters on the subject of organization, committees were appointed to draft a constitution and to prepare a list of permanent officers for nomination before the Association. At the afternoon session the several committees reported. The constitution as adopted is as follows:

#### Constitution.

#### MEMBERSHIP.

Any person may become a member of this Association by subscribing to the Declaration of Principles or authorizing their signature thereto and paying annually into the treasury the sum of one dollar; but the lives and conduct of its members shall be such as to maintain the good name and promote the best interests of the Association.

#### OFFICERS.

The officers of this Association shall consist of a president, vice-president, secretary, treasurer and five trustees, all of whom shall constitute an Executive Board and shall be elected by ballot, on nomination in open convention.

#### TERM OF OFFICE.

The president, vice-president, secretary and treasurer, shall be elected annually at the regular annual meeting of the Association as hereinafter provided.

The trustees shall be elected at such annual meetings, but at the first election two shall be elected to serve for one year and three for two years. Afterwards the term of office of each of the trustees shall be two years.

## BONDS.

The Executive Board may require satisfactory bonds of the treasurer in such amount as they may deem necessary and proper and such bonds shall run to the trustees for the benefit of the Association.

#### ANNUAL MEETINGS.

The annual meetings shall be held in the summer months in each year, at such time. and place as shall be designated by the Executive Board.

#### MEETINGS OF EXECUTIVE BOARD.

The meetings of the Executive Board shall be subject to the call of the president, provided also that a meeting shall be called by the secretary at the written request of three members of the Executive Board.

#### POWERS OF EXECUTIVE BOARD.

The Executive Board shall have power to appoint a vice-president for each State, and each Province of Canada, as may seem best to the accomplishment of its work or required to further the best interests of the Association; also to provide such rules and regulations and to fully provide for such plau of work as may seem best.

# he will exert himself to the atterment in the interests of the movement.

The temptation to give the speeches and proceedings more in detail is suppressed for want of space, and because these most active in the conference will be heard from through the JOURNAL and other channels and can give their views more fully than is possible in this report.

#### Death of Hon., J. Bowle Wilson-A. Wesleyan (lergyman-Mrs. E. L. Watson.

### To the Editor of the Religio-Philosophical Journal;

Since my last, the Hon. J. Bowie Wilson has passed to the higher life, and his body was buried under the Reform Funeral auspices, on the 2nd inst, in the beautiful cemetery 10 miles from Sydney, along the railway line. When the train reached its destination the coffin of plain polished cedar, covered with flowers as tokens of affection, was borne to the grave, followed by Mr. Charles Bright, some relatives of the deceased, and about 150 mourners. On arriving at the grave, which was situated in the general portion of the enclosure, it was easy to see that a more suitable or peaceful spot could not have been chosen as the last resting place for the remains of one who had always taken an active interest in, and had been identified with, the rise and progress of the colony from a very early date. The grave was surround-ed with plants and bushes which make the site attractive and picturesque. Among those at the funeral were Mr. Piddington, member of the Legislative Council, M. L. C., Mr. Stawert M. L. C. he Honor, Indee Win-Mr. Stewart, M. L. C., hh Honor Judge Win-dayer, M. J. Barnet (Colonel Architect), Mr. Wilkinson, Mr. Oliver, (Under Secretary for Lands), Messrs. Stephen, Cavenaugh, McDonnell, White, Priestly, Paterson, Freeman, Gale, Fache, Durgid, W. Mathews, Munro, and a number of other gentlemen, with whom the deceased had been associated during his life-time. The most remarkable feature to some of the visitors in connection with the funeral was the absence of the ceremony usually performed in burying the dead. The late honorable gentleman was an ardent Spiritualist and closely identified with all progressive rationalistic movements in the colony, adhering to the principles of Spiritualism and Freethought up to the last, it was resolved to ac-cord him a Freethinker's burial. Mr. Charles Bright, the well-known Freethought lecturer, occupied a prominent position at the grave, and previous to the coffin being lowered, de-livered a short but powerful address. He said he was there as one who loved the friend who had gone, and at the request of those to whom the deceased was all in all, to say a few words regarding him, and to do for him what the deceased would so lovingly have done had it been his (Mr. Bright's) fortune to pass first to the higher life. The friend who had gone from them was no common man; but of his career as a public man he would say nothing more than that even those who were opposed to him most in political life had to admit that their dear friend was at least a man-a man in the fullest sense of the word. He was a firm friend if he professed to be a friend, and a staunch companion. He was among the strict orthodox sect. His life was one continual course of casting off what appeared to him to be old error. As the light of inspiration dawned upon him he welcomed it, and could not be lukewarm in anything on which he had strong convic-tions. He was not one who could shape his

life differently to his belief in any way. Hence it was they who were present, Spirit-ualists, Rationalists, or Freethinkers, or those who did not go that length, but were

Catholics (more especially having reference to Archbishop Vaughan, who has just sailed for Rome) and who is a splendid specimen of the Church-grand physique, polished, affa-ble, highly cultured and the possessor of an initellect far above his compers; all these qualities are combined with undoubted earnestness. and has raised a hornet's nest, and the dogmatic Wesleyans are talking of running him out. He has already been denounc-ed as a "wolf."

Mrs. E. L. Watson's letter in one of your numbers just to hand is extremely interesting, and her remarks about the late Mr. Wilson are true in every sense of the word. I regret that I had no opportunity of making Mrs. Watson's acquaintance when here, and that circumstances debarred me from hearing all her lectures. She will now learn that Miss Agnes Wilson, who has long been an invalid, followed her father very quickly; she passed to spirit-life at the age of eighteen, on the 8th, and was buried on the 10th. The joyful meeting of the loving father and daugh ter can only faintly be imagined. The pub lic debate between Mr. Bright and the Rev. Mr. Spicer, M. A., will take place on the 22nd and 23rd inst.; the question of debate being, "Are the statements of Science and Genesis contradictory? Mr. Bright, of course, affirm-ing, and Mr. Spicer denying. I will endeavor to furnish you with a pamphlet report of the result with my next.

I cannot close this somewhat already long letter without expressing my high sense of the increasing importance of the JOURNAL and the manifest efforts displayed by the exceptionally interesting contents of the March numbers, to in every way improve its already undeniable usefulness. CHAS. CAVENAGH. Sydney, N. S. Wales, May 16, 1883.

#### The Harmonial Association, New York.

## To the Editor of the Religio-Philosophical Journal: Mr. and Mrs. Andrew Jackson Davis were seated upon the platform. The services were opened with a voluntary by the faithful or-ganist, Mr. Farnsworth. Miss Conron sang with pleasant effect, "The Better Land." Mrs. Davis read a selection entitled "The Immortal Mind." The audience gave close attention.

Mr. Davis said this was the last meeting of the Association till next September. He cordially invited any who were not members of the Association to become so if they felt in sympathy with the work and would like to co-operate and be prepared for the future good work they had in store. Continuing, he said: "We are only rehearsing; this is a sort of dress parade; we are getting ready. We have met here for the last four years. Some sowing must be done soon, and I trust that some seed has fallen into good ground already. I know it has. Any one who wishes to join the Association will write their address in full, and it will be presented to the Board to-morrow, and if elected by a twothirds vote you will be notified. There will be a charge of one dollar."

A collection was taken, Mr. Davis reminding the people that this was the last meeting till fall, and he hoped they would be liberal in their contributions. He then spoke on "The Mediumship of Words." He said that all life had a language; the spirit had a spiritual language; man had a human language; all animals had a language peculiar to their kind; all vegetation had a language. After speaking for an hour and thirty minutes he concluded with this sentence: "The word that I leave with you is, Be sure that the word which you utter is the medium for the conveyance of the real spirit which is

#### A GOOD COMPARISON.

JUNE 30, 1883.

The Rev. William Boulatt, a well-known Methodist clergyman, residing at Naples, draws the following amusing, but apt comparison between Dr. C. McLane's Formitupe, prepared by Fleming Bros., of Pittsburgh, Pa., and a ferret.

"A ferret when placed at the entrance of a rat hole, enters the aperture, travels along the passage, seizes upon the rat, extermin-ites his existence and draws the animal's defunct carcass to the light. And in like manuer bave I found Dr. C. McLans's Fermi-fuge to operate upon worms, those dreadful and dangerous tormentors of children. This remedy, like the ferret, enters the aperture of the mouth, travels down thegullet, hunts round the stomach and lays hold of the worms, hakes the life out of the reptiles, sweeps clean their den, and carries their carcasses clear out of the system. This, at least, has been the effect of the Yermifuge upon my children."

The Only Cenuine McLane's Vermifuge, Is the Dr. C. McLane's Vermifuge

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AG Correspondence freely answered. Af The Dr. S. A. Richmond Med. Co., St. Joseph, No.

For testimonials and circulars send stamp. (7) At Druggists. C. N. Crittenton, Agent, N. Y.

84 10 36 9



Having been afflicted with Hay-Fever for years I gave Ely's Cream Baim a trial. I have had no attack ance using it. E. R. Rauch, Editor Carbon Co. Democrat, Mauch Chunk, Pa

Pa. CREAM BALM will, when applied by the finger into the nostrils, be absorb-the membranel linger into a the nostrils, be absorb-the finger into a the nostrils, be absorb-the membranel linger into a the nostrils, be absorb-the membranel linger into a the nostrils, be absorb-the membranel linger into a the nostrils, be absorb-the finger into a the nostrils, be absorb-into a the nostrisk in the nostrisk in the

This committee consisted of Giles B. Stebbins, Michigan; Samuel Watson, Tennessee; J. K. Bailey, Ohio; J. G. Jackson, Delaware and J. A. Marvin, Michigan.

At the opening of the morning session on Saturday the Committee on Declaration of Principles presented the result of its labors, which, as finally adopted, is as follows:

#### American Spiritualist Association.

#### OBJECTS AND AIMS.

The objects and aims of this Association are to study Spiritualism in its scientific, philosophical and religious aspects and uses, and to teach its truths as we learn them; to maintain high and pure principles on all vital questions of practical life and duty; to seek for the best spiritual culture and the most harmonious character.

#### DECLARATION OF PRINCIPLES.

While no assent to a fixed creed or confession of faith is required, the following statements may be held as embracing leading ideas accepted and sacredly cherished by most of our members.

#### IMMORTALITY.

Man is an indestructible, conscious entity. The change called death is but the separation of the spirit from the earthly body and its passage into a higher life, retaining an indestructible body of spiritual substance.

#### SPIRIT INTERCOURSE.

It is a demonstrated fact that arisen spirits, under favorable circumstances, can and do communicate with man, to aid him, to give him consolation, heal his maladies, correct his errors, and lead him to higher truth and happiness; manifesting their presence in various ways. All are susceptible to the influence of spirits, some in a much greater degree than others. This, like other faculties, can be cultivated and when well developed, some persons can be controlled by a spirit to speak and act for that spirit, more or less perfectly. In ancient times such persons were called seers or prophets, and are now usually called mediums. Seers, prophete, mediums and spirits cannot be infinite and infallible; therefore all revelations thus given should be 'u'dged as they may merit.

#### LAW.

Everything in the mundane and spiritual world is governed by immutable law.

#### DEITY.

Sec. des

A Supreme Intelligence, a central and allpervading soul, rules all by universal law.

#### DUTIES AND POWERS OF OFFICERS.

The duties of officers shall be such as usually pertain to like officers of similar organizations. The president shall have the further power, in conjunction with the secretary, of appointing a corresponding secretary if deemed advisable.

#### BY-LAWS.

#### Such by-laws may be adopted from time to time as may be deemed necessary. AMENDMENTS.

This Constitution may be altered or amend-ed at any annual meeting by an affirmative vote of two-thirds of the members present, provided that no vote on such amendment shall be taken before the afternoon meeting of the second day, nor at any time acted upon under one day after reading before the convention of the proposed amendment.

After the adoption of the constitution a recess was taken for the purpose of allowing opportunity to join the new Association; about fifty responded and enrolled their names as members. The following is a list of the officers elected for the first year. OFFICERS OF THE AMERICAN ASSOCIATION OF

SPIRITUALISTS.

President- J. G. JACKSON, Hockessin, Del. First Vice President,-A. B. SPINNEY, M. D., Detroit, Mich.

MISS MARY A. BRINDLE, No. Secretary-

Treasurer-Trustees-

A. J. KING, Hammonton N. J. J. G. WAITE, Sturgis, Mich.

After the election of officers, the Presi-dent, Mr. Jackson, was escorted to the chair and in a few words completely captivated the hearts of his hearers. He said that he had steadily shrunk from the responsibility of the position when approached to know if he would accept it, and, as the audience knew, had in public meeting begged to be excused; but this reluctance was not the result of lack of interest, or faith in the organ-ization, but arose from a feeling that he was not the best man for the place. He had been a Spiritualist for twenty-five years and was ready to devote the remainder of his life to the work of forwarding the interests of the cause, and as this was the work of the Association, he would serve and would give the duties of his position his first care at all

On Sunday the Association was convened for a few minutes and a resolution adopted authorizing vacancies to be filled by the President, 1st Vice President and Secretary acting conjointly; a resolution instructing the Executive Board to call a semi-annual meeting, if deemed advisable, and giving them power to name time and place. Giles B. Stebbins having contributed largely to the success of the meeting by his labors during the winter and spring, was made the recip-ient of the thanks of the Association and ient of the thanks of the Association and elected a life member. Had his health and strength permitted, the Association would have insisted upon his retaining a place in the management, but all feel assured that

times.

lovers of honest, manly, outspoken conviction; all would honor and revere their dear friend as one who, in spite of temptations, never for a moment swerved from the fullest and boldest belief upon questions on which so many remained silent. They honored him because whatever his hand found to do he did. It was after his political career terminated that he came to be a leading spirit with regard to the movements in the higher walks of life, identifying himself with those who considered they were justified in casting off many traditions which were still dear to others, and looking to the face of nature in order that they could behold a nobler good than any known to the world to-day. The term death did not mean annihilation, but the individual only passed through a change. The deceased still lived, and was near to them at that moment, taking a keen interest in the proceedings. Those loved and dear ones who were at home would for many a long day to come find his warmest sympa-thies enlisted on their behalf. When first their grief is over, they will have the joy of knowing-the wife that what she engages in will still be shared in some mysterious manner by her beloved husband-the children will know that their father is not far from them, but takes an interest in what they do. It was but right that they should know these things. They did not deem it necessary to have any form of what was termed a religious ceremony at the putting away of the outer garment of their friend They did not need any clerical assistance. It was because they loved him so, they might leave him with confidence in the hands of Nature, as there was pothing more needed than that grand life of his to speak for him. He knew the deceased when first he lived in the colony, and the deceased had done all in his power to render the career upon which he (Mr. Bright) had entered a prosperous one. In conclusion Mr. Bright quoted the following lines of Gerald Massey:-

Fear not the grave, that door to heaven, From earth all changed and beautiful He shall go forth; as from the cold, dark clouds, the winter showers Go underground to dress; then come up flowers.

About a dozen ladies attended and joined in the simple but touching proceedings. Mr. Wilson was a warm admirer of, and old subscriber to, the JOURNAL, and has left a gap in our ranks, which can't easily be filled. The marriage between Mr. Bright and Mrs. Pillars prophesied in my last was duly consummated on the 23rd of April, the civil ceremony being performed in the house by the Rev. A. B. Camm, a very liberal Unitarian minister who attends Mr. B.'s lectures. On Sunday the 29th of April a Freethought pic-

nic under the auspices of the Liberal Association took place at one of the many beautiful spots in the vicinity of the metropolis, and was attended by about 1,000 people who thoroughly enjoyed the outing and the music of a fine band engaged for the occasion. Var-ious out-door sports were engaged in, but there was no dancing. Our neighbors in Victoria are now alive to the importance of a rational enjoyment of the Sunday, and cer-tain clergymen of the Kpiscopalian, Roman Catholic and Presbyterian Churches are actually supporting a public movement for opening the Public Library. Art Gallery, etc., on that day. The library and museum open-

within you." The services closed with Mi Dungan singing the piece entitled, "Star of HERBERTUS. New York. June 10, 1883.

## Continued from Second Page,

the cause of Spiritualism, Warren Woolson, has been born into spirit-life since the last meeting of this Association, therefore,

Resolved, That this Association feel it to be a privilege, as well as a duty, to bear testimony in this public manner of his great ability as a lecturer and medium, his fearless courage in expressing his honest convic-tions, his sincere devotion to the truth as he understood it, his noble character as a pure minded man and citizen, and the, long and valuable service he so generously gave to the

cause of Spiritualism. Resolved, That while there is a deep and tender sorrow in our hearts, at this earthly separation from our loved and respected brother, yet we recognize the great truth, that "our loss is his gain," in being called up higher by the white winged angel of love, who has opened the "Gates Ajar" for our brother, to realize the fullness of that reward which in his earth-life he had so faithfully and honestly earned.

Resolved, That we admire and venerate his memory, and learn with profound satisfac-tion of the clearness of his intellect and spiritual vision on his death-bed, dictating as he did to a friend a short funeral sermon, expressing his unshaken faith and consciousness of the truth of Spiritualism.

Resolved, That we will cherish his memory emulate his noble self-sacrificing devotion to truth, while we entertain the unquestioned faith and expectation of meeting him again in "The Sweet By and By."

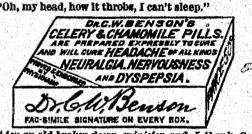
The meeting was largely attended, and it proved a pleasant and profitable time.

MRS. JAMES HALL, Secretary.





G. W. XATER. Beller. A. O. LAMD, Publisher Price \$1.50 per ant



"Am an old broken down minister and I thank God for your pills, they cured my neuralgia."-Rev. Dan'l Allen, Montevado, Flas



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