No. 22

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AN ADDRESS TO THE PUBLIC.

BY THE PRESIDENT OF THE

AMERICAN SPIRITUALIST ASSOCIATION

To the Spiritualists of America, and to all Earnest Thinkers, Greeting!

It is well known to careful observers that, for many years certain phenomena of a mixed mental and physical character, claiming to proceed from human beings, former residents of earth, have drawn largely on the public attention. From small beginnings, these have increased in number and power until they are now observed in almost every region known to civilized man. and have claimed the study of the profoundest philosophers. Upon careful examination they have exhibited a marked similarity to others recorded in the history of the Race, amongst all peoples and from the earliest times.

Those persons who have heard, seen, felt, considered and believed in the reality and value of these manifestations, as more or less true and legitimate outbursts from the world's inner life, have been termed "Spiritualists;" while the science that has arisen from the observing, noting, comparing and studying of them, as of themselves now appearing, or as showing a manifest relationship,-a generic identity with others recorded in past ages, has been termed Spiritualism. By shallow or disingenuous thinkers, Spiritualism has been termed a delusion; but if such it be it is the delusion of the rational philosopher-of the logical thinker and observer, more than of the ignorant and uncultured.

Those who have studied most, see good reason to believe that these phenomena now so largely prevailing, are indicative of a notable epoch in the world's advancement; and that this science constitutes an essential factor in the equation, from which must be worked out the only true and noble philosophy of life and being.

Spiritualists are well aware that this modern outburst from the invisible world, has come to thousands and tens of thousands in this wide-wide world "with healing in its wings;" spreading joy, freedom and blessing. With little organized effort on the part of believers, it has fallen quietly like a dew from heaven.

It has softened those asperities of old theology that through long ages have darkened the minds and chilled the hearts of men.

It has thawed the frigid envelope of many a heart, driven by the absurdities of this same false theology, to sink the glowing hopes and aspirations of immortal

It has visited the homes of poverty and suffering, to instill hope and joy amid their hard surroundings.

All this and more has followed in the train of these benign influences. Yet it has been equally apparent that, mingling with the good, as seems ever the law of life, has come a share of inharmony. The bound soil of humanity turned up to the sun of these influxes from the Spirit-world, has produced a mixed growth.

Along with the true seed, have sprung up, as always in the past, the ever present germs of evil and imperfection; requiring watchful care that they smother not the good so grandly apparent.

Of one thing, however, we may feel assured: These germs of evil, springing up thus readily, are largely the result of bad hereditary and educational influences, descending from the crude religious theories of the past; and that the truths of Spiritualism, when properly digested, will tend to eradicate and destroy such long existing evil germs, rather than to vivify and promote their growth.

Without fanaticism (always to be avoided), we rationally and verily believe that from Spiritualism must, therefore, arise grand results for good.

It contemplates a radical change in the vast empire of mind.

Traly, through it, "Death will lose its sting: the grave its victory."

Those persistent errors of dogmatic theology, in the light of its revealments, must wither and die, together with all their false fruits and hurtful habits of thought, now tending to corrupt human character and defeat harmonious human intercourse; yielding place, as they must, to the openings of rational truth and a better demonstrated science of life.

Reflecting, however, upon the ascertained facts, that spiritual laws prevail alike with the good and with the undeveloped-alike in this world and in the next, and that more of undeveloped than of well developed minds are constantly entering the after life, we readily nerceive and inculcate the wisdom of the old injunction, brethren try the spirits and see that they be of God." (Good) and we ever strive to avoid being misled by the crudities and inharmonies, sometimes mingling with the good.

Herein also we observe a plea for individuality of thought—that we "call no man master," not even the Angels in Heaven:

Hence all things considered, we must ever realize that grand practical results always depend upon our own efforts, working in the light of knowledge opening before us. Such has ever been—such will ever be the condition of human advancement.

We must ever work out our own salvation under law and in accord with truths perceived, using such legitimate means as the rational faculties, enlightened by inspiration and experience may dictate.

Organization and co-operation are of these, and their practical efficiency has been long demonstrated in every avenue of human effort.

Rely not alone, therefore, upon aid from the Spiritworld; for where would be our manhood and our womanhood should we depend supinely upon the organized or individual efforts of departed worthies?

It is not in the ordering of infinite Providence that we be thus saved; for little would we be worth the saving without the educational development of our own individual and collective efforts.

Brothers and sisters! as far as we can learn, the benevolent workers of our next sphere of life, earnestly desire that we shall now unite in this associated effort. to assist them as we become able, to gather the ripening fruits of spiritual knowledge as a blessing to ourselves and to humanity at large.

Our thought coincides with theirs; not to cramp or hinder individual effort or individual responsibility to the laws of being; but by united wisdom to assist, sustain and aid all good-to strengthen the hands of the weak-to guide the steps of the unwary and to purify our ranks from fraud or aught that is gross and un-

seemly. Perceiving the hurtful strength of united action in the lines of error, we desire earnestly to utilize its beneficent powers in the more legitimate fields of

Truth's upbuilding. Knowing how potently juvenile education acts upon the life of men, we long to instill our beautiful and exalting truths into the minds of our children, thus to crowd out the hoary errors now being so widely sown.

In short, our desires and efforts are to make Spiritualism, as it was designed by the Angel World to be: truthful as the regions of light from whence it has descended, and pure as the blessed air that envelopes the Summer land:-these efforts to be made by methods as just and charitable as those prevailing in that sphere where charity and justice are abounding, and as kindly and hopeful as coming from the very regions of hope

Again we say, brothers and sisters! if these, our ideas, are good and true, will you not join with us, heart, hand and soul for an organized, honest, persistent and practical effort for the world's deliverance?-" to loose the bonds of wickedness and let the oppressed go free, to break every yoke"?

If we mistake not a grand epoch of rapid change is upon us, and our earnest efforts to co-operate with the Angel-world may hasten the advent of "the new Heavens and the new Earth" so long dimly seen in the visions of the Seers.

Stand not upon the order of your coming but come at once!

If you are truly spiritually minded, or have the gifts of seership, come, give us your aid; for spirituality will be the corner stone of our structure of united action.

Do you love and admire the benevolence and selfsacrificing spirit of the Nazarene; then come with us, for a fraction of the same spirit now imbued into the heart of humanity will go far towards the banish-

Are you earnest rational enquirers into the causes of spiritual phenomena? then we extend you the hand of fellowship; for rationality is our leading star.

Are you emotional and religiously minded? still come to us and help to formulate a religion of humanity, based upon the nature of man and the attributes of Deity. We pledge you it need not take long ages, with

such a religion, to save the Race from sin and suffering. Are you of the votaries of science? then for you also there is room and welcome. All truth is divine and equally amenable to law. Hence there exists no link in Nature's chain, beyond the legitimate thought and piercing vision of your star-eyed mistress. With us she need never cramp her powers.

Do your souls expand and seek growth in the varied fields of Art? then remember that no philosophy of life can yield so rich and abundant inspiration as that which ours can give.

Even the agnostic can join with us and sometimes ery his motto, "I do not know!" if he will also strive as we do, to know when the means of knowledge are at hand—if he will as often help us to cry the fitting motto of this age: "Seek and ye shall find!" "Knock and it shall be opened unto you!"

One word more to all people who can perceive the drift of modern thought and modern science. See ye not. that, more than ever before in the world's history, is science now delving into the arcana of Nature and utilizing her hidden and occult powers? That the unsevered chain which runs throughout life and being, uniting all into one grand universal cosmos, shows, in the shadow of death to an organized physical body, no link more hidden than those which Science has already made plain in other lines of research? That the organization of spirit bodies from the refined elements known to be so potent and abounding in Nature's kingdom, is no more miraculous, or irrational than that of the varied forms of sentient life amongst and constituting part of which, we now live and move and have our earthly being? That the flash of thought from mind to mind across the narrow river of death, or even the words written by spirit hands, are scarcely so marvellous as the standing fact of the words we now print, or the thoughts we now send hourly, swift as the flash of light, from continent to continent?

Surely the positive, practical knowledge of the continuous, organized and individualized life of man in an advanced sphere of being, is not beyond scientific demonstration, it is already demonstrated.

It is for us and you to see to it that this knowledge shall become an efficient working factor in the world's growth towards a still higher and more harmonious estate in this our present condition.

Again we repeat: brothers and sisters! Our platform is broad and liberal—catholic and honest in spirit and intention, with no selfish objects or individual interests to be served by it other than the individual benefits that ever flow from the general good.

Let all, then, who can unite with us upon such a platform, sympathising with this appeal, send in their names, accompanied by a membership fee of \$1.00, to Ira Lake, Norwalk, Ohio, and join us in the hope and effort to bring through this organization, "Glad tidings of great joy unto all people."

J. G. JACKSON. President,

Hockessin, Del.

MARY A. BRINDLE, Secretary, 807 Fort Street, West, Detroit, Mich.

N. B.-All-moneys raised by membership fees and subscriptions will be appropriated to extending and advancing the legitimate work of the Association consistently with the Platform of Principles, by fostering the organization of local societies, circulation of printed matter and all other consistent methods as the Board of Trustees, under instructions from time to time by an-

nual assemblys, may deem advisable.

It has been thought by some that in attempting an association of this kind, it would be better to begin by forming local associations, to be confederated into one of a more general character; but a little reflection seems to show a better promise of success, to first formulate a platform after the manner now attempted, broad enough to meet the approval and attract the co-operation of local societies, rather than to attempt the endless task of compiling from and unitizing the numerous platforms and constitutions of local associations already existing.

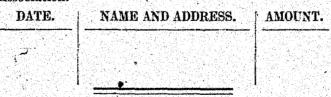
FUNDS.

The following form of subscription paper has been printed and blanks will be sent by either the President or Treasurer, to the address of those who wish to aid in securing funds:

AMERICAN SPIRITUALIST ASSOCIATION.

SUBSCRIPTION PAPER.

We whose names are hereunto subscribed, hereby agree and bind ourselves to pay unto the Treasurer of the American Spiritualist Association the sums placed opposite our respective names at such times and in such installments as directed by the Board of Trustees. Provided that none of said subscriptions shall become payable, either in whole or in part, until the amount of Five Thousand Dollars, in the aggregate, of bona fide subscriptions shall be entered upon the records of the Association.



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 charac-

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 spetual substance.

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 proph-

ets, and are now usually called mediums. Seers, prophets, mediums and spirits cannot be infinite and infallible; therefore, all revelations thus given should be judged as they may merit.

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

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

RIGHTEOUSNESS 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 is the supreme consideration-not the belief so much as what we are.

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.

RIGHT 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

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 trus-tees, 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 provid

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 plan of work as may seem

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 amended at any annual ingeting 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

OFFICERS OF THE AMERICAN SPIRITUALIST ASSOCIATION.

one day after reading before the convention of the pro-

posed amendment.

President.-J. G. JACKSON, Hockessin, Del. First Vice-President.—A. B. SPINNEY, M. D., 304 National Avenue, Detroit, Mich.
Secretary.—MISS MARY A. BRINDLE, No. 807 Fort

Street, W. Detroit, Mich. Treasurer.—IRA LAKE, Norwalk, Ohio. Trustees.—J. B. YOUNG, Marion, Iowa; SAMUEL WATSON, Memphis, Tenn.; MRS. E. D. SMITH, 213 East

Ohio Street, Indianapolis, Ind.; A. J. KING, Hammonton,

N.J.; J. G. WAITE, Sturgis, Mich.

THE TORNADO AND INTEMPERANCE.—People talk with bated breath of the dangers of a tornado, and speak of the terrible accidents of this year in various sections, by which over two hundred lives have been lost, and yet the same men stand listless and inactive at the cry of sixty thousand men and women who are annually sacrificed by strong drink. It is all well enough to dig cellars in which to hide from the fury of the storm, but who will deride the fathers and mothers who desire protection from the great scourge of intemperance, sweeping broadcast through the earth, its hands red with murder, and its voice made up of curses? The man or woman who asks protection from such a monster iniquity should not be regarded as either a crank or a fanatic. There is no mistaking the fact that intemperance is the

greatest evil of the age. Men are born with two eyes, but with one tongue, in order that they should see twice as much as they say.

which are found in Matthew. What possible

For the Religio-Philosophical Journal. Appollonius of Tyana and Jesus Christ.

BY WM. EMMETTE COLEMAN.

1. Jesus Christ a Fiction. Founded upon the Life of Apollonius of Tyana. The Pagan Priests of Rome originating Christianity. New and startling disclosures by its founders. and full explanations by ancient spirits. Transcribed by M. Faraday, Springfield, Mass.

Star Publishing Co., 1883.

2. The Life of Apollonius of Tyana.

Translated from the Greek of Philostratus.

By Rev. Edward Berwick. London, 1809. 3. The Life of Apollonius Tyanaus. By John Henry Newman, D. D. London, 1853. 4. The Indian Travels of Apollonius of Tyana. By Osmond De Beauvoir Priaulx.

5. Le Marveilleux dans l' Antiguité. Par A. Chassang. Paris, 1862 [French translation of Philostratos's Life of Apollonius]. 6. Apollonius von Tyana und Christus,

oder das Verhæltniss des Pythagorismus Zum Christenthum. Ferdinand Christian Baur, Tuebingen, 1832 [Apollonius of Tyana and Christ, or the Relations of Pythagorism to Christianity].

7. Apollonius of Tyana, the Pagan Christ of the Third Century. By Edward Reville. London, 1866. 8. Apollonius of Tyana. By W. M. W. Call. Fortnightly Review, vol. ii. London,

9. Review of Berwick's Life of Apollonius Quarterly Review, vol. iii. London, 1810. 10. Apollonius of Tyana. Contemporary Review, vol. iv., pp. 149 et seq.

PART I.—THE ORIGIN OF CHRISTIANITY.

In the first named of the series of books heading this article is found an extraordinary theory of the origin of the Christian religion. As this theory has been, of late, securing adherents among Spiritualists in various sections of the country, and as it claims to have the support of a number of the most illustrious minds of earth, now resident in the Spirit-world, as expressed through mediums, it behooves us to carefully examine the theory in the light of historic and scientific fact, and see if, thus analyzed, it be true or false. The theory may be summed up thus: No such persons as Jesus, the Twelve Apostles, or Paul ever lived; Christianian and had no are tianity was never heard of, and had no existence in this world, till A. D. 225, when it was deliberately manufactured to order by certain pagan priests of Rome. These priests evolved a new religion, with Apollonius of Tyana, a Neo-Pythagorean philosopher and mystic of the first century, as its central figure; and his life and teachings they made the basis of the new faith. Apollonius, they taught, was an incarnation of the Sun-god, Apollo, his name signifying "the new Apol-Transferring the name Apollonius to the Greek language they transformed it into IESUS, or the Greek IES (which letters were symbols of an Egyptian origin, transcribed upon the altar of the Sun in Syria, expressive of the unity, power and wisdom of the great Sun-god) with the Latin termination US added. Transferring it to the Egyptian language, they made it ION (John), while it remained in Latin as Paulus (Pol, Apollo, Apollonius). In Syriac, it became Mathieuo (Matthew). Therefore Apollonius, Jesus, John, Paul and Matthew are all variant forms of one name, and all stand for the same being, Apollo the Sun-god, all refer to the course of the sun through the zodiac. Apollonius of Tyana, they claimed, brought from India in the first century, copies of the sacred rolls of the Hindus, which rolls at one time are said to contain accounts of the incarnations of Buddha, and at another time to consist of the life and teachings of Krishna—quite a different thing. The New Testament writings are said to be partly the writings of Apollonius himself, and partly fabrications borrowed from the lives of Buddha, Krishna and Apollonius, and from the legends of Isis and Horus in Egypt.

Is this novel theory true? and if not, whence did it originate? Did it come from the Spirit-world, or is it of the earth, earthy? In the first place, it is not original with the so-called "Faraday" medium, and the book published by the Star Publishing Company is a spiritual plagiarism. All the "spirit messages" in this book are a rehash of a similar series of messages, mostly from the same parties, published in the Philadelphia Mind and Matter, given through Affred James, "medium." Whence did James derive them, and who is this James? Alfred James is a self-confessed fraudulent materializing medium and perjurer. Mr. Wm. R. Tice twice caught him practising fraud and captured the wardrobe used by him in personating "ancient" spirits. After his first expose James published an affidavit as to his innocence and Mr. Tice's guilt and falsehood, thus deliberately perjuring himself. Some time afterward Mr. James acknowledged his guilt-that he was a fraud and that Mr. Tice's statements were true. This is the man through whom troops of "ancient spirits" have been for several years purporting to communicate these startling revelations of the origin of Christianity. But they are not original with him; he is simply the mouthpiece for the promulgation of the pre-conceived ideas of the editor of Mind and Matter, J. M. Roberts. And whence did he derive them? Mr. Roberts, prior to becom-ing a Spiritualist, was a Materialist, and while such he became a believer, in the socalled solar-mythic origin of Christianity that Jesus and the Apostlés were solar myths and never had an existence on earth. This absurd theory, quite popular in Mr. Roberts's youth among a certain school of material istic and infidel "cranks," being derived from the crude and wild speculations of such unreliable writers as Robert Taylor. Dupuis, Volney, Drummond and Higgins has now almost passed away, having been completely disproved. No competent scholar nowadays could for a moment seriously entertain a belief in such nonsense. Mr. Roberts brought with him from Materialism this exploded theory and still cherishes it as a truth. Before any of Mr. James's "messages" were delivered, Mr. Roberts had strongly advocated this theory in his paper, so Mr. James was well aware of Mr. Roberts's views thereupon: and in his "messages" he simply reproduces Mr. Roberts's long-cherished ideas, with sundry embellishments. Whether Mr. James is a mesmeric sensitive, and in the trance state voices Mr. Roberts's preconceived ideas; whether Mr. James obtains facts and data from cyclopædias and other books, and thus concocts "messages" which Mr. Roberts accepts as genuine; or whether the two in conjunction manufacture the "meesages" for publication (James being paid for allowing his name to be attached to them), as some believe, I am unable to state. I scarcely think the third hypothesis true, and am more included to the second. One thing is certain, the messages are bogus; it is an absolute impossibility that they can come from the parties claiming to utter them. The crass ignorance of the mind giving them birth is evident at place in that generation in Jerusalem and ings concerning Chrestus as being an inter-

every step. From first to last they are a series of blunders and misstatements, most of their contents being ludicrously absurd. The world's literature probably never saw a worse collection of blunders and falsehoods worse collection of blunders and falsehoods in history, biography, theology, mythology, philology, archæology, geography, chronology, etc., than is therein contained; and the series of messages of the "Faraday" medium is of the same general purport and character. The leading ideas of the "James" series are borrowed by the "Faraday" series, with sundry slight variations in detail. Inconsistency and contradiction largely nermeate sistency and contradiction largely permeate both series. The whole thing being devoid of truth, purely imaginary, of course inces-sant contradiction might be confidently expected. The origin of the theory under review is seen to be decidedly non-spiritual, but of a purely earthly nature.

PROOFS OF THE EXISTENCE OF CHRISTIANITY BEFORE A. D. 225.

It is marvelous that any one with the slightest knowledge of the history of the first two Christian centuries could seriously publish the statement that Christianity did not exist till A. D. 225. We have positive proof of the existence of Christianity from the days of Pontius Pilate till now; and that it arose from the life and crucifixion of Jesus of Nazareth is as firmly-established a historical fact as the assassination of Julius Cæsar or the conquests of Alexander the Great. No sound scholar of to-day dcubts this. To at-tempt to prove otherwise by asserted revela-tions of departed spirits only renders Spiritualism contemptible—it is a disgrace to our cause—and, as a Spiritualist, I desire to enter an emphatic protest against such untruth and puerility being given to the world as a revelation from the spirit land. From the genuine epistles of Paul, written about A. D. 58, we learn that he was personally acquainted with the original apostles of Jesus, including Peter, John, and James the brother cluding Peter, John, and James the brother of Jesus. Paul speaks of Jesus being betrayed and crucified and of his having twelve disciples, and of the apostles living in Jerusalem (Galatians i, 17-19; ii, 9; 1 Corinthians xi, 23; xv, 6). Paul (in Galatians i, 18: ii, 1) speaks of his having been converted to a belief in Jesus some unspecified time more than seventeen years before his then writing. The guistle was written about A. D. 56. ing. The epistle was written about A. D. 56, and Paul by his own showing was converted between A. D. 30 and A. D. 40. He also speaks of Peter and the other Jerusalem apostles as having preceded him in the apostolic work having preceded him in the apostolic work (Galatians i, 17). That the epistles to the Galatians, Corinthians and Romans were written by Paul in the first century is beyond all question, and can never be shaken. Rational scientific biblical criticism has proved this. We have also the testimony of Tacitus, the Roman historian, writing A. D. 100, that Christ was executed by Pontius Pilate in Judea. Tacitus also tells us of the persecution of the Christians by Neva A. D. 64. Suction of the Christians by Nero A. D. 64. Suetonius. another Latin author, A. D. 105, in the sixteenth chapter of his life of Nero, says the Christians were punished in Nero's reign. Suctonius calls the Christians "a sort of men of a new and malefic superstition." The Arocalypse, or Revelation of John, in the Bible, testifies also to the persecution of Christians by Nero. This book was certainly written A. D. 68-69—its contents prove it and it denounces Rome and Nero savagely for their persecution of the Christians. The 'beast" of Revelation is undoubtedly Neroso all rational scholars are now convinced.

All the New Testament books were written before A. D. 225. The epistles to the He-brews, Thessalonians, Philippians and Colossians, and to Philemon, and those of James, Jude, and 1 Peter were written in the first century. Those to the Colossians, Timothy, and Titus, early in the second century; the three epistles of John, A. D. 130-140, probably. and the Acts of the Apostles near the same time. The earliest lives of Christ (now lost) no doubt existed in the first century, the original writings of Matthew and Mark dating from that time. Our present Matthew and Mark, being compilations, are later, dating from A. D. 100 to 130; Luke dates about 120, and John A. D. 150. These are the dates established by the critical analyses of such scholars as Strauss, Baur, Zeller, Kuenen, Hooyhaas, Davidson, etc., and can be relied upon as approximately correct. 2 Peter, the last written of the New Testament books,

did not appear till A. D. 175. In addition we have a chain of Christian writers from the apostolic times to A. D. 225, as follows: Cerinthus (A. D.-80), Clemens Romanus (A. D. 95), Ignatius (116), Basilides (115), Barnabas (125), Agrippa Castor (128), Aristides (125), Papias (135), Hermas (135), Quadratus and Ariston (136), Isidorus, Valentinus, and Heracleon (140), Marcus (145), Saturninus Hagasippus and Instin Marter (150) urninus, Hegesippus, and Justin Martyr (150), the authors of the Sybilline Oracles (140-170), Marcion (150), Ptolemœus (155), Carpocrates, Bardesanes, and the author of Epistle to Diognetus (160), Tatian (165), Polycarp (166), Pinytus (168), Montanus (170), Philip of Gortyna and the Muratorian Fragments (170), Melito of Sardis and Palmas (172), Modestus and Apollonius (175), Soter (167), Musanus (176), Dionygius of Corinth (178), Irenæus, Theophilus of Antioch, and Hermias (180), Maximus (183), Apollonius of Rome (185), "Clementene Homilies" and "Recognitions" (186), Rhodon (188), Clemens Alexandrinus (190-220), Victor of Rome (190), Nareissus (192), Pantænus (193), Polyerates (194), Heraclitus and Judas (195), Theophilus of Cesaræa and Pracelyllas (196). Sortus and Amion (197) Bracchylas (196), Sextus and Appion (197), Arabianus and Candidus (198), Symmachus and Tertullian (200), Serapien (202), Apollonius (205), Asterius Urbanus, Caius, and Minutius Felix (210), Origen (210-254), Alexander of Jerusalem and the author of the "Little Labyrinth" (212), Proculus (214), Noetus (218), Ammonius (220), and Julius Africanus (222). We have information concerning, and portions of, the writings of nearly a hundred different Christian writers, from the times of the Apostles to A. D. 225. This one fact proves positively the absurdity of the statement that Christianity originated in that

Let us glance at the writings of, a few of the more prominent of these. From the writings of Justin Martyr (A. D. 150), nearly the entire life of Jesus, as narrated in the first three gospels, is found, taken as he says from apostolic memoirs of Jesus; and yet we are told that even the name of Jesus was fabricated A. D. 225, not being heard of hefore. The four gospels, we are told, were not written till after 225, yet Irenæus (A. D. 180) names the four gospels as we now have them and quotes extensively from all four. A "message" from Eusebius (confirmed by one from Gibbon the historian) in the "Faraday" pamphlet tells us that the gospel of Matthew was written by Eusebius A. D. 315, and was based on lives of Krishna and Apollonius of Tyana, etc. Yet Irenæus 135 years previous, names the gospel of Matthew and quotes largely from it; various writers before Irensens refer to incidents and teachings in

connection is there between these and the lives of Apollonius and Krishna? A series of writers from Irenseus (180) to Eusebius (315) name and quote from Matthew. How then could Eusebius have manufactured it in A. D. 315. Mark's gospel, we are told, was taken from the gospel of Marcion, and Luke's from the gospel of Lucian. This demonstrates the ignorance of the mind voicing these "Faraday" messages. Marcion (A. D. 150), a Gnostic heretic, had in his possession a gospel (or life of Jesus) almost the whole of which has come down to us. This gospel is almost identical with our gospel of Luke, not that of Mark. It seems that Marcion either struck out or altered those passages in Luke's, gospel which did not assimilate with his peculiar Gnostic views, and this slightly-altered Luke is what is called Marcion's gospel. Mark's gospel had no connection with that of Marcion. Misled by the similarity of names, and being ignorant that Marcion's gospel was really an abridged version of Luke, these bogus spirit messages of the 'Faraday" medium tell us Mark's gospel was from Marcion's and Luke's from a gospel of Lucian. This Lucian is a myth, and there never was any such gospel of Lucian. Luke's name was attached to our third gospel be-cause it was written in the interest of Paul's system of Christianity, and Luke was one of Paul's companions on his missionary journeys. A communication from Marcion in the "Faraday" pamphlet says, that the gos-pel of Mark was constructed from his gospel about A. D. 300, when in truth quotations from, and reference's to, Mark's gospel continued continuously from A. D. 180 to A. D. 300. Marcion tells us also that his gospe was a life of Krishna taken from rolls brought from India by Apollonius of Tyana. As before remarked we have almost a complete copy of Marcion's gospel and it has no reference to Krishna, but is a life of Jesus slightly altered from Luke's gospel. This is beyond all doubt. John's gospel, we are told, was made up by certain changes from the writings of Clement of Alexandria. John's gospel was in existence before Clement wrote and Clement makes much use of it in his writings. Clement died A. D. 220, five years before Christianity was born, according to these messages, yet Clement's writings are all devoted to the advocacy of orthodox Christianity, as against heathenism and heretical Christian sects. In A. D. 202, owing to a persecution of the Christians by Septimius Severus, Clement had to leave Alexandria; and yet this was twenty-three years before there was a Christian on earth!! Tertullian was another voluminous Christian writer, a large portion of whose writings we still possess. They are purely Christian of the most pronounced character, without the least reference to Krishna or Apollonius, and he also died about A. D. 220, five years before Christianity arose!! Tertullian was strongly partisan in his advocacy of Christianity, and violently denounced the Gnostic heresies, including that of Marcion, whom he fiercely exceriates for his mutilation of Luke's gospel. And yet we are told that in the time of Tertullian Marcion's gospel was a life of Krishna and the gospel of Luke not in existence. Origen, the most learned of all the Christian Fathers, was a Christian, and wrote in favor of Christianity, before A. D. 225, continuing to write in its favor till his death, A. D. 254. At the time when Christianity was being concocted by the pagan priests, as we are told, Origen was laboring earnestly for the Christian faith, as he had been for

some years previously. PAGAN TESTIMONIES TO CHRISTIANITY. Besides Tacitus and Suetonius, already mentioned, we are in possession of the testimony of the following pagan writers to the existence of Christianity before A. D. 225: Pliny (A. D. 110). Trajan (110). Epictetus and Arrian (109), Hadrian (117), Vopiscus (130), Bruttins Peœsens (136), Phlegon (138), Titus Antoninus Pius (140), Marcus Aurelius An-toninus (161), Applaine (164), Acting Ariettan toninus (161), Apuleius (164), Aelius Aristides (165), Lucian of Samosata (170), Celsus (176), Galen (180), Dion (184), Fronto (195). More-over, there are several passages in the lives of the Roman Emperors, by Julius Capitol-inus, Lampudius, and others, in which the Christians are mentioned as existent in the second century A. D. 100-200. Celsus (176 wrote two books against Christianity and in defense of paganism, and this was fifty years before there was any Christianity, according to "Faraday." The Jewish Talmud also speaks of Jesus having been executed on the eve of the Passover; it calls him Jesus of Nazareth, and speaks of his mother Mary and

his disciples James and Matthew. BLUNDERS OF THE FARADAY "MESSAGES."

The Faraday "messages" abound in blunders, as before remarked. The word Jesus, they say, was compounded in A. D. 225 of the Egyptian symbols I E S, denoting the unity, power and wisdom of the Sun-god, with the Latin termination U S. The truth is, Jesus (Greek *Iesous*) is simply the Greek form of the Hebrew name *Jeshua* which is another form of Joshua, and was quite a common name with the Hellenic Jews hundreds of years before it was said to have been manufactured to order by the Roman priesthood A. D. 225. Jesus, son of Sirach, was the author of the apocryphal book of *Ecclesiasticus* 300 B. C., His Hebrew name was *Jeshua*, his Greek name Jesus or Iesous. Joshua, the successor of Moses, is called Jesus in the New Testament (Acts vii, 45; Hebrews iv, 8) John, the messages say, was Coptic or Egyptian, signifying "one Sun, one God"—I O N, the I meaning "one," and O N meaning the Sun. On the contrary, John is an English form of the Hebrew Johanan, meaning "gift of Jehovah," the Greek or New Te tament form being Ioannes. On, we are told, "was a name for the Sun in Heliopolis, Egypt."

Another blunder. Heliopolis was the Greek name for the Egyption town Parts. name for the Egyptian town Pa-ra. Pa-ra means "City of the Sun," Pa being "City" and Ra being "Sun" in Egyptian. Heliopolis signifies the same—"City of the Sun"—the Greeks having literally translated Pa-ra into their language. The city of Pa-ra was also called An by the Egyptians. The Hebrews rendered this word by On in their language, and the Bible several times speaks of this city as On (Genesis x1i, 45, 50; x1vi, 20). It also calls it Beth-she-mesh, that is "the abode of the sun," a translation of the Egyptian Para (Jeremiah xliii, 13). The Egyptian word An did not mean "sun" (Ra meant the "sun"), but it signified "pillar, stone." The city was called An (Hebrew On), it is supposed, on account of a sacred stone kept hidden in the innermost sanctuary (see Tiele's "Egyptian Religion," Boston, 1882, p. 74). Knowing that Heliopolis was called "the city of the sun," and that On had some connection with this city, the Faraday messages blunderingly state that On was a name of the sun at Heliopolis, in ignorance of the fact that On (An) was another name of the same city and signified not "sun" but

polation. Tacitus here blunders about his own writings. His writings do not say Chrestus, but Christus. He could not have said Chrestus, as the passage states that the Christians (not Chrestians) derived their name from Christ, executed under Pontius Pilate. His words in the original Latin are these: "Vulgus Christianos appellabat. Auctor nominis ejus Christianos appellabat. Auctor nominis ejus Christianos appellabat. It was Suetonius, not Tacitus, who used the word Chrestus (Claudius, c. 25). The author of the "Faraday" messages evidently confounded the two. A message from Zoroaster places him 500 B. C., although Zoroaster (Zarathushtra) lived long before that time. Some old unreliable books placed him at that date, and from them this fictitious data was date, and from them this fictitious date was copied. I could go on pointing out similar blunders indefinitely, were it necessary, but these will suffice to show the true character of this wholly unreliable production. The book is a falsehood from first to last, and can have but any affect to mislead the important have but one effect—to mislead the ignorant and disgust the knowing. Such productions are a curse to Spiritualism and every lover of truth and common sense ought to severely reprobate their publication and circulation.

In a second article will be considered the questions, Who was Apollonius of Tyana? What connection is there between his life and that of Jesus? Was he ever in India? And did he bring any Hindu sacred books from that country.

Presidio of San Francisco, Cal.

An Evening with Ghosts.

Sights and Scenes Incidental to a Seance.

People interested in Spiritualism during time past will readily recall to mind the Davenport brothers, who figured so promi-nently before the public some years ago as the exponents of the mysteries of the Spirit-world. Within the past three or four years world. Within the past three or four years one of the brothers, William H. Davenport, died. Since his death, his brother Ira has not given public scances until within a very short time. On Monday next he and his son, Ira E. Davenport, and Mr. J. D. Henderson of Boston, will begin a series of séances at Horticultural Hall. In order to convince the most sceptical of all men, newspaper reporters, that there are immortal existents which can manifest their presence on this mundane sphere in a "material" way, Mr. Davenport invited a representative of each paper to meet him and his mediums at the house, No. 249 Shawmut Avenue, at 8 o'clock last evening, where they gave an exhibition of their powers which was very far from being satisfactory. At the appointed hour and place the ever ready-to-be-convinced scribes put in an appearance, and the "circus" was begun. The elder Mr. Davenport made a preliminary speech, which abounded in bursts of double-shotted rhetoric and "inunderstandable" words regarding the relations of material conditions and spiritual laws. The scribes were then shown to a substantial cabinet set upon upon little pedestals, which raised it from the floor and showed that no person could crawl into it through a trap in the floor or wall without being seen. This cabinet was large enough to accommodate two persons, and was provided with immovable seats, through which holes were bored, so that the mediums could be securely bound. In this cabinet were tamborines, a guitar, several bells and a fiddle and bow. The visitors examined the cabinet thoroughly and satisfied themselves that it could not be entered except in a legitimate way and in full sight of the audience. When the scribes had finished their examination, Mr. Ira E. Davcabinet and seated themselves, a coil of rope being placed at the feet of each. The doors of the cabinet were closed, and after several minutes were opened, revealing the two mediums sitting securely bound. The scribes examined the ropes and were unani-mous in their opinion that the mediums had tied themselves up in the way they were found, although they could not show how it was done. It was then proposed that one of the men be unbound and taken from the cabinet, and that one of the reporters take his place, thereby giving those spirits an opportunity to tie him up, the other medium remaining as he was found when the cabinet doors were opened. This test Mr. Davenport would not permit, saying that the "conditions were not right." After this the medium that was unbound and taken from the cabinet returned to it and was again tied up by the spirits. After he was secured and revealed to the audience, the doors of the cabinet were again closed. Then followed a banging of tamborines, a scraping of a fiddle, the appearance of hands (which looked sus-

were revealed bound as before. A reporter representing the Post was then bound in the cabinet with the two mediums, and the same manifestations were made. This was not satisfactory to the scribes, and another experiment was demanded. The flour-test was then made. One of the mediums was allowed to remain bound in the cabinet and his hands were filled with flour so that, if he untied the ropes and jingled the bells, it would drop upon his black clothing and betray him. As before, when the doors of the cabinet were closed, the disturbance inside tegan, ending by a fusilade of hand bells through the hole in the door, into the room. When the cabinet was opened, the medium was revealed sitting bound in the same position as before. At this time the newspaper men became very persistent in their demands that certain tests be made. Some of them were very ingenious; so much so that Mr. Davenport came to the conclusion that the "conditions" had suddenly become "disarranged," and that he must then end

piciously like rubber) at an aperture in the

door, and a quite general disturbance. The

doors were thrown open, and the mediums

During the evening the Herald reporter noticed a gentleman present who was once well known to the people of Boston. He was none other than Mr. Albert Berney, formerly president of that great financial fizzle, the Globe Company. He is now interested in the Davenport spiritualistic venture. Mr. Davenport very confidently told the Herald reporter that Mr. Berney was going to build a palace car, and that they, meaning himself, Berney and the rest of the mediums, were going to travel all over the country giving exhibitions.—Boston Herald.

A penny worth of mirth is worth a pound

A wise man makes more opportunities than he finds.

Love is an extreme—to love less is to love no more.

Horsford's Acid Phosphate.

Rev. Father Wilds' EXPERIENCE.

Massachusetts Supreme Court, writes as follows:

"78 E. 54th St., New York, May 16, 1862.

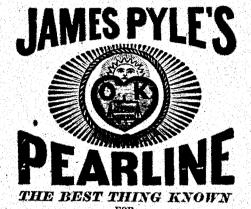
Massas J. C. Ater & Co., Gentlemen:
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Journal of Man, and Professor of Physiology and Institutes of Medicine in four Medical Colleges,
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Woman and the Household.

BY HESTER M. POOLE. IMetuchen, New Jersey.]

ACAIN.

Over and over again

The brook through the meadow flows, And over and over again
The ponderous mill-wheel goes.
Once doing will not suffice,
Though doing be not in vain;
And a blessing failing us once or twice
May come if we try again.

Over and over again No matter which way I turn, I always find in the book of life Some lesson I have to learn. I must take my turn at the mill; I must grind out the golden grain— I must work at my task with resolute will Over and over again.

The letters written for the Woman's Journal by Alice Stone Blackwell, are among the brightest and most graphic ever published. She is one of a party making the tour of the principal points of interest between Chicago and the Pacific, among other places, visiting Salt Lake City. We gave last week some account of that inversion of family life which leads to monasteries; this week we will examine the other extreme, the perversion of conjugal affection which produces Mormonism, in the light of the keen eyes of the young traveller. Her whole letter should be given, but it is too long. It is hard to realize that the institution she describes is a part of our "glorious republic." Miss Blackwell attended the Tabernacle service on Sunday, and after

describing the communion, continues:

"George Q. Cannon stood up in the highest pulpit to preach....He took no text, but delivered a general discourse on Mormonism. It was evidently aimed at us. I was amused at finding him pursue the same line of argument as the professor of Christian Evidence under whom I had studied in college. He claimed that the rise and growth of Mormonism, and its entire history, were a marvel and a phe-nomenon, which could not be accounted for except by a divine origin. He took up the various theories by which the Gentiles explain it, and sought to demolish them. In the discussion of the theory that the rapid spread of Mormonism is due to the shrewdness and organizing power of a few leaders, there occurred one passage of real power. He said, as nearly as I can remember, 'Then why do not some good men do in the name of God what we are doing, as they say, in the name of the devil? Let them bring poor people here from all parts of the earth, improve their material condition, educate them, teach them how to live. Why do they not emulate us, for God's sake and the sake of suffering humanity?"
He also asserted that if the Mormon church had its way, there would not be a liquor saloon in Utah. His references to temperance and education would have had more effect if we had not happened to know that the only free schools in Salt Lake are those connected with the Gentile churches, and that the first distilling in Utah was done by a Mormon firm. The church sent them on a mission, took possession of their distillery, and con-tinued the business. A Gentile lady of my acquaintance used to see the store window bearing above it a representation of the all-seeing eye, with the motto "Holiness unto the Lord," and just below a row of bottles of whiskey, put up, as the labels said, "expressly for Zion's Co-operative Mercantile Institu-

A REVEREND MURDERER.

Yet it was hard at first to realize that this array and immaculate linen, was the husband of seven wives and the instigator of more than one murder. The calmness and mildness with which he began his sermon increased the illusion. But as he warmed to his work, his tone changed; and the contrast between what he said and the way in which he said it became marked. The words were still the words of peace. But the angry voice, fierce gesture, and gleaming eye were those of vindictive hostility. When he came to speak of the murder of Joseph Smith and the opposition the Latter-Day Saints had met with, his hatred overmastered him, and denounced the vengeance of the Lord against this generation with a look and a tone as if he would have thoroughly liked to be the Lord's instrument.

Religious strife runs high in Utah, on both sides. A Mormon woman sat next one of the ladies of the Raymond excursion, and watched her like a lynx all through the services, looking very sour. As soon as the exercises came to an end, the woman began to abuse her for coming there

"To mock and scorn at their solemnity;" bade her get out of the building as fast as possible, and pushed her along through the crowd, scolding all the way. On the other hand, an irate Gentile who sat next another of the party kept putting in whispered comments, and asserted that one of the men who carried around the communion bread and water was 'a red-handed murderer,' who had killed two women and a child.

"The sight of that congregation alone was enough to counteract Mr. Cannon's best eloquence. I had supposed that Mormons looked much like other people. They do not. Of the men on the benches before us, almost every one was either noticeably low-browed and brutish looking, or noticeably wild-eyed and cranky-looking. There was a sprinkling of pleasant faced people in the congregation, but the mass seemed to be divisible into the two classes, the dull and the wild. The women looked simple and ignorant but not bad. After seeing them, it is easy to believe that these poor people under the influence of religious fanaticism might commit any crime which the priesthood commanded.

A NOTABLE GATHERING.

"Sunday evening, Mrs. Jennie Anderson Froiseth of the Anti-Polygamy Standard, called to see Mrs. Osborne and me. Mrs. Froiseth impressed me as a very good little wo-man, sincere and earnest. Though a house-keeper and mother of a young family, she has contrived for several years to publish the Anti-Polygamy Standard, of which she has been editor, proof-reader and business manager. She sent out for Mrs. Sarah A. Cooke, president of the Anti-Polygamy Society, a gentle, motherly old lady. It was impossible in talking with them not to be struck with their sincerity, good feeling and apostolic earnestness.

"Finding us eager to learn all we could of the real nature of Mormonism, Mrs. Frois-eth sent out for a lady who had been a Mormon, and suffered as much from the system as any one now living. This is the H. who years ago was excommunicated and delivered over to the buffetings of Satan, for attempting to vote the Gentile ticket. She is a pale, nervous, elderly woman, whose great dark eyes have a world of sorrow in them. She spoke intelligently and well, and seemed singularly devoid of bitterness, as did Mrs.

self into an informal meeting, with these four

ladies as speakers.
"We were told the story of Mrs. Cooke's own conversion from Mormonism. She was music teacher in Brigham Young's family, and was first struck by a peculiarity in his prayers at domestic worship. His prayers always breathed the most beautiful and Christian spirit till he reached the words our enemies.' Then his whole tone changed and the savage and vindictive way in which he besought that evil might overtake them shocked and disturbed her.

AN EYE OPENER.

"What first really shook her faith, however, was the treatment which the husband of an intimate friend received at the hands of the church. This was Mr. J., a rich Englishman, who became a convert and emigrated to Salt Lake City with his family. He had lent Brigham Young a large sum of money, on the promise that it should be repaid him after he reached Utah. The time appointed for payment had long passed. Brigham made no reference to the money, and Mr. J. finally asked him for it. He got only a severe rebuke for wanting any thing back which had been 'laid on the Lord's altar,' and the assurance that he was a very wicked man for dreaming of repayment. There was no redress. But Mr. J. naturally felt resentful, and began to meditate renouncing Mormonism and going back to England. His disaffection became known. The 'avenging angels' were sent to his house to kill him. He escaped just in time, and went to the house of a government official, to whom he appealed for protection. The man replied that he was a miserable apostate, and deserved to have his throat cut from ear to ear, as ed to have his throat cut from ear to ear, as he hoped it would be before morning. Mr.J. managed to get out of the city, hid among the rocks till daylight, and then made his way to Camp Douglas. Meanwhile the emissaries of the church had surrounded his house, which was adorned with pictures, mirrors and handsome furniture brought, from rors, and handsome furniture brought from England—luxuries which few possessed in those early days. They smashed the mirrors and pictures, chopped up the furniture and made a bonfire of it, set the house on fire, and held his wife so that she could not go up stairs to get her young children out, till they thought the fire was so far under way that she could not control it. They then let her go. She rushed up stairs and succeeded in getting the children out, and afterwards in extinguishing the fire. The next day she showed Mrs. Cooke her hands, burnt black, and Mrs. Cooke began to suspect that a religion which authorized such crimes was not of God. The Mountain Meadow massacre gave the finishing blow to her faith. Mrs. Cooke was given the charge of the two eldest boys saved from that massacre, and heard the ac-count of it from them. The story is too well

known to need repeating here.
"Seventeen children were saved from the slaughter, and distributed among various families to be cared for. One was a little families to be cared for. One was a little girl of six years old. A few days after the massacre, a Mormon woman came into the house of the people who had charge of her, with a beautiful Paisley shawl which she offered to sell for four dollars. She had evidently no idea of its value. The child was observed to grings and press her hands to observed to cringe and press her hands together at the sight of the shawl. When the woman was gone she said, 'Oh! that was my dignified, clerical-looking gentleman, in neat | mother's shawl! The man shot her when she was on her knees. He looked like an Indian, but afterwards he went to the spring and washed his face, and he was a white man.'

"An elderly, lady, of mild and lamb-like countenance, remarked in a tone of gentle sadness, 'It's a pity, now, isn't it, that there isn't a good literal hell for such people!'

"Mrs. H. said that after a woman had rebelled against polygamy and renounced Mormonism, she was haunted for years by the thought, 'Suppose Mormonism should be true after all! Then polygamy is divinely ordain-

ed, and I am fighting against God.'
"'I'll tell you what,' said the mild faced
elderly lady, 'if I thought God was as unjust
as that, I should just like to fight him!' Afterwards, in hearing what the faithful have to undergo in the Endowment House, she asked with vivacity, 'Why didn't they just rise up and kill 'em?'

MORMON BUFFETINGS.

"I asked Mrs. H. what 'the buffetings of Satan.' to which she had been delivered over. really amounted to. She turned her great black eyes on me. 'You want to know how they use up the apostate? Suppose you depend on your work for a living. They will not give you any work. If your children go to a party, no one will speak to them, no one will dance with them; they are left as wall flowers. If you have a nice field of young wheat, and have just watered it, it will be rooted up in the night. If you have a horse, or a cow, they will find some means to destroy your animals. This is continued year after year till you are pretty well used up.' This is no longer done in Salt Lake, but it is still done in the settlements, i. e., the outlying country villages, where there are scarcely any Gentiles.

WOMAN'S SALVATION.

"According to the Mormon faith, an unmarried woman cannot be saved, and the salvation of a married woman is dependent on her husband's pleasure. At the resurrection, Christ will rise first, and call upon the men to rise. They in turn will call upon their wives to rise, that is to say, upon such of their wives as they choose. A woman may have been a devout Mormon, a Dorcas for good works, a Theresa for piety; but if her husband does not choose to call her, she can

not rise. "The doctrine of blood atonement is another curious feature of Mormonism. Cannon, in his article in the North American Review, said this doctrine simply meant that Mormons, like other people, believe that men who commit great crimes ought to be put to death. But we are told of the Abbess of St.

Hilda, that "The deadliest sin her mind could reach Was of monastic rule the breach."

So, to the mind of the priesthood, to 'apostatize from Mormonism is the greatest of crimes, and worthy of death. Moreover, they believe that when a man who has committed any deadly sin dies a natural death, his soul is lost; but if his blood is shed, the sacrifice of his life atones for his sin, and his soul is saved. There is thus the strongest inducement for conscientious and compassionate Mormons to 'blood-atone' their friends who

renounce Mormonism. VICARIOUS ATONEMENT.

"The doctrine of vicarious atonement is ests of their young lives are written about in carried to its utmost extreme. One can be baptized, or married, or even murdered, by popular author "Pansy" (Mrs. Alden).

Cooke and Mrs. Froiseth. Mrs. Froiseth sent to request the presence of Mrs. A. G. Paddock, who arrived a little later. She is a lady of marked ability, author of a powerful anti-Mormon novel, 'The Fate of Madame I.a Tour,' and an occasional contributor to the Woman's Journal. The excursionists crowded the hotel parlor, and the affair resolved itself into an informal meeting with these four times the vicarious principle takes a more tragic form. A wife was accused by the church of a crime which had really been committed by her husband, and was sentenced to death. She appealed to Brigham Young. He told her that even if she were innocent, she ought to be glad to die for her husband. All she could obtain was permission to choose her own mode of death, as that to which she had been condemned was peculiarly horrible. She chose poison, thinking it would be an easy death, but she expired in great agony, begging her sister to let people know, after she was dead, what she had suffered. Again, the wife of a Mormon missionary committed adultery in his absence, and he was sent for to come home and shed her blood for the remission of her sins. He loved her so much. in spite of her unfaithfulness, that he could not bear to kill her, and offered to die in her stead. The head of the church accepted the offer, but told him he should not be sacrificed until he reached a certain age, when his days of usefulness would be over; and there the matter rested.

MORMON WOMEN'S SUFFERINGS. One other story, illustrative of the sufferings of women in Utah, must suffice. Two young English girls, intimate friends, were converted, and 'gathered to Zion,' where one of them became the fourth or fifth wife of a Mormon. When her first child was born, she was very ill, and her friend went to see her. She was met at the door by the second wife, who refused her admittance. Her friend heard her voice and called to her from inside; begging her to make her way to her at all hazards. There happened to be no man on the premises at the time. The plucky little English woman fought the second wife and forced her way in. She found her friend in a freezing garret, with nothing over her but an old gunny-sack, chained down to the floor. She had not been allowed to nurse her baby. and was in great physical as well as mental distress. She had offended her husband, and this was the result. The other wives were glad to help torment her, because she was the last one and had been the favorite. It seems that any rebellion against marital or ecclesiastical authority is ascribed either to lunacy or to possession by the devil, and leads direct to straw and chains. The other Eng-lish girl went straight to Brigham Young. then the only court of appeal. By threatening to ventilate the affair among the Gentiles, she induced him to issue his fiat that the young mother should be placed in a warm room and properly cared for.

First Installment of August Magazines.

THE NORTH AMERICAN REVIEW. (30 La Fayette Place, New York.) This number opens with a very spirited discussion of the subject of "Moral Instruction in the Public Schools," by the Rev. Dr. R. Heber Newton, who offers a practical scheme for conveying ethical ina practical scheme for conveying ethical instruction without reference to religious tenets, and the Rev. Dr. Francis L. Patton, who maintains that the Bible must be made the basis of all moral teaching. Henry D. Lloyd exposes the tricks and frauds of speculation in grain. "Woman in Politics," by ex-Surgeon-General Wm. A. Hammond, is a caustic discussion of certain facts of nervous organization which in his ovinion render the faization which in his opinion render the female sex unfitted for participation in public affairs, Hon. Francis A. Walker reviews "Henry George's Social Fallacies," criticizing in particular his doctrines regarding landtenure and rent. The evils resulting from "Crude Methods of Legislation," both national and State, are pointed out by Simon Sterne, who advocates the adoption of certain rules of legislative procedure which, in English practice, have been found to serve as an effectual barrier, both against lobbying and against the mischiefs of ill-considered lawmaking. Charles F. Wingate writes of "The Unsanitary Homes of the Rich," and there is a joint discussion of "Science and Prayer." by President Galusha Anderson and Thaddeus B. Wakeman.

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: Changes in New England Population, by Dr. Nathan Allen; The Anarchy of Modern Politics, by W. D. Le Sueur, B. A.; Rank and Title, by F. D. Y. Carpeuter; On Radiation, by Professor John Tyndall, F. R. S.; The Little Missouri Bad Lands, by Prof. T. H. McBride; Technical Education, A. Curtis Bond; The Remedies of Nature-Climatic Fevers, by Felix L. Oswald, M. D.; Association of Colors with Sounds, by Henri de Parville; The Formation of Sea-Waves, by Emile Sorei; Mental Capacity of the Elephant, by William T. Hornaday; The Chemistry of Cookery, by W. Mattieu Williams; The Geological Distribution of North American Forests, by Thomas J. Howell; Perrier on the Theory of Descent, by M. A. Espinas; Our In-Theory of Descent, by M. A. Espinas; Our indian Mythology, by J. Henry Gest; Locusts as Food for Man, by David A. Lyle, U. S. A.; A Natural Sea-Wall, by Louis Bell; The Telephone, with a Sketch of its Inventor, Philipp Reis, by W. F. Channing, M. D.; Correspondence; Editor's Table; Literary Notices; Popular Wiscallany, Notas lar Miscellany; Notes.

THE MAGAZINE OF ART. (Cassell, & Co., London, Paris and New York) Contents: Henry Irving as Hamlet; A Painter of Prettiness; Electric lighting for Picture Galleries; The Plantin-Moretus Museum; "A Royal Martyr;" Greek Myths in Greek Art; The Taunton bust of Fielding; Sonnets on two Frescoes by Lignorelli; Current Art; The Tomb of Gaston de Foix; Wright of Derby; The "Artists" at Wimbledon Camp; A forgotten Satirist; "Polichinelle;" The Chronicle of Art; American Art Notes.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents A Roman Singer; The Trustworthiness of Early Tradition; En Province; Glints of Nahant; The Hare and the Tortoise; Academic Socialism; To a hurt Child; Newport; The Gift of Tears; Reminiscences of Thomas Couture; In the Old Dominion; Study of a Cat-Bird; Around the Spanish Coast; A New History of the United States; John A Dix; The Reminiscenes of Ernest Renan; The Contri-butor's Club; Books of the Month.

The Medical Tribune. (Robert A. Gunn, M. Di, New York.) Contents: Ancient Notes on Convallaria Majalis; Catheterization; Compulsary Vaccination in India and in England; Cutaneous Diseases; A Study of the Nervous System; The Cause of Sea-Sickness; Schools

and infectious diseases. THE PANSY. (D. Lothrop & Co., Boston. Mass.) This Magazine is fast growing in favor with the children in which all the inter-

Investigating Spiritualism.

[Sacramento Record-Union.]

Dr. N. B. Wolfe, of Cincinnati, now upon a brief visit to Sacremento. Cal., sends us the following:

EDS. RECORD-UNION: In this morning's issue of your paper an editorial appears in reference to a Commission created by the University of Pennsylvania to investigate spiritual phenomena, the expense of which is to be borne by the estate of the late Henry Seybert, of Philadelphia.

For many years prior to his death Mr. Seybert was quite familiar with spirit phenome.

bert was quite familiar with spirit phenomena. It is more than twenty-five years since I visited his circle-rooms, which he kept open at his own expense, paying for the services of the best mediums he could engage. But, like Swedenborg, Mr. Seybert looked at spirit phenomena through the haze of a church organization. He was a most devout Catholic, and as such constructed an alfar in a large room set spart for holding circles, and had it extravagantly ornamented with church symbols. Mediums were required to officiate in regular clerical costume. It is hardly necessary to say that the parade of such "suits and symbols" did not in the least assist the spirits to manifest. If the men he has authorized by his bequest to investigate the phenomena of Spiritualism follows his least they will na of Spiritualism follow his lead they will

accomplish nothing valuable to mankind. It

is a useless expense, and will effect nothing

in changing the opinions of men.

If any of your readers want to know for themselves whether our friends in the Spiritworld can return to earth and show their faces and forms, and speak in audible tones to their loved ones on earth, all they have to do is to form circles in their own family, with five or six sitting around a table with the palms of their hands resting lightly upon it. If they do this for an hour, repeating the experiment twice or three times a week for three or four weeks, table-tipping, raps or writing will surely be manifested; and, then, there is no end to the variety of phenomena that will subsequently take place.

Spiritualism as we know it does not ask

Spiritualism, as we know it, does not ask the indorsement of any man or society of men. The supreme want of the mind is truth, and whenever this is found, men will follow Respectfully, etc.,

N. B. WOLFE. Sacramento, July 10, 1883.

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is one who does his work quickly and well. This is what Dr. R. V. Pierce's "Golden Medical Discovery" does as a blood-purifier and strengthener. It arouses the torpid liver, purifies the blood, and is the best remedy for consumption, which is scrofulous disease of the lungs.

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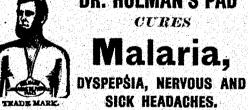
satisfied with himself.

tan Nervine.

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Our good actions are often worth more than their motives.

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GOOD NEWS FROM TEXAS.

Mr. Thomas A. Howand, of Honey Grove, Family County Texas, under date of April 5, 1883, writes as follows:-

"I have been suffering during several years from severa illness, and a general breaking down of my physical system. and have tried the treatment and prescriptions of many dogtors for and near, and travelled to the Hot Springs and other mineral springs famous for their remedial qualities, drinking the waters and bathing systematically in their healing depths, but all to no avail, as I steadily failed in health; and although informed by my physicians that my aliments and weaknesses were the result of kidney disease of a dangerous character, they could give me nothing to cure me. During tho past two years my sufferings at times were dreadful, and I had the most indescribable pains in the regions about the kidneys, the paroxysms of which were so severe as to render t impossible for me to sleep. While in this deplorable and discouraged condition I was persuaded to try Hunt's Remedy, and after using less than half a bottle my great sufferings and paroxysms of pain were entirely relieved, and I could sleep better and longer than I had in two years before, and although I am now on my third bottle only my improvement is very remarkable, and I regret that I did not know of the wonderful curative howers of Hunt's Remedy before, as it vould have caved me years of suffering. I heartily recommend it to all afflicted with any kidney disease or disease of the urinary organs."

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Please allow me to speak in the highest terms of "Hunt's Remedy," for it hit my case exactly. I had kidney and urinary trouble pretty bad. I was recommended Hunt's Remeds. I took one teaspoonful as directed. I felt a decided change at the first dose. I took two buttles, and have felt like a new man ever since. Please receive the sincere thanks of myself for the benefits which I sought vainly for and found only in Hunt's Remedy.

I will cheerfully give this same opinion of Hunt's Remedy o any one who wishes it, by addressing

ROBERT D. ARCHER, 811 Linnard Street, Philadelphia.

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the Jourwar containing matter for special attention, the sender will please raw a line around the article to which he sires to call notice.

CHICAGO, ILL., Saturday, July 28, 1883.

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Individuality.

It is not hard to comprehend why Spiritu-

alists have hitherto shown indifference to, if not positive dislike of, organization. Surrounded as they were and are by large bodies of people, not only themselves bound by an inflexible bond of union called a creed, but claiming the right to enforce their belief on every one-irritated, stung by epithet and sneer, taunted always with the "authoritye" they said Jesus gave his church, though Jesus himself was a member of the Jewish church to the day of his death, and never formed any other-Spiritualists, compelled few people will be prepared for the stateby their own reason to reject the creeds, to rebel against the authority, came to hate the one, and almost hate the other. The idea of organization or combination was persistently discouraged. Another sect was not wanted, they said. Fascinated by the individual independence of thought and action which Spiritualism proclaimed to be the right of every one, each Spiritualist became a sect in himself, as quick to denounce all others as the most ironclad orthodox believer. To all propositions relative to combination for the common good, the answer was "the individuality of each must be respected," and it was quietly assumed that to damage individuality was the unpardonable sin. None ever asked if it was possible to do this. We think these thoughts of the past were natural, but unwise, resulting from a false perception of what individuality really is. Little sympathy was there between the cave-dwellers of the almost mythic past; they dwelt alone, scarcely meeting but to fight, but nature taught them they must combine against the animals that attacked them, or be singly slaughtered. Combination was the first step toward civilization.

Wanting organization, Spiritualism has wasted power—is doing so to-day.

"Divide the thunder into single notes, And it is but a juliaby for children; But pour its migh y volume on the air, And its intensity makes heaven to shake."

In our late war, when several regiments had to cross the long bridge over the Potomac, they did not dare to march, lest the terrible blows from the feet of a thousand men, all falling at the same instant-150,000 pounds 50 times a minute-should destroy the structure. So the men were ordered to break step, and the bridge bore them safely. Today, because of this sacredness of individuality, this dread of impairing it, earnest Spiritualists stand alone, fighting as one that beats the air, not hesitating to attack their friends as fiercely as their foes. There are millions of Spiritualists, who, if they would but combine, would develop the grandest power the world has yet seen; but repelled from each other, each looking watchfully, half-angrily upon the other, lest they should be controlled, even by sound argument, and suspicious even of those they agree with lest in some way their cherished individuality should be invaded. They are looking to see how they differ, not what they hold in common. Millions, paralyzed millions, forced together by potent circumstances, but doing their utmost to keep away from each other. And the world has looked on and laughed, and the church has looked and sneered and taunted Spiritualists over and over again with this glaring fact. No creed, no faith, no knowledge, can ever be of use to the world while depending on single efforts. So long as organization is delayed, Spiritualism

in wasting power, But "our individuality" is held to be suffi-

cient answer to facts like these. Let us look at this individuality a little. American Spiritualists live under the constitution of the United States, also under a State constitution. perhaps a city government. Some are married; some are active members of a political party. It is conceivable, if not probable, that some have joined societies to prevent evils of various sorts. Each one of these things is a limitation, a bondage to some extent; have any or all these destroyed or even impaired individuality? Man's individuality is his identity in action—the expression of organization, mental, moral and physical; it matters not a particle what bonds he takes on himself, or are put upon him, his individuality will be shown by the way he behaves in the changed conditions.

If organization be in itself a good thing. let each one of us set our individuality to work, calling forth its strongest effort, being intensely individual; that is, not inquiring what our neighbor ought to do, but what can we do, each one of us. Don't be afraid of "leaders," for it is the one who does most who is the God-appointed leader, and little as any one of our readers may desire it, their individuality may impel them to such steady, persistent, unselfish work for the spread of the truth, as to make them leaders. With the vast interests involved, the almost numberless ways in which they can be furthered, there is room for every form of individual

action. How to organize? There can be no perfect scheme, for whatever plan be adopted, must be changed to suit conditions non-existent at the beginning, but which have grown into prominence. The new Association formed at Sturgis, has published its plan in part; you may be able to devise a better. But, as Horace Greely said about resumption of specie payments, when a host of plans and a storm of objections puzzled the people, "The best way to prepare for resumption is to resume.' So we say to our readers. The best way to learn how to organize, is to organize. The logic of events is very convincing.

Political Bigotry.

This would be a grand world to live in it there were no bigotry,religious or political, in it; but as there is remaining yet a great deal of these ugly and hurtful peculiarities, arising from ignorance and perversity, we Liberal should do all in our power to destroy them Our readers are familiar with odium theologicum, or the hatred of theologians. hut the hatred of party politicians (or more prop erly rabid demagogues) is hardly less bitter malignant and venomous, as the following paragraph from the Cleveland Leader, a Republican organ, conclusively proves:

"Unless a paper published in his own city has stated that which is false, and there is no reason to think that it has, then the nomination of George Hoadley for Governor of Ohio, will be the deepest and most out rageous insult ever offered to the God fearing people of the State. It is well known that Hoadly is an Infidel of the rankest sort, but ment published at his own home, that he is one of the Vice Presidents of the notorious Society which issues that vilest of religion hating and society-degrading sheets, the Index. Bob Ingersoll would scorn to disgrace himself by having anything to do with the lisgusting doctrines of such a publication And yet the Democratic party is shameles enough to ask the moral, Christian people of Ohio to smirch the fair fame of the Commonwealth by electing George Hoadley to fill its nighest office! It is needless to say that the impudent request will be treated with the contempt it deserves."

We hardly know whether to laugh or to swear at that nonsense. Perhaps we should do both-laugh at its absurdity and misrep resentation, and swear a little (as the occasion justifies it), at its contemptible bigotry Judge Hoadly, the Democratic candidate for overnor of Ohio, is a gentleman of superior ability, and, what is still more to his credit a Liberal. If he is politically, morally, and intellectually qualified to be Governor, his opinions on religion, whatever they may be.

ought not to defeat his election. As for the Index (meaning the Free Religious paper by that name in this city), the editor of the Cleveland Leader does not read it. or. if he does, he willfully misrepresents it. Instead of being, as he says, a "vile, degrading sheet," there probably is not a more moral, dignified, and refined publication in the country. Every candid man who reads its pages will agree with us in this opinion, and despise the bigotry and misrepresentation of the Cleveland Leader.—Boston Investigation

We cannot improve upon what our veteran contemporary of the *Investigator* says of this matter, so we cordially say, "Those are our sentiments!"

Riot in a Spiritualist Church!

No! That head is employed to simply attract the attention of church members, who glory in reading everything of a disreputable nature charged against Spiritualists. The riotous affair occurred at the St. Stanislaus Polish Catholic Church, Buffalo, N. Y. About five months ago the Rev. Frank Charvanix was appointed assistant to the Rev. John Pitass. The former immediately began a vigorous crusade against the evils that beset his flock by seeking to stop excessive beer-drinking and music in saloons adjacent to the church during service. The Rev. Pitass did not agree with the movement and the result was that the congregation was about evenly divided. Charvanix began to receive threatening letters, and some of his side, hearing this, stoned one of the saloous opposite the church, completely demolishing the front and pool-table within. One priest was hissed upon entering the church for service at 6 o'clock. The edifice was soon cleared, and fully 1,000 Poles soon assembled outside, and when the police arrived they were met with a volley of stones and other missiles. Two officers were struck, but not very seriously hurt. The crowd at last dispersed after threatening to burn certain houses. Ten persons were arrested, and other arrests will fol-

The Ritualists.

The case of the Rev. M. Maconochie, of England (says a despatch to the Inter-Ocean). the high churchman and Puseyite, who has for eighteen years stubbornly and bitterly contested his right to celebrate the most extreme ritual of the Anglican Church-bowing toward the East, the burning of candles on the altar, etc., finally reached a conclusion lately. Lord Penzance, to whom in legal course all matters relating to church discipline come, rendered a startling decision depriving the learned reverend gentleman of his living of St. Peter's in the East. This decision will have the effect not only of depriving Mr. Maconochie of his right to preach and conduct the service in his peculiar though picturesque manner, but it will also have a very strong effect on the methods of many other clergymen who have for years been attempting to Romanize the Church of England by making the service resemble that of the Church of Rome as much as possible. while clinging technically to their allegiance to the national institution.

It is stated that Mr. Maconochie will even now strenuously resist any attempt to interfere with him in the performance of his duties and make a bold attempt to enter his church. The congregation, by whom he is greatly beloved on account of his charities. devotion to the sick and needy, and his moral character, is composed principally of rough laboring men, who earn their daily bread by very hard labor around and on the docks at the East End. These people are very strongly attached to the ritual, and should any attempt be made by officers of the law to use forcible measures to prevent the holding of services in the church as usual, a very awkward and unseemly struggle will be the result. But through the instrumentality of agitation the turbid waters of old theology will become clearer and clearer until its devotees become firm believers in Spiritualism.

Gen. Tom Thumb.

The body of "Gen. Tom Thumb," who lately passed to spirit-life, lay in state at the church in Bridgeport, Ct., from 10 to 12 o'clock. It is said that fully 10,000 people flocked to the church to take a last look at the remains, many coming from the surrounding towns. The casket, which was made in Boston, was three feet ten inches in length. It was covered with black broadcloth, with silver trimmings and massive emblems, and bore a silver plate with the following inscription: "Charles H. Stratton, age 45 years, 6 months and 11 days." The body was laid out in a full dress suit. The face presented a peaceful expression, and looked nearly as natural as in life. The interment took place in the family plot. The casket was placed in a grave of solid masonry two feet thick, covered with a marble slab weighing several tons. Thousands of people followed the remains to their last resting-

It is a well-known fact that both Tom Thumb and his wife have long been firm believers in Spiritualism. The latter recently said: "I have been investigating the subject of Spiritualism for a number of years past, and I must admit that I am a firm believer. Now, the General over there hasn't given so much attention to this matter, but he is a believer all the same. We have traveled so long and so much that we have been enabled to see some wonderful things, and not the least are the remarkable manifestations of the spirits. Why, I am somewhat of a medium myself. Occasionally when I sing or speak before the public, all thoughts of the words I should say leave me in an instant, and I find myself overpowered almost with some strange sensation, and my mind is on something above, beyond until I am unconscious of what I am doing until I am led off the stage."

The Press, The Pulpit and The Stage.

Continuous readers of the Journal will recollect that we published a synopsis of a most able and eloquent lecture delivered by Mr. J. H. McVicker at Central Music Hall, last November. Immediately following its delivery here, Mr. McVicker was flooded with applications to repeat it in different cities, but declined them all with the exception of that from Louisville, as he has no special taste for, and no need to enter the lecture field. As a compromise, he has been induced to publish the lecture in a cheap and popular form, and now all can procure it at the low price of thirty cents. It is printed in. large, clear type, and makes easy reading: bound in paper covers it is handily carried, and will have a large sale. Mr. McVicker is a man of broad and healthy views and treats his theme with ability, vigor and fairness, as was of course to be expected from a man of his experience and character. The Western News Co., of Chicago, are Mr. McVicker's publishers.

Island Park Camp Meeting.

The camp meeting under the auspices of the Michigan Association of Spiritualists, to be held upon Island Park at Orion, Michigan, from August 10th to 20th, as announced last week has good prospects. Dr. J. A. Marvin, 210 Woodward Avenue, Detroit, Secretary of the Association writes:

"The indications are fine for a good attendance. Please notice the fact in your paper that this is to be a purely Spiritualist meet ing. It will not be mixed up with material ism under the name of "liberalism," or with any of the crotchety isms that at times have so infested our ranks. We are drawing the best element in our State, and we certainly have reason to expect glorious results."

Queen City Park Camp Meeting.

Arrangements have been made to make the Spiritualist Camp Meeting to be held at Queen City Park, South Burlington, Vt., a complete success. It commences August 16th and closes Sept. 15th. The speakers are as follows; August 16, Mrs. Fannie Davis Smith, Brandon, Vt.; 17, George A. Fuller, Dover, Mass.; 18, Dr. H. B. Storer, Boston, Mass.; 19, George A. Fuller and Dr. H. B. Storer; 20, Mrs. George Pratt. West Braintree. Vt. 21, Dr. H. B. Storer; 22, George A. Fuller; 23 A. E. Stanley, Leicester, Vt., and Mrs. Fannie Davis Smith, Brandon, Vt.; 24, Mrs. Abbie Crossett, Waterbury, Vt., and Mrs. M. E. B. Albertson, East Middlebury, Vt.; 25, Captain H. H. Brown, Brooklyn, N. Y.; 26, Captain H. wn and A. E. Stanley; 27, Mrs. M. E. B. n; 28, Joseph D. Stiles, Weymouth, Mass.; 29, Mrs. S. A. Wiley, Bartonsville, Vt.; 30, Captain H. H. Brown and Mrs. Emma Paul, Morrisville, Vt.: 31. Jennie B. Hagan, South Royalton, Vt., and Mrs. M. E. B. Albertson: September 1, Joseph D. Stiles, Weymouth, Mass.; 2, Cephas B. Lynn, Mrs. Emma Paul, and Jennie B. Hagan, South Royalton, Vt. 4, Jennie B. Hagan and A. E. Stanley; 5, Mrs. H. Morse Baker, Granville, N. Y.: 6, Cephas B. Lynn; 7, Mrs. Lizzie S. Manchester, West Randolph, Vt.; 8, Mrs. H. Morse Baker; 9, Cephas B. Lynn and Mrs. Fannie Davis Smith. Queen City Park is situated on the eastern shore of Shelbourne Bay, two miles south of the city of Burlington, on the Rutland division of the Central Vermont Railroad. The view here is one of unequaled beauty and grandeur. Almost at your feet lies the beautiful landlocked bay, with scarcely a ripple on its glistening surface, while beyond, past Shelbourne Point, can be seen the white-capped waves of the broad Lake Champlain. Across the bay is the shipyard and Shelbourne harbor, and back of these the ragged peaks of the majestic Adirondacks tower toward the sky, while on the opposite side of the plateau, the pride of Vermont, Mount Mansfield, and Camel's Hump rear their lofty heads, the whole forming a view which cannot be excelled.

Are Angels Sleepy?

That indeed is a very curious question, suggested and commented on by the London Telegraph in the following language:

"During the progress of an address on so called psychological science recently delivered by the Rev. Mr. Hopps, the reverend gentleman put forth a new and untenable theory with regard to angels. In dealing with the most serious and sublime of all sub jects, that of a future life, he is reported to have said that If man existed at all after the incident of death, it would not be as a sleepy angel, but as the same man, though elevated by freedom from the body.' It would not be profitable to follow the reverend gentleman through all the mazes of his speculation: but it may be pointed out that there is no warranty whatsoever, sacred or profane, for the assumption that angels are somnolent. Michael the only archangel mentioned in scripture, is always described in his military capacity. In the whole seven or nine legion of angels—the number is differently given by the authorities—wakefulness and activity are the characteristics most insisted on. the Apocraphal "Book of Enoch" Michael is made to preside over virtue and to command the nations: Raphael attends to the spirits of men: Uriel has under his care the affairs of clamor, and Gabriel oversees paradise and the cherubim. A great many of the curious notions prevalent on the topic of angels are derived from the legends of the early church and not a few from the writings of the English Protestant poet, John Milton. Angels have been described as having ranks and orders and systems of instruction the same as an earthly army; and a famous Spanish Jesuit declares that the angels dwelling in paridise have no houses, but, arrayed in women's habits, they go about from one part to anoth er "for diversity." Indeed, it would be difficult to find in the entire speculative literature of the subject, native and foreign, any justification for the extraordinary statement that angels are sleepy."

Dr. F. A. Smith is achieving considerable notoriety at Indianapolis, Ind., as a magnetic healer. The Independent published there says that among the most remarkable cases which he has operated on is that of Miss Mollie Apperson, 132 North Tennessee street. Miss Apperson is a lady whose appearance denotes nervous sensibility, and bears the traces of suffering produced by prolonged illness. Her's has been a sad life; a complicated lung disease, probably inherited, joined to one of those aggravated troubles to which the female system is unfortunately subject has made life a weary burden to her; for seven years she was unable to sit or lie in a natural position. Miss Apperson says, "I would not take ten thousand dollars for the benefits which I have received at the hands of Dr. Smith. I have been under the care of a dozen doctors who pronounced me incurable; but I now consider myself a well woman; I sleep well and eat well, and life appears to me a pleasant thing for the first time in many, many years."

Mrs. Emma Hardinge-Britten, well-known in Europe, America and Australia as a talented writer and eloquent inspirational speaker, announces as ready for publication her great new work—The History of the Modern Spiritual Movement all over the Earth, The author has aimed to make the book all that its title implies and it will be a volume of from 500 to 700 pages. Mrs. Britten asks that subscriptions for the work be guaranteed in advance of publication, or donations to aid in bringing it out. Address Mrs. Hardinge-Britten, The Limes, Humphrey St., Cheetham Hill, Manchester, England, for further particulars.

The American printing house for the blind iust dedicated at Louisville, is the first building ever erected in the world for that sole purpose. It stands in a large yard, surrounded with trees, and is of brick, three stories high, with an ample basement.

GENERAL NOTES.

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

At the time of going to press with this issue, Mr. and Mrs. J. C. Bundy expect to start for Lake Pleasant on Wednesday or Thursday of this week.

J. H. Rhodes has the Journal, for sale at Neshaminy camp and will take subscriptions. In France they call the Salvation Army the Anglican plague.

Prof. J. W. Cadwell will soon visit the West. As a mesmerist he has but few equals.

Miss Susie M. Johnson's lectures have been instrumental in doing great good in Milwaukee, Wis,

Hon. John J. Gosper, of Prescott, Arizona, called at the Journal office last week on his way to Boston.

Miss Susie Nickerson White, a prominent public medium of Boston, after long illness has passed to spirit life. The funeral took * place at East Harwich, Mass., July 16th.

Major J. B. Young, with his wife and daughter, spent last Sunday in Chicago, en route for Washington, Philadelphia and the Eastern Camp Meetings.

It is said that John A. Roebling, the constructor of the bridge across Niagara, and father of Washington Roebling, the constructor of the Brooklyn bridge, was a confirmed Spiritualist.

Mark Twain has had set up in Elmira, N. Y., a solid stone watering trough by the road side for each of his three children, whose names and dates of birth are carved on the sides of the troughs.

The Boston Herald says that Judge Hoadley's appreciation of Emerson is adding to his troubles with the little churches and narrow creed men of Ohio. They don't know any thing about Emerson, but believe him to be 'one o' them Boston infidels."

As this number of the Journal will be read by at least ten thousand people who are not regular readers, we comply with a request to republish the Declaration of Principles and Constitution adopted by the American Spiritualist Association.

On the second page will be found an able article by W. E. Coleman, which effectually explodes the silly pamphlet lately published under the title of "Jesus Christ a Fiction." As Mr. Coleman says: "Such productions are a curse to Spiritualism."

An excellent method to test the raps in spelling names, etc., is to use blocks with the alphabet on them, turning the letters downward so that the medium or the questioner can not see them. Then as you touch them, request the spirits to rap when the proper letter is designated. Mind reading by this method is impossible.

R.S. Montgomery writes as follows in Light for Thinkers: "I had witnessed materialization, independent slate writing, trance speak ing, improvised poems recited, yet it remained for the tiny rap through a home medium, directed by an unseen intelligence, to drive away every mist of doubt and cloud of unbelief."

Dr. Oliver S. Taylor of Auburn, N. Y., the one surving member of Dartmouth College's class of 1808, is now in his 100th year of life, and enjoys perfect health of mind and body. He has never been sick but a day and a half. and has never had a headache. The only slight attack of sickness occurred some sev. enty-three years ago.

The Working Union of Progressive Spirititualists, is the name of an association formed in Boston several months ago, for purposes clearly indicated by its name. The Journal hails with pleasure this and all other efforts at organization for laudable purposes, and will inform its readers more fully of this Boston effort in a future number.

The New York Sun says of religious teachers: "Too many of them preach one thing in the pulpit and say another thing in private among safe friends. The lack of earnest conviction in the pulpit is now apparent in very many directions. Proportionately, perhaps, there is more skepticism there than among the pews. where examination into religious questions is less a matter of habit."

Col. Ingersoll recently wrote these touching words to a friend whose mother had just died at a goodly age: "After all, there is something tenderly appropriate in the serene death of the old. Nothing is more touching than the death of the young, the strong. But when the duties of life have all been nobly done, when the sun touches the horizon, when the purple twilight falls upon the present, the past, and the future, when memory with dim eyes can scarcely spell the records of the vanished days, then, surrounded by friends, death comes like a strain of music. The day has been long, the road weary, and we gladly stop at the inn."

There is a strong superstition in the United Kingdom as to the unluckiness of marriage in May. In ancient Rome marriage in that month was deemed unwise because the festival of departed souls was then held. Referring to the great falling off in the number of marriages in May, as compared with other months, the British Registrar-General quotes a line of Ovid which recalls this superstition and mentions that it was sound written up on the gate of Holyrood, on the morning after the marriage, in May, of Mary Stuart with Bothwell, a circumstance to which the dislike of the Scoth to May marriages may possibly be traced.

It is much safer to obey than to govern. Who is so wise that he can fully know all things? Be not, therefore, too confident in thine own opinion, but be willing to bear the judgment of others.—Thomas a Kempis,

Stewart Ross ("Saladin") says in the Secular Review that no one agency of any kind has done more to break down the religious mythology of England than the "Leek Bijou Reprints." No. 6 is just issued, consisting chiefly of "The story of an old Jewish Firm," which went into business as manufacturers of the Bread of Life. Have any of our friends a set of these reprints?

The Harbinger of Light speaks as follows of the late John Bowie Wilson: "He always expressed himself as under the deepest obligations to Andrew Jackson Davis. In an arbor in his vinevard at Los Angeles he perused with delight 'The Principles of Nature;' he was hereby satisfied that life was worth living, and from that date he felt a new impulse to do his duty; and we all know how earnestly he strove to do so."

Theodore Thomas is delighting the music loving people of Chicago and vicinity by his popular Summer Night Concerts at the Exposition building, every evening and Saturday matinee. Mr. Thomas deserves the thanks of all for the selections and novelties introduced in these concerts. The composers' nights are devoted to the finest selections from the old masters, as well as those of later dates, and a rare opportunity is offered to hear the finest music by a grand orchestra.

Sidney Smith, though a superior Greek and Latin scholar himself, thought too much time was given to the dead languages in the schools. He did not believe in the pedagogical cant about the efficacy of the study in improving the memory. He said that the study of modern history, modern languages, experimental philosophy, geography and chronology would aid the memory more than the study of Greek. The memory of things is more agreeable than the memory of any mere

The Liberal says: "W. F. Jamieson was at one time one of the best Spiritualistic lecturers in America. For some reason or other he turned round on it, and for a long time he was one of its determined opponents. He now seems to be returning to his old love. In his paper, the Iconoclast, he gives a long account of a sitting with C. F. Pidgeon, and vouches for the accuracy of the statements made. Among other new manifestations is one of writing obtained on a slate covered by a newspaper, and without any pencil."

The following shot is from the "Note: from Plymouth Pulpit," by Henry Ward Beecher: "There are sitting before me in this congregation, now, two hundred men, who stuff their Sundays full of what they call religion, and then go out on Mondays to catch their brothers by the throat, saying: "Pay me what thou owest: it is Monday now, and you needn't think that because we sat crying together vesterday over our Savior's sufferings and love, that I am going to let you off from the debt, if it does ruin you to pay it now."

At a circus in Bismarck, D. T., the other day, according to the Bismarck Tribune, a colored man and his wife occupied front seats, HAIR.—Dr. Butterfield will write you a clear, pointed and when a terrific gale of wind began to rip the canvas, the woman planted her knees right down in the dust and began to call upon the Lord to save her and spare her life. The man threw his arms around a stake driven in the ground and cried out: "Look 'yah, ole woman, you bettah ease up on dat prayin' an' grab a centah pole, if yo' doan wanter leab dis country ahead ob de percession. Hit's all right to rassle in pra'r in de ordinary program ob life, but de Lawd ain't gwine to head off dis tornader as a pussenal favor to you. You jus' grab a centah pole, now, an' shet yo' eyes, an' transfer dat trust in heaben to trust in a good grip, 'less yo' wanter light some where about Jimtown afo' mornin'! I'se conversin' wid yo' now, honey!" And she did straightway grip a grip even like that unto death.

Something About Bread-Making.

By the process of bread-making it is intended to convert the flour of certain grains into a cellular structure, in which it is most easily chewed, saturated with the fluids of the mouth, and digested. In order to arrive at this end, alcoholic fermentation is resorted to from olden times, by introducing the same in the dough by means of brewers' yeast. Thus a small part of the flour is converted into glucose, which again is transformed into alcohol and carbonic acid. The former is recognized by its peculiar vinous odor, exhaled by the loaves, when sufficiently raised. Both gases produce the raising of the dough i. e., the porous and spongy appearance.

By this fermentation the flour not only loses weight but the bread also attains qualities which may injure the process of diges-

In order to evade these inconveniences chemists have long ago searched, to impart the spongy structure of the dough by other means than yeast, respectively by substances evolving gaseous bodies, or which, in the oven are transformed into gases themselves. To the best known belong the bicarbonate of seda and cream of tartar, certainly well known to all housewives. And with regard to most of the baking powders of the trade, they are mainly preparations containing these substances. However, it cannot be said of any them that they exert a beneficial influence on the system, not to speak of the adulterations, to which most of them have lately been subjected.

We are glad to learn that Prof. E. N. Hors-ford, of Cambridge, Mass., who held the chair of chemistry in Harvard University, invented some time since, a baking preparation forming an exception to those spoken of, which has already attained universal reputation.

The idea by which Prof. Horsford was

guided. was not only to furnish a substitute for brewers' yeast, but also to provide those nutritious constituents of the flour lost in the bran in the process of bolting. These are the so-called phosphates, which are also the nutrative salts of meat, and of the utmost importance for the building up of the organism. If we take into consideration that the nutritive value of wheaten flour is from twelve to fifteen per cent. less than of the wheat grain, and that this loss is now restored by Prof. Horsford's invention, then we

must look upon it as of the greatest national economic importance; As Justus von Liebig said: "The result is the same, as if the fer-tility of our wheat fields had been increased by one-seventh or one-eighth."

Wankesha, Lake Geneva and Green Lake.

These "three gems of watering-places" are on the line of the Chicago & Northwestern Railway-two of them cannot be reached by any other railroad. Two or more through trains run from Chicago to these resorts every week day. Excursion tickets to these places and to many other popular summer resorts. are on sale at the ticket office, 62 Clark Street, in Sherman House, 47 Monroe Street, Grand Pacific Hotel, and at the passenger station on the corner of Wells and Kinzie Streets. Parlor cars are run on this road between Chicago and Waukesha and Chicago and Lake Geneva. Sleepers are run to and from Green

Erratum Corrected.

In my reply to Mr. Graves in the JOURNAL of July 7th, the quotation from Mr. G. stating that less than half his parallels between Krishna and Christ were taken from the Vedas, is credited to "16 Saviors or None," page 67. This is an error either typographical or chirographical. It should be "16 Saviors or One." page 67, a different book. To forestall Mr. G. from claiming triumphantly this as a forgery on my part—the former book, p. 67, having nothing like it—I desire this public correction to be made. W. E. COLEMAN.

The best education in the world is that got by struggling to get a living.—Wendell Phil-

The crowning fortune of a man is to be born to some pursuit which finds him in employment and happiness—whether it be to make baskets, or broadswords, or canals, or statues, or songs.—Emerson.

Business Aotices.

DR. Price's Floral Riches is the finest toilet or Cologne water ever made—a rich perfume.

Hudson Turrer lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

THE common flavoring extracts in the market bear no comparison for fine flavor to Dr. Price's.

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DR. Price's Cream Baking Powder stands to-day, in the estimation of thousands, as the only safe and reliable powder to use.

Prof. W. Paine, M. D., has discovered parasites that eat up the nose, throat, lungs, stomach, kidneys, womb, bladder, nerves and blood. And a Catarrh Vapor that when inhaled or taken kills them. His other remedies are tonics and repairers. His factory at Grand Haven; Mich., open from July to September by himself, and the entire year by others, and his Peabody Hotel, Philadelphia, where he is from September to July are for repairing dilapidated constitutions. Send for book. Free. 250 S. 9th Street, Philadelphia, Pa.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES.

Enssed to Spirit-Life.

Passed to spirit-life on the 13th of May last, in this city, Laura Mabel, infant daughter of Robert and Mrs. Ida L. Castles, of Columbus, Ohio. The remains were laid in the family cemetery at Villa Ridge, Ill.

"The angels who brought her Came back for our daughter."

Fifth Annual Camp Meeting of the Michigan State Association of Spiritualists and Lib-

The Executive Board of the State Association take pleasure in announcing that the arrangements for the Fifth Annual Camp Meeting, to be held at Flint, August 17th to 27th, 1883, are in a satisfactory stage of progress.

Among the speakers aiready engaged from outside the State are Hon. A. B. Bradford, of Pennsylvania, and Mrs. H. S. Lake, formerly of California, but now working in Obio.

Mrs. Margaret Fox Kane, the only survivor of the original Fox family, is engaged to attend the meeting and in addition to her mediumistic gifts, will tell the people the story of Hydesville in 1849, in which she was one of the principal actors.

Mrs. Olie Child Denslow is engaged to sing.

Mrs. Olie Child Denslow is engaged to sing.

The local feeling at Flint is unanimous and earnest in favor of making the coming meeting a success beyond any of fits predecessors, and the Secretary's correspondence shows a similar feeling throughout the State.

David Turbush, of Flint, has been appointed Financial Secretary for the meeting, and will have responsible charge of all financial details.

Ealer and further appropriement will be made in due.

of all financial details

Fuller and further announcement will be made in due
season. By order of the Executive Board.

W. J. CRONK, President.
S. B. McCRACKEN, Secretary.

Flint, June 30, 1888.

People's Camp Meeting at Cassadaga Lake, Chautauqua County, N. Y., Beginning July 29th, and Closing August 26th, 1883.

Cassadaga Lake is situated on the D. A. V. & P. R. R., mid-way between Dunkirk on the Lake Snore and Michigan South-ern and Eric Raliroads, and Jamestown on the Buffalo and Southwestern and Atlantic and Great Western Raliroads. It is a lovely sheet of water, navigated by steam, 800 feet above Lake Eric and 1.340 feet above tide water. Excursion tickets, good for the season, can be purchased at low rates on all raliroads in the country.

SPEAKERS.

ow rates on all railroads in the country.

SPEAKERS.

The following list of speakers have been engaged:
July 29 Mrs. R. S. Lillie, Philadelphia, Pa., and Wm.
Fletcher, New York City; July 30, Wm. Fletcher; July 31,
Wm. Fletcher; August 1, Mrs. R. S. Lillie; August 2, Hon.
R. S. McCormick, Franklin, Pa.; August 3, Mrs. R. S. Lillie; August 4, Mrs. R. S. Lillie; and J. E. Emerson, Beaver Falls,
Pa.; August 5, Mrs. R. S. Lillie and J. E. Emerson, Beaver Falls,
Conference and volunteer speaking; August 7, Lyman C.
Howe, Fredonia, N. Y.; August 8, Lyman C. Howe; August 9,
Lyman C. Howe; August 10, J. Frank Baxter; Chelsea, Mass.;
August 11, Mrs. Clara Watson, Jamestown N. Y., and J. Frank
Baxter; August 12, Mrs. R. S. Lillie and J. Frank Baxter;
August 13, Conference and volunteer speaking; August 14,
Mrs. Anna Kimball, Dunkirk. N. Y.; August 15, W. W. King,
Chleago, Ill.; August 16, W. W. King; August 17, Geo. W.
Taylor, Lawton Sta., N. Y.; August 18 Mrs. A. H. Colby, St.
Louis, and O. P. Kellogg; August 19, W. W. King and Mrs.
A. H. Colby; August 20, Conference and volunteer speaking;
August 21, Mrs. Emma Tuttle; August 22, Hudson Tuttle;
August 28, W. W. King; August 29, Hudson Tuttle;
August 28, W. W. King; August 29, Hudson Tuttle;
August 28, W. W. King; August 20, Hudson and Emma
Tuttle; August 25, A. B. French, Glyde, Ohlo, and Mrs. N. T.
Brigham, Colerain Mass.; August 26, Mrs. N. T. Brigham
and A. B. French.

It is confidently expected Mrs. Libbie Watson, of California,
recently from Australia, will be with us.
Mr O P. Kellogg, the ready and capable presiding officer,
will have entire charge of the meetings and the g neral
supervision and control of arrangements during the session.
The bociety have engaged for the full term of the meetings
A. J. Damon's Orchestra, of Dunkirk. This Orchestra is pronounced by musical critics as having no superior in Western
New York. He will furnish music for dancing Wednesday
and Saturday evenings of each week regularly. The Brass
Band will furnish music during the day.

T

C. E. Watkins, the wonderful independent state-writer, will hold daily seances at the close of the speaking each day. Mrs. Mary Andrews, one of the first materializing mediums, will give daily seances, and many other noted mediums will be received.

The hundreds who will go from the West to New England Camp Meetings, should re. member that Lake Pleasant Camp is a station on the "Hoosac Tunnel Route," about half way between Troy and Boston. It is only by the Michigan Central Road that travelers can take a car at St. Louis or Chicago and land on the camp ground without change. The Michigan Central makes better time to Buffalo than any other road; and with its elegant dining cars makes a route by which one may travel from Chicago to Lake Pleasant without fatigue or discomfort. Thousands in the West would like to visit a Spiritualist Camp Meeting for a day or two on their way to Buston and the East if they only knew it could be done without trouble or extra railroad fare. By purchasing tickets, via the "Hoosac

L. E. Buck, of Lansing, Mich., says that Henry Allen, "the boy medium," was "the guest of Dr. Edson a few weeks before the Sturgis Convention, and gave some excellent séances." Mr. B. pronounces him a remarkable medium.

Tunnel Route" to Boston, the traveler can if

he wishes get off at the Camp at six o'clock

in the morning, remain until the middle of

the afternoon, or until evening, as he prefers

and arrive in Boston to spend the night.

Grove Meetings.

The First Society of Spiritualists of Franklin Co., Kansas, will hold Grove Meetings on the second Sunday of each month from May till Soptember. These Meetings will be held near the Iron Bridge on Hickory Creek, on the farm of Mr. Charles Bosworth, five miles south of the Village of Wellsville. Good speakers and good music will be in attendance. The public are conditally insited re cordially invited. By Order of the Committee: J. H. Harrison, President; P. 7. Sargent, Treasurer; E. A. Carpenter, Cor. Secretary.

The Connecticut Spiritualist Camp Meeting Association.

The Connecticut Spiritualist Camp Meeting Association will hold their Second Annual Session, commencing August 1st and closing September 15th, at Niantic, in the town of East Lyme, Conn., six miles west of New London, on the Shore Line Division of the N. Y. N. H. & H. R. E. Speakers engaged: Aug. 5, Dr. H. P. Fairfield; Aug. 12, Mrs. Nellie J. T. Brigham; Aug. 19, A. B. French; Aug. 26, Mrs. Amelia H. Colby; Sept. 2, J. William Fletcher; Sept. 9, Mrs. E. R. Still, M. D. Other speakers are expected. Music by David Wight's Orchestra of New London. The Restaurant and Roller Skating managed by Fred A. Handel of Williamantie. Half fare on the N. L. N. R. R. and excursion rates on the Steamer sunshine from Hartford and Connecticut River landings. Board and lodgings on the grounds at reasonable rates. Letters of inquiry to D. A. Lyman, Secretary, Willimantic, Conn., will receive prompt attention.

Camp Meeting at Lily Dale.

The Seventh Annual Camp Meeting of Spiritualisis will convene at Lily Date, Cassadaga Lake, N. V. July 21st and close August 12, 1883. The following speakers are engagedy. Lyman C. Howe and Geo. W. Taylor, New York; Mrs. C. Fannie Allyn, Massachusetts; Prof. A. B. Bradford, Moses Hull, Judge L. S. McCormick and Mrs. Matte E. Rull, Pennsylvania; Mrs. E. C. Weedruff, Michigan.

Mediums engaged:
Mrs. Carrie E. S. Twing, Mrs. Anna Kimikali, Miss Maria Ramsadeli, Miss Incz Huntington, Mrs. S. Hedreck, Mrs. Jennie Allen, A. Hearrick, Mrs. M. E. Williams done of the Usst mediums for materialization; all of New York; also Henry B. Allen of Massachusetts; Chas. E. Watkins, Michigan, Lily Date is located on the Burkly, Alleghang Valler & Pittsburg B. R.

Cassadaga, N. Y

Camp Meeting at Island Park, Orion, Mich.

The Michigan Association of Spiritualists will hold a Camp Meeting at leland Park, Orion, Mich., from August 16th to the 20th, 1883.

Among the speakers expected to be present and take part in this meeting, are Samuel Watson, of Memphis, Tenn.; Hud-son and Emma Futtle, Berlin Heights, Ohlo; Glies B. Steb-bins, Mrs. L. A. Pearsail, Dr. A. B. Spinney, Mrs. Sarah Graves, Chas. A. Andrus and Mrs. E. C. Woodruff, of Michi-gan.

gan.

Among the many mediums to be present are Wm. A. Mansfield, (independent slate-writing and physical test) of Grand Haplds, and Mrs. Silverton, of Chicago,
Orlon is a summer resort, 40 miles from Detroit, on the Detroit and Bay City branch of the Michigan Central Raifrond.
Island Park is one of several heautiful, wooded islands in Island Park is one of several heautiful, wooded islands in Orion Lake, and especially fitted up for Grove Meetings and the entertainment and amusement of guests—excellent opportunities for those wishing to eamp; excursion boats on the lake, small boats and fishing tackle for rent. Those wishing to hire tents with please notify the Secretary. Accommodation at hotels and boarding houses at reasonable rates Special opportunities for those wishing to investigate spirit manifestations. Reduced ralipead fares,

J. P. WHITING, President.

DR. J. A. MARVIN, Secretary, 210 Woodward Ave., Detroit.

New England Spiritualist Camp Meeting

Association. Tenth Annual Convocation at Lake Pleasant, Montague Mass. (On the Housac Tunnel Route, midway between Bo-ton and Troy.) July 26th to August 27th, 1888, inclusive.

SPEAKERS. The following speakers have been engaged for the meeting: Dr. George H. Geer, Mr. C. Clega Wright, Cephas B. Lynn, Mrs. Emma L. Paul, Mrs. Sarah A. Byrnes, Austin E. Simmons, Hon. A. H. Daily, Capt. H. H. Brown, Walter Howell, Eben Cobb, Rev D. M. Cole, Mrs. Fanny Davis Smith, A. B. French, Glies B. Stebbins, Dr. W. H. Atkinson, Mrs. R. Shepard Lillie, Mrs. Nelie J. T. Brigham, J. Frank Baxter, Ed. S. Whooler Mrs. A. H. Colby. Wheeler, Mrs. A. H. Colby.

MEDIUMS. A large number of noted mediums have signified their intention to be present, as in former years. MESIC.

The Fitchburg Military Band of twenty-four pieces, will arrive Saturday, July 28th, at 11 A M., and remain until Monday, August 27th, giving daily two concerts at 9.30 and 1 P. M. This band is conceded by all as having no superior in New England, especially in concert music.

Russell's Orchestra of Fitchburg—Sixteen pieces—will furnish music for dancing at the pavilion every week day afternoon and eventure. noon and evening. First-class vocalists will be present at the meeting to supplement the lectures.

ELECTRIC LIGHT. The grounds and pavilion will be lighted by the Wachusett Electric Light Company of Fitchburg. THE HOTEL

Has been leased for a term of years by H. L. Barnard, of Greenfield, who has returnished the house and will open it for the reception of guests July 1st. Address as above until July 1st, after that date, Lake Pleasant, Montague, Mass For particulars concerning transportation of camp-equipage and baggage, leasing tents and lots, engaging lodgings and board, schedules of railroad fares, etc., etc., see annual circular, which will be sent postpaid to any address by N. S. Henry, Clerk, Lake Pleesant, Montague, Mass.

First Association of Spiritualists of Philadelphia.

The Fifth Annual Camp. Meeting of this Association, will be held at Neshaminy Falls Grove, Neshaminy Station, on the Bound Brook Raliroad, commencing the 12th day of July and closing the 6th day of September, 1883 The location is conveniently 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 lifth year of the Camp Meeting with renewed confidence in their open-air gatherings and of their importance as aids in the education of the people at large. SPEAKERS.

O. P. Kellogg New Lynn, Ohio, July 15, 17, 19, 21, 22 and 24; Mrs. R. Shepard Lille. Philadelphia, Pa., July 15, 18, 20 and 22; Lynan C. Howe, New York, July 25, 27, 29 and August 2; Mrs. C. F. Davis Smith, Brandon, Vt., July 26, 28, 29 and 31; Mrs. A. M. Glading, Philadelphia, Pa., August 4; Thomas Gaics Forster. Baltimore. Md., August 5; J. Frank Baxter, Boston, Mass., August 5 and 7; Mrs. Amelia Colby, Buffaio, N. Y., August 10, 12 and 14; barah Byrnes, Boston, Mass., August 9, 11, 12 and 18; Capt H. H. Brown, Brookiys, N. Y., August 16, 18, 19 and 22; Mrs. Juliet Yeaw, Leondinger, Mass., August 17, 19 21 and 25; George Fuller, Dover Mass., August 24, 26, 28 and 80; Ed. S. Wheeler. Philadelphia, Ps., 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 awings, shundant shade, springs of pure cold water, a lake over two miles long a fleet of 160 pleasure boats, etc. The grounds are well kept and healthy. Mr. William Griffith has made great improvements upon them during the year among others a new parillon capable of accommodating from 1,500 to 2,000 persons.

The mediums, Mr. Edgar W. Emerson, Mrs. Patterson, and

to 2,000 persons.

The mediums, Mr. Edgar W. Emerson, Mrs. Patterson, and others will be in atteinfance.

Send to Frances J. Kener (General Superintendent), 618 Spring Garden Street, Philadelphia, Pa., for circulars containing full information.

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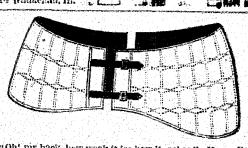


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"Oh! my back how weak it is; how it aches." How often do we hear this exclamation. Now good triend why will you waste further time? Magnetism is your friend. The Magnetis Shield walks clear through lame back and carries away the weakness and pain. You cannot believe so much. Just as we expected. It takes time for prople to believe the truth. Didn't believe your friends could "come back" after leaving this life, but they do come back and live again and they want to tell you, many of them, they would not now be in spiritife though they are better off; if THEY had worn the Magnetic Shields. Ask them about this matter. Den't be afraid of us or your good friends who have gone before. We are trying to tell you the truth, do you good, banish disease and build up a higher, nobler manhood and womanisond on earth. Heaven ought to begin here, and it does, too, for those who live right, preach the truth and wear the MAGNETIC SHELDS.

We know full well you all mean to get some of these Shields sometime, but why delay? Now is the time at the beginning of camp meeting season. You want new tipe, mere of it. You want to bring the angels nearer you and they can come through the MAGNETIC SHIELDS, for this grand centralized force called Magnetism dwells in the Shields and imparts great help to spiritualize Nature's forces; energize and quicked all the vitality of the body and make the sick well. Don't delay a month or year and then laugh at yourself because you put this duty off so long. You want to got well and strong. We want you to be well so you can go to the groves and lakes and help us make the world happy. I want to your friends in the higher life the MAGNETIC SHIELDS are your best friends. Get some of them and weep and sorrow no more.

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ing, Spirit Telegraphing; and SPIRIT MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other

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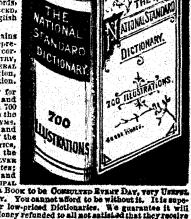
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Voices from the Reople,

AND INFORMATION ON VARIOUS SUBJECTS.

A Foregleam.

BY O. W. BARNARD.

sat in the shadows of evening. And my heart was opprest with woe, For dark was the mantle of sorrow And my tears beginning to flow;

For the burden of life was heavy, And my body was bent with years— I sat in the silence and darkness To relieve my sad heart with tears;

For my heart was riven with anguish, And now Hope had hidden her face; And the stars had strayed from the heavens And a gloom hung over the place.

And long did I weep in the silence And my head was throbbing with pain, When a mist came over my vision, And silence and sorrow did reign—

When sweet was the vision of promise That came like the opening dawn, And a calm came over my spirit And the sorrows of life were gone:

For there stood my angel before me, And the darkness had fled away, And a light like the sheen of glory Shone round as the brightness of day;

And the gleam showed the radiant beings Who descend from the realms of bliss, Borne down on the pinions of Mercy To the sorrowing ones in this;

And the light of their glowing features Was radiant with love divine, When appeared my home of the future, And I knew that that home was mine;

For my angel showed me the vision, And I knew from the light within I gazed on the radiant mansions, Where all my lost treasures have been.

And my spirit glows with assurance, thi how strong is the vital breath! For I've seen the Mountains of Beauty, Gleam over the Valley of Death.

A Debate in New South Wales.

To the Editor of the Religio Philosophical Journal:

The great int since I last wrote has been the ebate formerly alluded to between Mr. Charles debate formerly alluded to between Mr. Charles Bright and the Rev. E. C. Spicer, M. A., on "Science and Genesis." The incident has been characterized by courtesy a debate, whereas, in point of fact, it was a slaughter. How any man could stand up as a champion for Genesis with such a feeble array of weapons, or rather no weapons at all, as Mr. Spicer did, is still agitating the minds of certain people. The poor man has been unmercifully castigated on all sides, and it is to be hoped is now sadder and wiser than he was before his public exhibition of tomfoolery. He sat a table with about 30 books arranged in front of him, and numberless pamphlets. tomfoolery. He sat a table with about 30 books arranged in front of him, and numberless pamphlets, leaflets, etc., and was supported in his feebleness by a very grand chairman (his own), Sir J. G. L. Innes, one of our supreme court judges, while Mr. Bright was represented by Mr. MacDonnell, a well known Spiritualist and free thinker. The central chair was filled by the the Minister of Public Instruction, and on both nights of the so-called debate, the hali was crammed, net profits being \$800. Mr. Bright was cool, courteous and logical, and displayed no books or pamphlets. His opponent commenced in these words, "When that pretentious scientific sham, William Benton." but was imediately stopped by William Denton," but was imediately stopped by furious and justly merited denunciation, and had to start again with, "When William Denton," etc. A few moments later amidst derisive laughter he said, "Probably none of you ever heard of Celsus until this moment," and he had the execrable taste on the concluding night to finish off with slandering Charles Bradlaugh and Annie Besant.

Mr. Bright surprised the goody goodles, who heard him for the first time by his clear, telling oratory, and thoroughly gentlemanly demeanor, and to my certain knowledge has thereby caused a spirit of inquiry to spring up which can have only one result. quiry to spring up which can have only one result. A stanch Presbyterian who was present, anxious to read the infidel side of the question, called at one of our leading book sellers to purchase the necessary works, and found that he had sold every volume he had of the nature referred to. This is, in my mind, the best possible result of a public debate. I attach an extract from the Erenting Echo of this city, a very respectable paper bearing on the debate, the pamphlet report of which has not yet seen the light of day, and will dismiss the Rev. Mr. Spicer with the of day, and will dismiss the Rev. Mr. Spicer with the following characteristic incident. He read from a pamphlet which he said was a spiritualistic one, a paragraph tending to make light of drunkenness and other vices (or diseases, for the matter is not definitely settled.) He was asked to name the pampilet, but instead of doing so, said "There it is!" throwing it on the table in front of the central chair man. After the debate had closed, I waited on the reverend gentleman and inquired the name of the "spiritualistic pamphlet," telling him that I was a Spiritualist, and was in the habit of sending a monthly letter to the leading spiritualistic paper in monthly letter to the leading spiritualistic paper in America, to-wit, the Journal. His reply was, "Of course, the pamphlet is against Spiritualism," and then found the passage, and this is the grand authority so jesuitically quoted by this reverend champion of a fast dying cause: "Mr. Wheeler, speaking at the Rhode Island meeting of Spiritualists said drunkenness is not a crime," etc. Surely, sir, conduct of this nature is contemptible to the last degree Prof. Denton can rest assured that although be gree. Prof. Denton can rest assured that although he has not the good will of the Rev. Mr. Spicer and others of that ilk, he has left an undying impression for good with a vast number of his fellow human beings in this colony, and that when the very name of the church which Mr. Spicer belongs to shall have faded from the page of history and become lost in the mists of antiquity, the grand progressive ideas of which Prof. Denton was and is such an eloquent exponent, will shine with a lustre which can only increase as the ages succeed each other. CHAS. CAVENAGH.

Sydney, N. S. Wales, June 13th, 1883.

John F. Williams of Pickens Station, Miss. writes: A sad and severe task devolves upon me this morning in communicating the death of my dear wife, Maria J. Williams, whose demise occurred on the 4th day of June, 1883. Mrs. Williams had been a subscriber to the JOURNAL for several years while managed by your illustrious predecessor, Mr. Jones for whom she entertained the most profound reverence and Christian regard. No one regretted his untimely death more than she. Upon you the mantle of her spiritual regards and appreciation has fallen, and for you she entertained the same spiritual ap-preciation and confidential regard that she had for Mr. Jones, who was her religious idol. Mrs. Wil-liams was a devout and earnest Spiritualist. She was noble, generous and liberal in her advocacy of a fixed religious sentiment, and bold, fearless and independent in her advocacy of her spiritualistic oninions. The Journal was her spiritual text book, to which she referred for religious consolation. Mr. and Mrs. Tuttle, Mr. Davis, the good Dr. Watson and others were her logicians.

A Baltimore Correspondent writes: On Sunday evening, June 29th, Mrs. Rachel Walcott, after the close of her lecture before the Third Spiritual Society of Baltimore, announced her determination to cease for the present to lecture. But few of the friends were prepared for such an announcemen and the regrets expressed were long, loud and deep. Mrs. Walcott has lectured before the Society for five months without pay, and the collections have gone into the coffers of the Society. Her lectures have been eloquent, and full of instruction to seekers after spiritual truths. Her style is very forcible, and partakes largely of the divine or religious character.

Dr. S. R. Holly writes: Consider me a life miscriber for the JOURNAL, or at least so long as it continues the course it is now persuing in regard to shame of all kinds. That article on Beecher was worth the cost of the paper for a year. Go on; the good everywhere will ultimately bless you.

Mrs. F. L. Shover writes: Your paper is of special interest in editorials and scientific matter.

For the Religio-Philosophical Journal. Notes from Onset Bay.

The camp meeting at this place is once more "under sail." During the past week the people have been coming in large numbers every day, until the available cottage accommodations are well nigh exhausted, and the hotels are over-crowded. Very many new faces are among us, but some of the friends of last year do not appear with us. We miss the smiling faces of the editor of the Jounnal, and his sectional and brother. Mr. estimable wife; also our friend and brother, Mr. Charles Bright (from Sydney, New South Wales), so earnest in the cause of true reform, and we can only say, may success attend you all in your work for humanity wherever located.

A SURPRISE. A party of some twenty of the immediate friends of Mrs. W. W. Currier, made her a perfect surprise at about eight o'clock Saturday evening the 14th inst., at Old Pan Cottage, on the occasion of her 56th birthday. Among the party were Mr. and Mrs. Wm. D. Crockett and daughter, Mrs. S. P. Billings, Mr. and Mrs. E. Gerry Brown, Mr. George Hosmer, Mrs. J. P. Ricker, Mr. and Mrs. Applin, Dr. Fred Crockett and wife, and Chas. W. Sullivan; after making a forcible entrance to the parlor, they made a happy greeting, by singing the song, "Should auld acquaintance be forgot," with a vim that seemed to say, No! it shall not. The evening was spent in social interchange, song and dance; Miss Lillie M. Fletcher, of Haverhill, presiding at the paano. A party of some twenty of the immediate friends

SUNDAY JULY 15. The day opens with a clear sky and cool breeze. The train from Boston brings a large accession to the crowd already on the ground, and with them the Middlehoro Cornet Band (Carter leader), which open the exercises with an open air concert on Bay View

At 10:45, President Storer called the meeting to order at the grand stand, in appropriate remarks, concluding with a feeling tribute to the memory of concluding with a feeling tribute to the memory of the well known medium and earnest worker in the spiritual cause, Mrs. Susie Nickerson White, who passed on to the higher life at her home in Harwich Mass., yesterday the 14th instant, and who was so well and favorably known and respected as a public medium in Boston for many years. The remarks were well and timely, and met with a heart-felt re-

After singing the song by Charles W. Sullivan, "The Beautiful Home of the Soul" (Langly), Mr. Joseph D. Stiles occupied the morning hour with a scance for spirit communion. In the course of the scance of the soul" (Langly), Mr. Joseph D. Stiles occupied the morning hour with a scance for spirit communion. In the course of the scan ware single three full papers. seiting, sixty-three full names were reported and recognized. Mr. Stiles was in one of his best moods, and held the attention of the assembly with marked quietness.

AFTERNOON.

At two o'clock P. M., Mrs. M. S. Townsend Wood, was the regular speaker, and gave her conclusions of what mankind would be when Spiritualism will have done its whole work, together with some of her personal experiences. At the close of Mrs. Wood's remarks, Mr. J. D. Stiles held another scance for the return of spirit friends, and fifty-three full names return of spirit friends, and fifty-three full names were reported that were recognized, making one hundred and sixteen names reported through his organism in the two sittings; to talk of these names being trumped up for the occasion is simply not worth entertaining.

The steamers "G. W. Hunt" and the "Monohansett," of New Bedford, brought full freight of people to the Grave to day.

Mr. Reed of the Temple of Music, Chicago, is at the Grove, looking hale and hearty. Mr. E. G. Woodward, the oldest printer in the city

of Haverbill, Mass., is spending a vacation here, stop-ping at Glen Cove House. Mrs. Annie Lord Chamberlain is located at Mrs. Cox's cottage on West Central Ave. I learn from her to-day that her phase of manifestations never was better. For physical phenomena I know of

none superior to her.

Dr. A. S. Haywood is making his annual visit at Onset, on the occasion of his Cape Cod trip.

Shadows, of the Banner of Light reported himself at headquarters this A. M., looking as full of life and vigor as he was one year ago.

and vigor as he was one year ago.

Dr. Dutton of Boston, is here giving lectures on Dr. Dutton of Bosion, 15 hours the science of the human system.

The Journal, is read with earnestness at the cotW. W. Currier.

Letter to a Friend.

tages. Old Pan Cottage, July 15th.

· My Dear Friend—Your letter was received yes-terday. How I would like to relieve you of the darkness that surrounds you, if I could, and if I were sure that it would be for the best. I can well appreciate your feelings, for many times since I was fifteen years of age, I have been in such a valley of shadows and nearly always it has been caused by a struggle for better conditions. Self-endeavor for more light to be of much value, must begin with intense loathing of present conditions, whether within or with out. In a case of which yours is not an example where the loathed conditions are caused by vice crime or wrong, it must begin with remorse for the Your state of mind shows that your mental vision has expanded; that what now seems as in-tense darkness has heretofore appeared as fairly light. Probably your trials now are no worse than they have been, but they seem so because you are more spiritualized. Your perception of truth is enlarged, and you feel them more. When you get into better surroundings, you will find that you have been refined as gold is by fire, and will find your reward in the elevation of your personal qualities. The sunshine succeeds the darkness, and is only valued by contrast with it. This sense of intense darkness will naturally have the affect to prove to better reverse. y have the effect to arouse to better action your own If have the effect to arouse to better action your own individual judgment and discrimination, and teach you to rely on, cultivate and strengthen your judgment or reasoning faculties, learn you self-reliance, and to judge who to receive ideas from, either in spirit or earth life; meanwhile work, wait and think. "Waiting till the trial shall my soul refine, Till the clouds shall scatter and the sun shall shine."

You need not wonder "why the angels do not

You need not wonder "why the angels do not agree" in the advice they give you. Those who have not progressed beyond the desire to mingle in, or pay attention to, earthly affairs, and especially matters of dollars and cents, have no better judgment and but little more knowledge than people in earthlife. You know how much we in earth life differ in judgment and knowledge.

I have rarely made an advance in good human qualities unless it originated in bitter experiences. I have been through similar experience as yours, and did not consider it bitter because my aspiration for a good life was asleep. Sometimes it would be roused up and then I would realize that I was in the shadows. Any reformation or progress that does not or-iginate in a strong sense of being in darkness, is not

very substantial advance. The foregoing has been given to me in answer to my sympathy for you on reading your letter, and my-earnest wish to write something to comfort and strengthen you for the trials that must last a while longer. Trace the idea running through the above, and you will see that it is very similar to the Chris-

tian motto, "No cross, no crown."

Let me add one thing more. Do not depend on the Spirit-world to help you out of business difficulty, though they sometimes give effectual help. The spirits of greatest wisdom who communicate with earth people, confine their efforts to the improvement of mental qualities. FIDES VERITATE.

The Beligio-Philosophical Journal, published at Chicago, by Col. J. C. Bundy, is devoted to the cause of spiritual philosophy—treats all with candor and fairness, and aims to enlighten all in regard to the present and future life—in fact explains the frue hilosophy of Spiritualism. Thinkers who are not slaves to some dogma can with perfect safety read and consider more than one side to a question. A true scholar will listen to anything, and extract light from all he hears. It may be said of this magazine that if it does not possess a full measure of sincerity, it certainly has succeeded in counterfeiting it, and the counterfeit defies the most skillful religious detectives. Read both sides if you would be well balanced.—The Journal, Delphi, Ind.

James Monroe writes: Mr. William Emmette Coleman's very thorough research in Oriental lit-erature, and his criticisms of the garblers thereof, ought not to be lost to the world, and I hope he will se persuaded to publish the same in book form.

W. W. Bunce writes: I like the JOURNAL very much; it improves all the time, and is carrying joy to many sorrowing hearts. I think the day is not far off when the principles of our holy spiritual philosophy will be generally accepted. May our heavenly Father speed the day.

Letter from Brooklyn. N. Y.

To the Editor of the Religio Philosophical Journal:

The Brooklyn Spiritual Society has just closed a very active and interesting campaign commenced last fall, and is now taking its annual vacation. It will be remembered that this Society changed its base of operations from Everett Hall to Conservatory Hall, a larger and more commodious place of meeting, and in a more control locality, and easier of access to Spiritualists and the public generally, of both sections of our city. The society has been favored with the ministrations of some of the foremost workers and most prominent lecturers in the field of modern Spiritualism. Mrs. F. O. Hyzer, Mr. A.B. French, Mr. Cepher B. Tyrangel etherneted and able edge. Mr. Cephas B. Lynn, and other noted and able advo-cates of Spiritualism and free thought have occupied the Society's platform, Mrs. Hyzer, having been twice engaged by the Society, one engagement of two months last spring and also speaking the past month, closed the campaign. The President, Mr. H. W. Benedict, by his earnestness, efficiency and solid integrity, merits and receives the esteem, confidence and co-operation of all engaged with him in upholding the spiritual standard and sustaining the cause in Brooklyn. The Society has, like most others of its kind, sometimes to encounter formidable obstacles from a financial point of view, but so far, it has been able to cope successfully with difficulties of this na-ture and I know of nothing to warrant the supposition that it will not continue to do so. It seems pos-sessed largely of the quality of "clear grit." Some difference of opinion prevails among its members, as to the relative merits of the itinerant system of lec-ture engagements and the plan of a permanent and resident speaker; but as yet they have not arrived at

The "Church of the New Spiritual Dispensation" takes no vacation, but continues its meetings during July and August with Mrs. R. Shepard-Lillie as speaker. This lady is already so well and so widely known as one of the best mediums, besides being one of the clearest and most eloquent exponents of Spiritualism, that any words of the writer in allusion thereto, seems wholly superfluous. By her unflagging thereto, seems wholly superfluous. By her unflagging zeal, untiring service and marked ability, she has endeared herself to Brooklyn Spiritualists and is to-day, one of the most popular of our platform speakers. The Brooklyn Spiritual Conference meets regularly on Saturday evenings at Everett Hall, takes no vacation, and its meetings as usual, are very interesting and well attended. The Conference maintains a free platform and page degenerates into what the overplatform and never degenerates into what the oppoplatform and never degenerates into what the opponents of a free platform, have sometimes facetiously denominated a "bear garden;" said expression beingused in view of the unseemly wrangling sometimes characteristic of meetings held for free discussion.

A new organization called the "South Brooklyn Spiritual Society," has recently been formed, and meets the second and fourth Friday evenings of each month. It has started with a membership of twenty-five persons under very auspicious circumstances, and its meetings are fully attended. There seems to and its meetings are fully attended. There seems to be no doubt of its success. That it may be successful, and accomplish a good work in a portion of our city where spiritual and liberal meetings have hitherto been unknown, is the sincere wish of the writer. The Sunday school connected with the new church, is, I believe, in a flourishing condition. The "Eastern District Spiritual Conference" still meets every Monday evening, and is prospering. The interest manifested by its friends in its maintainance, is deep and abiding. That indefatigable worker in the cause of Spiritualism, our friend and brother S. B. Nichols, is, I am informed, improving. The terrible calamity which, for a time seemed impending over him—loss of sixty that presented in the seemed impending over him—loss

which, for a time seemed impending over him—loss of sight—that unspeakably precious faculty—is, we trust, averted. May he soon be restored to active labor in the cause he loves so well—a cause certain to win in time, the discipleship of the entire human race. The work wrought by our brother, in the field of modern Spiritualism, has indeed been large in quantity and excellent in quality. Satisfied with nothing less than the highest standard of morality among Spiritualists, the foe of all fraudulent mediumship, the friend and champion of all gennine meumship, the friend and champion of all genuine meumship, the friend and champion of all genuine mediums and true Spiritualism, the suffering through which he has recently passed, in a great degree resulting from his arduous and effective labors in behalf of a cause in which he feels the most intense solicitude, each and all mark him as one we can least afford to spare even temporarily from the work, and as one who has hitherto wrought earnestly, wisely and well. Of the two visits to Brooklyn, of Mrs. Maud E. Lord, and of the genuine and astounding character of the phenomena through her mediumship, you have already been informed. A gentleman well known in this city, and a very intelligent and made such, through the instrumentality of Mrs. Lord. Brooklyn, N. Y. W. C. BOWEN.

W. A. Mansfield.

To the Editor of the Religio-Philosophical Journal: Allow me briefly to call attention to Mr. W. A Mansfield, of Grand Rapids, Mich., as a young and very promising medium for physical manifestations, such as usually occur in dark scances and slate-writing. Indeed, I think he has very few superiors. considering the time (only about a year and a half since he first commenced. The usual pellet test pre ceding state-writing, he gives very satisfactorily and seldom, if ever, makes a mistake. The inde pendent writing occurs always in the strongest light with the slates in plain sight above the table, and frequently held by others out of his reach. I lately received a fine message in response to a question which I had written upon a slip during the medium's absence from the room, and folded it into a pellet with others, so that neither he nor I could know the contents of any one of them. I was directed to pick up a particular one, and the medium was influenced to write the name of my father, who is in spirit life. He then hastily and in a nervous man-ner, seized the crumb of pencil which lay upon a slate (one of my own, and previously cleaned by me) threw it across the room, put another slate over the one, tied them together, and thrust them out to me as if desiring me to take them. I did so and extended them directly from the medium with my left hand, and took my wife's left hand in my right; the medium sat at her right and on the opposite side of the table from me with his hands on the table. He was about ten feet from the slate. He was powerfully influenced for a moment, and then called for the slates, seized them nervously and cut the string with which they were tied, and the under slate was found to be covered with a well written message, commencing with "Dear Son," and signed, "E. Big-low, and incorporating in it the exact writing of the question on the yet unrolled pellet or slip, and was an intelligent answer of the question.

Now, here was a triumphant test in every partic ular, and under strictly test conditions, and worthy of a Slade or any other fully developed medium. I have sat in several dark scances with Mr. Mansfield (one in my own house) and have seen beautiful lights and heard independent voices, had objects brought to me and taken away, been patted, stroked and had my beard pulled, and various other manifestations when the conditions were such as to pre-clude the possibility of the medium doing or "as-sisting" them, even had he been so inclined. I have known Mr. Mansfield in a social, friendly way for about a year, and have the fullest confidence in his honesty and strict integrity, and have no hesitancy in saying that I believe him above any and all fraud or deception, and a young man of good habits so-cially and morally, not addicted to the use of tobacco or stimulants, and a very promising young medium, and one that you will not feel obliged to speak of in future as one who at times assists the spirits when conditions are such that they cannot manifest satis-

While we are trying to put down fraud wherever found, I think we should extend a cordial welcome, and, if need be, a helping hand to every promising accession to the ranks of these all-important instru-ments in the establishment and diffusion of our grand philosophy and glorious religion. Kalamazoo, Mich. S.

S. BIGELOW. Color-Hearing.

Popular expressions are often very significant. " saw three dozen lights of all colors," or some similar expression, may frequently be heard from persons who have received violent blows on the head or face. Under the influence of shocks of this kind, the eye really seems to see infinite numbers of sparks. Shocks of a certain class impressed upon the nervous system seem to have the faculty of producing phenomena of light. This remark has been suggested by the facts we are about to relate, which lead us to suppose that sonorous vibrations are susceptible in certain cases of provoking luminous sensations. There are, in fact, persons who are endowed with such sensibility that they can not hear a sound without at the same time perceiving colors. Each sound to them has its peculiar color; this word corresponds with red and that

one with green, one note is blue and another is vellow. This phenomenon, "color-hearing," as the English call it, has been hitherto little observed.

Dr. Nussbaumer, of Vienna, appears to have been

the first person who took serious notice of it. While still a child, when playing one day with his brother, striking a fork against a glass to hear the ringing, he discovered that he saw colors at the same time that he perceived the sound; and so well did he discern the color that, when he stopped his ears, he could divine by it how loud a sound the fork had produced. His brother also had similar experiences. Dr. Nussbaumer was afterward able to add to his own observations pearly identical access made by a realistic term. ations nearly identical ones made by a medical stu-dent in Zurich. To this young man, musical notes were translated by certain fixed colors. The high notes induced clear colors, and the low notes dull ones. More recently, M. Pedrono, an opthalmologist of Nantes, has observed the same peculiarities in one of his friends.—H. DE PARVILLE, in Popular Science Monthly for August.

For the Religio-Philosophical Journal. It a Man Die He Shall Live Again.

In a book called the Bible, a certain man desiring knowledge of a future state of existence, inquired of his God, If a man die, will he live again? but his God did not feel disposed to answer him one way or the other, and left it an open question to be disputed about by generations then unborn. It seems strange to me that an all-wise God who was dictating in-structions to finite beings for their present and eter-nal welfare, should neglect to answer so important a question, which concerned not only one individual, but all of his infinite posterity. No more vital ques-tion was ever asked in either ancient or modern time, which has caused in ether ancient or modern time, which has caused so much contention as this one. Thousands of honest men and women have asked and answered the question according to their peculiar thoughts or belief, each appearing sincere in his arguments and profession. The materialists believe at the change called death, that life, sensa-They claim that the material brain produces all there is of the five senses, and when the brain ceases to act, its functions will cease also, and be no more. Now, we do know that when life, sensation and in-telligence leaves the body, that the brain did not pro-duce them; neither could the brain produce the five duce them; neither could the brain produce the five senses. It will not do for the materialist to declare that a material brain will die, for the matter composing the brain they believe eternally existed and eternally will exist. The brain after the dissolution of the mental faculties is as much alive as it was before its departure. Talk to the brain or body, it does not hear; cut it in pieces, it does not feel, neither can it see, taste or smell. Why? Because something has left, and all somethings are matter, consequently cannot die; but will live on, passing through the everlasting circles of time.

everlasting circles of time.

Not one of the intellectual germs composing man's physical organization can be destroyed. Every atom is a part and parcel of nature; if the locality can be found where one atom can be destroyed, a door has been opened where all can be lost. The mighty worlds revolving around the eternal center, are composed of infinitesimal atoms, and can be reduced to atoms again. Each atom is a living entity and has inherently stamped upon the inner walls of its being the essence of everlasting life, and no power in heaven, earth or hell is able to destroy one particle of eternal life. Life is a positive element, existing every where in the broad realms of universal nature, and only retires for the special purpose of recuperation in sleep or rest. All positives have their negatives, that a healthy equipoise may be established. The ever existing ego, or I am, if it has lived through three score and ten years, has died ten deaths and lived through ten entire new bodies, for we grow and outgrow a complete new form once in we grow and onegrow a complete new total one individual identity, and through all we retain our individual identity, and through the law of progression we have been adding experience to our intellectual faculties. The living seed planted in the ground does not die; though life bursts its narrow confines and obedient to the inherent law within, reproduces the likeness of its parent kernel. The tadpole is re-in-carnated into the form of its progenitor. The cater-pillar rolls itself from its grovelling form into a web, and passes through the change called death, and rises in the form of a beautiful butterfly.

Many germs pass into spirit life in the embryonic

state, and in that condition wait until nature pre-pares another body for them to manifest through. To the casual observer there are seeming failures in the productions of nature, but its only in the seemwell known in this city, and a very intelligent and 'ing, for she is too provident to waste or destroy anythere headed" skeptic is now a thorough Spiritualist, made such, through the instrumentality of Mrs. Lord. where her valuable somethings can be changed into nothings. No unbounded, infinite God could get outside of himself to make things from nothing, because he comprises the whole, therefore all are within him, existing for a purpose. No personal, infinite God seated upon a throne could exist in the universe at the same time with unnumbered billions of finite beings; one condition destroys the other. An infinite unbounded being could not move one jot or tittle, for he would have no space to move in, for his omnipresence fills all space. The Christian mythology has made their God too big for actual existence; they have strained at a gnat and swallowed a camel. Life is the great positive element of nature which permeates every particle of existence. Suns and systems of unnumbered worlds might be formed from everliving atoms and again be disorganized, yet not one particle of life inherent in each atom can be destroyed. The spiritual forms of the mineral, vegetable and animal kingdoms, and through all gradations of life will eternally exist. The grand law of evolution will unroll and develop all, from the lowest point of life, through all gradations of the ascending scale of existence to the highest existing intelligence; so I say, if a man die, he must live again, because a living germ or spark is not susceptible to death. If a man die, he shall live again, because his mental faculties demand a grow-

ing chance which only life can give.

Admin Mich. M. L. SHERMAN. Adrain, Mich.

A Reply to George A. Koenig, Ph. D.. Assistant Professor of Chemistry of

the University of Pennsylvania. To the Editor of the Religio-Philosophical Journal:

In the RELIGIO-PHILOSOPHICAL JOURNAL of the 14th of July, 5th page, I find an article headed, "A Committee of Scientists preparing to see what there is in Spiritualism." This article contains the following: "Prof. Koenig said: "The subject, however, I can answer for, it will be approached cautiously. Conclusions will not be jumped at. The work has been most evenly and properly divided. The physical and the metaphysical aspect of the problem will receive equally learned and careful attention."

So far, all right; but then follows:
"I must admit I am prepared to deny the truth of
Spiritualism as it is now popularly understood. It is my belief that all of the so-called mediums without exception are humbugs. I have never seen Slade per-form any of his tricks, but from the published descriptions I have set him down as an imposter—the cleverest of the lot."

That is illogical and nonsensical. 1. Prof. Koenig forgot to state how Spiritualism is now popularly understood. 2. A professor coming from the University of Heidelberg, as he does, and a student and teacher of an exact science, as he is, (belonging otherwise in all probability to the materialistic order of scientists) ought to be ashamed of talking of "my belief." · I heartily urge the professor to accept and make use of this my advice: You ought never to speak of what you BELIEVE, but only of what you KNOW. You foolishly and untimely attack all mediums without exception, and without investigation diums without exception, and without investigation have the learned (?) impudence to set Slade down as a trickster and clever impostor, although you previously stated that you never saw him perform any of his "tricks." This slander is disgraceful to the appointed committee, and an insult to your former tutors of Heidelberg.

As an Assistant Professor of Chemistry you may be in your proper place, but as a member of the appointed committee to investigate modern Spiritualson you are heldy prairidiced; yet it is possible that

ism, you are badly prejudiced; yet it is possible that you may attain the required qualification by commencing at once to investigate the subject of Spiritualism, of which you are now ignorant. The editor of this JOURNAL, Col. John C. Bundy, or Dr. Heinrich Tiedemann residing on Marshall Street, your city, may probably give you a small list of the best and most reliable works on the subject. It will not do any harm, however, to recommend to you the study of the following books at once: The Report of the London Committee; Alfred Wallace (two small volumes); Works by Prof. Hare, Prof. Crookes, Prof. Zöllner and Epes Sargent.

In conclusion I say that the above is presented on the supposition that the quoted expressions were written by you; if this should be a mistake, I cer-

tainly will have to apologize, and will do it fully. J. A. HEINSO fully. Cleveland, ().

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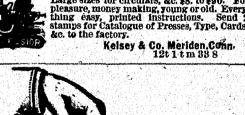
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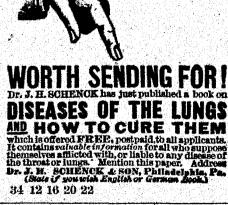
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Sonnet.

Methinks, oftimes, my heart is like some bee That goes forth through the Summer-day, and sings, And gathers honey from all growing things In garden-plot or in the clover-lea.

When the long afternoon grows late, and she Would seek her hive, she cannot lift her wings, So heavily the too sweet burden clings, From which she would not, and yet would, fly free.

So with my full fond heart; for, when it tries To lift itself to peace-crowned hights, above The common way where countless feet have trod, Lo! then this burden of dear human ties,
This growing weight of precious earthly love,
Binds down the spirit that would soar to God.
—From Ella Wheeler's "Poems of Passion."

"Poetor" Bratenburg. The practice of Dr. Bratenburg of Bay City, Mich., is deemed irregular, and he is under arrest. He assured the mother of a sick child that she had been bewitched before its birth, and that the spell, descending to the little one, could not be removed for less than seven dollars. After acting the money he wrote on a sheet of paper folded it triangularly, enclosed it in a bag, and hung it to the child's neck. Death ensued in consequence of medical neglect. The manuscript was found to be as follows: "Willam John Warner will regain his health in the name of the Lord, God Father, God Son, and God Holy Ghost. Amen. † † ‡ I. N. † N. I. † Beelzebub and all the bad spirits, I forbid you my hedstead, in the name of God, my house, and also my yard; I forbid you, in the name of the Holy so my yard; I forbid you, in the name of the Holy Timothy, my blood and flesh, my body and soul, I forbid you as many times as we have nailholes in my house, as many times as drops in the water, as many times as leaves on the trees, as many times as stars in the heavens, until the last day of judgment arrives and Mary the mother of God, gives birth to her second son. In the name of God Father, God Son, and God Holy Ghost. Amen. Thou arch fiend, thou hast taken hold of our William John. Go hence. I beseech you, for the sake of the five wounds of Jesus Christ, get out this very hour."

The Browned. In the treatment of persons The Browned. In the treatment of persons apparently dead from drowning or chloroforming, the placing of the body is one of the first considerations. Various positions have been advocated by medical men, such as those of resting horizontally on the face, on the side, on the back, alternately prone and supine, inverted, sitting up, bent forward and bent backward. Dr. Eben Watson, of the Glasgow Royal Infirmary, has lately objected to the plan of inversion, as he finds it to be injurious, and recommends a supine and horizontal mosition. Dr. ommends a supine and horizontal position. Dr. Henry R. Silvester, of London, has made some ex-periments which appear to teach that inverting the body has no advantages to offset its dangers; but he centends, from the results of his experience, that the most suitable position is that of reclining on the tack, the body inclining a little from the feet upward, the shoulders and head slightly raised and supported on a firm cushion. This position, he says, is favorable for the relief of congestion of the heart and head, while both sides of the chest are free to expand, and such conditions afford the best chance of restoration from appearant leath. from apparent death.

The Salvation Army in Switzerland. The Salvation Army is faring ill in Switzerland. The Federal Council, it is now almost certain, will uphold the right of the Genevan State Council to expel Miss Booth, though they may stigmatize the measure as unnecessarily harsh; and the Great Council of Neuf-chatel have ratified, by fifty-four votes to fourteen, the decree of the Council of State suppressing the meetings of the Army as being a religious corpora-tion deepotically ruled by a foreign chief. In the canton of Vaud the Salvationist assemblies have caused such rioting that the authorities have closed the building in which they were held. The Bishop of Oxford, according to the War Cry, has denied that he had any intention of accusing the Army of immorality, and simply meant to express disapproba-tion of the gathering together of young people at late and exciting meetings.—From the London

Christian Work. A Cleveland robber, eaught at work, said that he had been sent to America by the St. Charles Christian Society of London. He had been in Portsmouth prison for robbery; after leaving prison he was on ticket-of-leave for eighteen months and under police surveillance for five years. Therefore, when the society proposed to give him \$30 "for good conduct" if he would emigrate, "of course he came at once." Four other convicts came over in the same ship. To the question whether many regues were sent to America in that manner, he replied: "A good many. They don't like to leave the old country, but they are allowed more money by the Government if they do, and get a free passage from the Christian societies. But this is nothing compared with getting rid of ticket-of-leave and police surveil-

A Clerical Muirdresser. The Rev. Father O'Haran, paster of St. Mary's Church, of Wilkesbarre, Pa., and the pastor of the Catholic Church at Plymouth, Pa., have informed the Sunday-school children of their congregations that hereafter they will not be allowed to wear "bangs" or "frizzes" while attending divine service. If they do they will be sent home. Father O'Haran, in a lecture to the children. dren, condemned the fashion of wearing "bangs" in severe terms, and said no young girl who ever expected to become a lady would be guilty of "banging" her hair. It is understood that a circular has been issued by Bishop O'Hara to all the clergy of the diocese calling their attention to the matter.

Bridges. Those who are talking of the Brooklyn Bridge as the most wonderful work of the kind the world, should remember that China has a bridge at Langang, over an arm of the China Sea, some five miles long (the Brooklyn Bridge is hardly a mile), with three hundred arches; over the pillar of each arch reclines a lion twenty-one feet long, made of one block of marble. The roadway is seven-

What we call miracles and wonders of art are not so to him who created them; for they were created by the natural movements of his own great soul. Statues, paintings, churches, poems, are but shadows of himself.—Longfellow.

The lightsome countenance of a friend giveth such an inward decking to the house where it lodgeth, as proudest palaces have cause to envy the gilding.-Sir Philip Sidney.

Many are ambitious of saying grand things— that is, of being grandiloquent. Eloquence is speak-ing out, a quality few esteem and fewer aim at.—

If anything affects your eye, you hasten to have it removed; but if your mind is disordered you postpone the term of cure for a year.—Horace.

To what atrocities cannot that mind reach which is impelled by selfish avarice?—Virgit. Comparison, more than reality, makes men happy, and can make them wretched.—Feltham.

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*People may make injuries worse by unreasonable conduct, by giving way to anger and satisfying that for the moment, instead of thinking what will be the effect in the future.—George Eliot.

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Open rebukes are for magistrates and courts of justice. Private rebukes are for friends where all the witnesses of the offender's blushes are blind and deaf and dumb .- Feltham.

Miss Jennie P. Warren, 740 W. Van Buren St., Chicago, Ill., says: "Samaritan Nervine cured me of spasms." \$1.50 at Druggists.

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Organization in England.

The following paper was read by Mr. E. W. Wallis, at the recent Conference at Nottingham, on Organization:

DEAR FRIENDS .- Spiritualism is two-fold in its action-personal and public. It is doubtful if we can rightly estimate its value or judge of the influence it is exerting and will in the future.

I am fully convinced that it is Divine in origin; a revelation surpassing all preceding. and destined to work a revolution in the world. In days to come men will look back to these times and rejoice that some were found who could receive the message of the Spirit world and were brave enough to act upon it. Undoubtedly we are pioneers and workers in a movement surpassing in importance every other cause of these days of burning questions and active reformatory effort; because Spiritualism is so broad, so catholic, so rich in revelation that it em-braces every field of labor for human good. It is science, philosophy, morality, and religion, all in one. It covers, and throws new light upon all relations of life and all mainsprings of conduct whether social, political, reformatory or religious. Oh! that we could realize this! that we could embrace these ideas heartily and earnestly, and then there would be no task of zeal, no absence of heart or want of interest; but we should out-vie each other in self-sacrifice and devotion to the work which we are called upon to perform.

Personally, can we not all testify to the great joy which Spiritualism has brought into our hearts? It has been a Savior—a revelation—a blessing and a divine provi-

Time, and time again, I have heard men and women testify to its redemptive and spiritualizing power. This mother's tears have been dried, her doubts dispelled, and her heart gladdened by the sweet messages from over there. That man has been brought to a consciousness of sin in the scance and saved from ruin, from drunkenness, and vice. The Secularist has been brought low, his pride humbled, and as a little child he has learnt of the bright beyond. The bigot has been warned and thawed till his exclusiveness and self-righteousness have disappeared and instead of the narrow faith and small heaven of the elect, he has broadened out to realize the fatherhood of God and the

brotherhood of man. Publicly, Spiritualism has challenged the attention of the world; won its way into press, pulpit, and platform; confounded Materialism; converted the Atheist; inspired philosophy, poesy, and art with new ideas; given foundation to faith, and evidence to reason, and, above all, stimulated hope and effort, encouraging all progressive and reformatory plans, because the right to en-trance into the spheres of light, liberty and love hereafter can alone be obtained by labor here—or, in other words, the "treasures in heaven" are found to be the consequences of love, purity and unselfish helpfulness in this world, for we sow seeds now for our reaping by and by. Thus life is, by Spiritualism, revealed to us as "real and earnest, and the grave is not its goal." "Let us, then be up and doing, with a heart for any fate," seeing that all around us are the dwellers in darkness, the weary and heavy laden, the doubting, the bereaved, the enslaved, and the terror-stricken: let us ask them to share our joy. to drink with us at the fountains of truth, and in the doing of this recognize that we are all children of the God of Love, and coheirs of immortality and its joys of eternal

> each one strive for other's good And all be joined in noble brotherhood."

For this purpose, then, and because we are brothers, while we singly do our best to live our Spiritualism, and let our light shine, should we not (sinking all minor differences) unite for the one common object—the diffusion of a knowledge of the great fact (about which we are all agreed) that man is immortal and progressive in Nature, and living in this world to be educated and fitted for the

We affirm that spirits exist and can communicate with us who are still in the earthlife; that the spirits have revealed many truths which have helped us, and, therefore, we wish the whole world to share in the blessing.

The ascended hosts-our brothers and sisters--are doing their utmost to answer the prayers, to supply the needs, and feed the hungry hearts of earth-life, with this "spirit of truth"—the Comforter, and call us to help. Shall we be deaf to the appeal, or shall we respond and fling ourselves heart and soul into the work, join forces and organize ourselves into a representative body to give effect to those desires and resolutions of our

It seems strange to me that a defence of "Organization" is necessary for what are we but organized beings? "fearfully and wonderfully made?" To effect any great work co-operation is necessary, and we need not look far to see what has and can be done by organization—the United Kingdom Alliance, the Blue Ribbon Army, the Wesleyan body, and the Salvation Army, are instances which come to mind. A prominent politician gave as the passport to success, the magic sentence
—"Organize! Organize!! Organize!!!" Again, Lord Beaconsfield's motto was "Educate, edueate your followers.'

Need I say that I regard Organization for educational and reformatory work as the lev-

or to uplift humanity?

Spiritualism, say some, "is the work of the spirits and should be left to them." That it is the work of the spirits none can more strennously affirm than I; but they need our cooperation: call us to the fields of labor. Nay, insist that 'tis alone by doing the best we can to be helpful to others, by example and pre-cept, that we can fulfill the purpose of our being, and prepare our spirits for the life

We must put our shoulders to the wheel of the car of progress, and help it forward, both_ individually and collectively.

It is right here that the Editor of the Medium and I differ on this great subject. He speaks of "personal spiritual work," and recommends that "each Spiritualist, as he has ability and opportunity, endeavour to bestew what he knows on those who know less, and set them in the way of gaining knowledge for themselves;" with this I entirely agree, and if I thought that our Organization would prevent any one from performing their share of work in the Great Cause, I would say at once let us not stand in the way. But I do not believe our uniting for work, will prevent work being done. Nay, our aim is rather to encourage all such PERSONAL work, and supplement it by united and more public effort.

any one's leave or patronage." This is some- | us in the demonstrations of continued existwhat difficult to understand, but as I see it, ence and infinite progression, with the horit is simply telling us to go to work acting in | rors of hell eliminated and the hope of future harmony with our best inspirations without | reunions—aye, the knowledge of present uni-

cepting the sympathy and co-operation of all who feel with us that the world has need of us and the work in which we are engaging. us and the work in which we are engaging. We are not called upon to conform to anything; a dead level of uniformity would be soulless. We want life, vigor, hope, zeal, originality, and workers. There is beauty in diversity, hence there is room for every worker and I would like to see hundreds of family circles and many public meeting places in Nottingham and every town where the spirlottingham and every town where the spiritual philosophy could be taught and inquirers put in the way to knowledge. We have here to-day the very best model of an Organ-ization, which should always work from centre to circumference. Our friend Haines, moved by the spirit, and devoted to the work opened his house, one after another rallied round him until his house became too small. He felt impelled to proclaim the message of Spiritualism to the world, others, under the same impulse, co operated with him and still under that influence we assemble to-day, to consider how best we can mutually help each other and the spirits in the promulgation of spiritual truth, and establish an institution that shall worthily represent Spiritualism in

the town.
I should like to see a Spiritual Institution in every town.

There is work to be done. We must do it! but how? United we are strong, and may compell attention, win respect, and gain a hearing for our Cause. Let us then Organize for work. Form a society, and by every means in our power assist the Spirit-world to let light shine into dark places and dethrone

How shall we Organize? Let us form ourselves into a body under the name of the Nottingham Spiritual Union; appoint officers and obtain rooms where we can carry out our plans. What plans? I would suggest the advisability of a Library (Book Clubs), for the more we read the better shall we be able to store our minds and give

reason for the faith that is in us.
The formation of a Children's Lyceum, where the young may receive the wisdom from on high, and be saved from being in-doctrinated with orthodox fables and falsi-

The establishing a Class for Healing.
The delivery of discourses upon Spiritualism in All its aspects—social, political and moral, as well as religious—on week evenings and Sundays.

The opening up of new ground by Lectures in different districts on week evenings—a free platform for the full expression of honest convictions.

The encouragement of inquirers. The establishment of Home Circles for de-

elopment. The formation of a School of Spiritual Leachers, where each one shall contribute is best thoughts on the topics considered. Classes for the study of healing, mesmer-

ism, phrenology and mediumship. Quarterly Tea Meetings and Entertainments, to develop our social feelings.

Experience Meetings, where we may tell what Spiritualism Las done for us. Distributing Committee's for the circula-

tion of tracts and papers.

The formation of a Choir, for the cultivation of harmony, so essential to comfort and

A Ladies' Aid Committee, or Dorcas Society. And finally, that we be willing workers, and find work for ourselves; each feel personally responsible for the success of our society; regard it as a duty we owe to each other, and the cause to be punctual, persevering and active; that each one find some work to do, and do it heartily. We may not all be healers, seers, speakers, or singers, but we each have some talent, and if we determine to use it, and to encourage others—not discourage them-then we shall soon have a most flourishing society, and be a power for good in the community. -E. W. WALLIS, in the Herald of

Pleasure to Attend a Funeral.

To the Editor of the Religio-Philosophical Journal:

It was my pleasure to attend a funeral last evening. What did I say? Pleasure! Well I've written it, and I'll let it stand. Yes, pleasure, for really it was one of the pleasantest occasions of the season, and I'm not brutal or heartless. The evening was clear, and for the season cool. All around was quiet serenity, such as is calculated to render the spirit of man passive and receptive to all the beauty of external nature. Rooms full of tender, sympathizing friends, gathered to testify their respect for the brother who had just been released from pain, suffering and helplessness. All that remained visible to the natural eye reposed peacefully in the casket, looking as though glad to be at rest. The only remaining one of the family, a sister also quite aged, sat beside the casket, looking scarcely less placid and contented than the brother who, while his body reposed in silence, stood beside her rejoicing in his liberty, and in his newly acquired power to confer benefit upon her: There was no funeral dirge, no trappings of woe, no accepted thought of the 'King of Terrors," the "Last Enemy," the "Dread Monster," nor yet of the Almighty fiat which had "ruthlessly torn this friend and brother from the encircling arms of relative and family," who had "snatched him from his fireside," as though God in His wrath had been entertaining himself wrath had been entertaining himself, and gratifying his malice by an exercise of His power, ruthlessly torturing his children. The laws of Nature were fully recognized in the brief addresses that were made, and the fact that these laws, working in the individual, had wrought their own conclusions, and that "in the fullness of time" this brother had simply left this one remaining member of the once large family to join those who had gone before, was impressed upon the minds of all, and no one felt that could it have been different, would it have been better. In the full conviction that he was cognizant of the bond of sympathy that bound all hearts togetker, and included the band, who from the other shore had come to participate in the last tokens of respect, the occasion could but be one of rejoicing, more than of sorrow, and a real pleasure was derived from this knowl-

When we compare these funeral occasions with those of only a few years ago, may we not say, at least relatively, that it is a pleas-ure to attend them? Nearer and nearer comes the spiritual kingdom, because nearer and nearer come the heralds of that kingdom, and more and more sure are we that those heralds are but the resurrected spirits of those we were wont to mourn as lost:many of them lost eternally, and in the most irredeemable sense, sunk into eternal perdition, wallplement it by united and more public effort.

Says the same writer, "The real work is done by those who Organized themselves to the spirit and went ahead without asking in this newer phase of truth as it comes to asking any one's leave or patronage, but ac- on completed, a positive pleasure, a happiness

which can be attained in no other way. And so I will not erase my first sentence—I did have the pleasure of being one who rejoiced with the sister whose life must now be taken up without this last member of the family circle, for in her sorrow she is unselfish, and says not, "The Lord giveth and the Lord taketh away," but, "My brother lives and I shall join him with the rest" "blessed be the name of the Lord," who has made us under such law that we can attain to immortality; yea, verily who hath made us immortal from the verily, who hath made us immortal from the dawn of life, and "no man shall pluck us out of His hand." The picture was drawn in one of the addresses of the united family, whose tears commingled, tears of sames that the one was still left, but most, tears of gladness that another wanderer on the barren plains of earth had arrived at home, had reached the Father's House. They stood an unbroken family around the little sister who is waiting—waiting only for a few days when the mother shall whisper to her also, "Come Home—all things are now ready." May it be our good fortune to look upon her also, and to mingle our congratulations with those who shall gather to express the deep respect they feel for even the casket that has contained the real life which is in full fruition only when it is freed from its earthly limitations.
Brooklyn, N. Y.
AMBER.

Spiritism and Spiritists.

(Italian [Florence] Times.)

DEAR SIRS.—In your number of the 14th inst., I find a few lines against Spiritism, to which I beg to reply, without the slightest animosity, but simply for the sake of truth. I perfectly understand that Spiritism being still unpopular, it is natural enough that a journal like yours should oppose it, and I do not therefore wish to blame you for fol-lowing the lead and even hitting a sharp blow at a new-comer that meets with almost

general aversion.

In this materialistic and atheistic period of ours, Spiritism starts up and offers mortal combat to all those who profess a different philosophy.

Science, leaning chiefly towards material ism, is averse to investigating its phenomena, and as from its authoritative position, it commands respect it naturally stops the way to our making rapid progress; still it is curious to remark that they who in the name of science declare "that the grave marks the bourne of all existence to man," find people mostly ready to acquiesce with their opinion, whilst we who say, "the body dies, but the spark of life within us, the soul, the ego. lives on, and we can offer undeniable proof, such indeed as to satisfy the scruples of even the most obstinately skeptical minds," are derided and held up to public scorn!!

It must be owned that ours is a curious world! Yet we can but take it as it is, and we must even thank our stars that we are living in a century in which superstition has greatly lost its hold and the greatest strides in point of progress have been accomplished; for which reason Spiritism has been enabled to now undertake, allow me to say it, its glorious task, and open to the world a new and widespread horizon and even inaugurate a new era of consolation and gladness to us suffering and weary mortals.

They who oppose Spiritism do so from two diverse causes; they are either perfectly ignorant of the subject, or they cannot conquer their fear of being looked upon as deluded and foolish, not to speak of others who for reasons of their calling are afraid of its new and brilliant light.

state, that I have investigat ed Spiritism for the last fourteen years and can, therefore, speak of it with some authority, the more so as being myself naturally very skeptically inclined, I reject the word believe as being meaningless. I either know or do not know. If I know, then to believe is uncalled for, and if I do not know, then to believe is for me (and I think for every one else) an impossibility.
With these premises let me now tell you,

that it is perfectly true that we have credulous and gullible people in our ranks, for which reason charlatans have stalked in and made money at their expense. It is the old story, fools and knaves, a commodity of which the world is everywhere replete. True that many responses are sheer nonsense; true that we have discrepancies and have to battle through a chaos of conflicting ideas yet beneath all this mire there is the solid rock of truth, and upon it do we build, feeling perfectly certain that our ultimate tri-

umph is nearing fast. We have one hundred journals that plead our cause; we have thousands, not to say millions, of earnest adherents, and it is. as say, but a question of time when the phenomena, genuine as they are, becoming clear to all, Spiritism will take its stand as a beacon light, the bearer of glad tidings, solving in the affirmative and undeniably, that foremost of primary questions: "If a man dies shall he live again?"

A century ago people laughed at Galvani as the man who made dead frogs dance. In one of his letters Galvani says: "People may sneer, but I am conscious of having unravelled one of Nature's greatest forces, which

will be a boon to mankind.' In a like manner the world still laughs at Spiritists who are conscious of being the investigators of a force which, in point of importance to our species, towers above electricity more than Mont Blanc above a mole-

We ask no one to believe our words, we merely say: come and investigate and judge for yourself whether we assert what is un-

The Dialectical Society in London chose, some fifteen years ago, a committee of thirtytwo of its members to look into Spiritism. The consequence was that the thirty-two chosen members became Spiritists, and when after two years labor they made their report which was naturally in favor of the new phenomena, their colleagues disowned their chosen umpires and would not hear of such report being published in the name of their society. They who knew nothing about the matter denied credence to those who, to satisfy their desires, had dedicated two years to the study of the subject!! Need I ask whether such course was reasonable?

I do not wish to make proselytes. The world will come to us, all in good time, and we are nearing the turning point. I will merely add, that I hold Spiritism to be the greatest discovery of all ages, and feel thoroughly persuaded that it is destined to change man's lot on earth and become the only rational religion which will not be hostile to the essence of Christianity, but will side with it in endeavoring to establish universal benevolence and brotherhood amongst

men, as Jesus preached. The teachings of Spiritism are strictly moral and its goal is to reach perfection in all that is good and noble.

I might say much more, but my letter is already very lengthy. Yet I may resume the subject if your readers should desire it.

I beg to enclose my card and address, and you are welcome to publish my name. Believe me, Dear Sirs,

SEBASTIANO FENZI. Florence, Italy, April 28th, 1883.

A Valuable Relic of Benjamin Franklin.

To the Editor of the Religio-Philosophical Journal:

The following remarkable letter, written by Dr. Benjamin Franklin was cut from the Newcastle Star, a secular paper in our old county town. I presume it is genuine, but have, at present, no way of certifying it. I have often remarked that there was enough knowledge in the world whereon to build a sectional whilesome of heines over before rational philosophy of being, even before modern Spiritualism came to give us such a wealth of facts for our confirmation. This letter seems to confirm that position and shows the conclusions to which the philosophic mind of Dr. Franklin with its riches of common sense, reading and experience led him, as touching the nature of human life on earth. The more we reflect on these things, and perceive how poor humanity has been led away from a rational view of life, and are now floundering about, entangled in the meshes of the falsely woven webs of dogmatic theology, the more do I dislike the powers and methods still in vogue for perpet-

implacable disgust!"

Woe be to the world's people if they do not, now the light is so much more fully vouch-safed to them, turn their rational minds to the recognition and furthering of the truths of their own being, and to the trampling under foot of the false webs that have been and are being so industriously woven around them. J. G. J.

uating the surrounding darkness; like the old poet Cowper expressed himself touching

one of the ministerial follies of his day: "They are my perfect scorn-objects of my

LETTER FROM DR. FRANKLIN TO MISS E. HUB-BARD.

DEAR CHILD: I console with you. We have lost a most dear and valuable relation, but it is the will of God and nature that these mortal bodies be laid aside when the soul is to enter into real life. Existence here on earth is hardly to be called life. 'Tis rather an embryo state—a preparation to living; a man is not completely born until he is dead. Why, then should we grieve that a new child is born among the immortals—a new mem-

ber added to their society? We are spirits. That bodies should be lent to us while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for their purposes, and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. That way is death.

We, ourselves, prudently in some cases choose a partial death. A mangled, painful limb, which can not be restored we willingly cut off. He that plucks out a tooth, parts with all the pains and possibility of pains and diseases it was liable to, or capable of, making him suffer.

Our friend and we are invited abroad on a party of pleasure that is to last forever. His chair was first ready, and he has gone before us. We could not conveniently all start together; and why should you and I be grieved at this, since we are soon to follow, and we know where to find him?

Adieu, my dear, good child, and believe that I shall be, in every state, your affectionate papa. BENJ. FRANKLIN.

The above letter has appeared before in the Journal, but as it may be new to some of our readers, we republish it.

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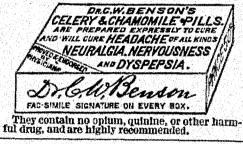
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