

VOL. XXXV.





ENTS:






Is Spirituallsme Hostile to Religion?

## 


uestion is one of this class or not, I leave
he reader to decide; but $a$ thorough compreension of the psyehological principle invol-
d ty this tilury wil help ny nuet o a be
ar mutual understanding. There is a sma
 procliin) views and sentiments that are
much morin in acood with materialism and
the rankest theim, than they are with pir-
itualism. This arises from the faet that such arsonea as observers of facts only. As intel
 sure of the facts-wonderful, starting faets
but the metrely intellectual preeption
sumh frats in an they experiene. They
give to those facts a cold nutellectual recog hition-and stop there With them, the ful
and deepi import of sued factsis lost sight of
of an impression upon their inmost soul of an impression uson their hmost sou
there in sione. The spiritual centro of life
het tonched. Their experience is an outside superachal, incomplete experience, and, be
ing so, it bears ittle or no fruit. It does not
 heod aad womaniuol," but fails to give us
the least hint as to where the motive power
for nobility of conduct in to come foin. A
man that prates about "sceience" as he does man that prates about "seience," as he does
ought kow that no anountof inthecual
cdication can supply that power. The study education can supply that power. The study
of physiology, for instane. is absolutely
powerlosto assist a man in subuing hlit
passion for excessive driikk, and the fact of a passion for excessive drith, and the fact of a
person being an expert in arithmetic or in
book-eeping will not lue ousidered to imply
that his honesty is equally developed and as
 is not morre knowledge and less religion
but abetter knowledge and a puritied rillig
on-the two in harmenious co-operation. By



 indiuded), disproves the reality and sablime
signiditcaue of the spiritual phenomen. The
great merit of these phenomena lies in the power they possess to stir up the soul, to soft
en the heart and lead the mind to God. The
ersonal exprience of thousands, 1 . think
 oriefly touch upon my own experienice.
I was brought un under the infuence of a
somi-iiberal Protestant church, and believ


 cares of life more and more engrossed my my
attention, and was abont as free rom re
ligion as Mr. C. Would want a person to he igion as arr. C. would want a person to be
A great bereavement overtok us, the great est posibibe bereavement. It was, ane experi
ence which caused me to look upon life as a mockery.
Now, mysterions and persistent raps in th my attention. Other, startling and convinc Spirituanifestations followed, ind I embrace spair, it came to me as a light, radiant with ane hope, , new hee and love. It did not be
get any foolings of hostility toward religion but Ithink it rought relifion back to me me
brought it back in a machimpoved form rayyers of gratitide to the Divine Power an
Goodness, that has ordained these things for Such an experience do
trom, but brings one near
tain of genuine religion. tain of genuine religion. to the very foun Whan Kepler, as one of his grand digcoy
ories flashed uron his mind, knet down in devout thanksiving and awe at the realiza
tion that he wrat re-thinking the thought of God," Thardiy think he would have been
in a mood to admit that seience is, or can ever be, the death of religion. It alldepends
what otions one has of religion, and what
faculties he has for teoling it. Mr, Chapman asserts that "religion and science are inmam haye us bolieve that there is an irropressibl
have
contict belween science and religion, and
 rom bing true that seiline has a tendency
to killout religion, the real trath is, as Now on, Kepler, Copernicas, and Franklin foun
it, relligion becomes all the more riligion a we to mund advances in positive science. An pology, the laws of parentage, heredity and tion of the human race must die out? Ye
such a proposition would be dnite as philo such a proposition would be quite as phile
sophhicl as the notion that as religion grow
more scieatific, it must dwinde and die. Re igion, pure and undefiled, is not the child o
 Vels, and widening our congeption of thatin
serntable power that liven in all life,
Mr. C. refers to Epes Sargent as one the



























 pirit order hiot oto lose sight of the dirit an



## 

Comporting assurancest Rut is it reall Mence and assirance, as if he was voieing




 resbytirian, hat throug some ot hee tog

 tadying gasy T never was without tomere

 ithed and virtue remarided bither here or Fery reilition and being to bo found in al





## Saered Books.

Bishop Nevill having stated that "there
were rot many rellions elaiming their erene, ,hoks to be derivet from a divin
 The The evedas is the highest authority for devout believers to establish its divine origin and absolute authority. Theres is no odectinn
of Chis
of
Chy tion it 2. The Code of Menn constitutes another


 rewards and punisilimenis, and also deane






 and divinu wistiam," Thair great age iman in
dispited. They recognize but one supreme




 ine; the tepptation and tanil of mant, nod
is fina restoration; the immortality of the 7 ,The Sadder depicts "the war in heaven",











 12. The diseiphes of the $T$ Goran were taught

 Tre: The meatiog doetriues.of of the Morain





 Hors The Ribe of the Shakers is entitled "A
Holy, Sareas, and Minine Roll trom the Lorid




 Seaking of their reative value some trin






Meeting of the World's Peace Society.


 ad Senor Garg oza were present. Thainama,

 1884 ftro some discession the society ygread to
acceud to the propositions of Messrs Labariere and Gargozat and the forid' Peace
oocities of of nations will be represented








 ext. "Peace or earth and goid will Lo men."
Resoreed That all who shall be pleased to








## Spirtualistie Reminiscences of an 0cto


 the oure dread river, awaiting for thy ferry
man to waft her to a full reaization of thin
brightness now dimy seen gilding the farth Bhore. mediumistic in her constitution, it
is bothg pleasant and instructive to lold con erse with her tourching the experiences of
long and aetive life, and we are tempted $t$ ote a fer of them for the Jobrxat, as tol
























 Afd now ealte in the geri-cemieal part




 nition bernoss, soseamportit toond them toin

On the frit report of the "manifestationse ithing around a talle arter theappipe
 ion sootituo wowas pormerly know his ther jurresions, and espeaiallot soutre
 Shal we note that these very paimo world




















## 

 Sinv Thiri if eommotion inalil tho ortho


 Time tut not trom the ona terto on whien

















 radnetion to the Hily scripures) whici
 ind Humati nand tuay not always be an easy





















the everlasting punighment of the wieken,
and many thoughtup man of all persuasins
 Whole questiou of eschatology This ques-
tion is under revew. Everyboy is is ensitive,
and in ome of ity pointy leainno men are
not aitagether in harinony with their breth-


 the Conference had the Pishop in mind I
menation the fact of the whispers, , ind the
fat of the actoo of the Confenc. It is
certain that, for some reason, no one was certain that, for some reason, no one was
williminto present a bill of particulars to the
Committee on Eiseopary atthough mueh
and was said and writien about the heteredoxy
of the Bishoph bopa
In a sermon preached at St. Margarets,

 faith is not an adherence to a series of pro-
positions, at alivingympathy and aspra-
tion which shows itself in many forms, and

 clusion from the fold of Jesus Chist, a mass
of dognas which are nothing more than the
deductions of human reason from the fhets




 helong to the Word of God alone, so that,
practicaly, if not th thery, they are placed
on a leve with the Scriptares themselves." Nateve with the Scriptures themselves.
Ine says wo shall find it easy to paint out
numeroms particuars wherin the Festin-
 tions." Referring to the Creeds and Coifes-
siqus of Churche, hes ays, *We see that the
evilo such slaborate systems of theolog, When solemnly adonted andens hild af the confes.
sions of faith, must be enormons, especially
in their int in their influence upon the ministry. For
seemas that thoughtut and porscientious
men, with deep convictions of human falli-
 dindurtry, will whink more and more from
inductring such obligation, and from the
oftle of the ministry in those communions oflee of the ministry in those communions
which requir it:"
What foos it nill nean? The pulpits and
the presses of the clurctes are full of words


 is cashered, but thie General Assembly was
in no hurry to admit his appeal. MiMitters
and members are beeoming more liberal
every cay. What. I again ask, does it all every day. What, I gain agk, does it all
mean? We canot resist the eurrent; it is
gathring strangh withevery diat We may
atilize it. Let us aul note well its flow aud



## Interesting Letter from Mrs. F. O. Hyze


 waited your return home rom the wai to
offer you my most sincere and grateful con-
gratulations upon victories won. Not oing
physically adapted, or by natural tastes atphyileally adapted, or by naturai tastes at-
tracted to such scennes of canfict I presume
I am all the more intensely gratoful to those


 ot be assured that I am with you, and all
ityers who arar olopally and vigorouly striv-
ig to
 laborious form of reconstructive activity, has
beem kept befory my mild hy my spirit-
teachers from the day of my frist conscious.
ness of puil ness of pupilship in thoir primal school of
intertpherieal communton. Whenever I com-
plained of not being instructed, or af ataining knowledge an fast anot fully as as my ambi-
tion demander, thay most ompationy
sured me that it was not from lack of ideality or appreciation of the valne of trith on
my part, or of knowergo. love and filelity
on theirs that the workI so desiced to ac-
 tion of the flating unconcentrated, frag
mentary, intellectial and emotional, as wil
as hysical cepital with which nature and



 me very wonderfal knd novel employment on
fakking down and

generous, artistic efforts only being limited
at pointsof raily in my own constitutional
substances. When thes poits
 Once callet a meeting of all the stockholders
of the enterrise apprising me atter full and
muited delberaion what course must pur-
 ments and forces, but drew the honds of or
ganization still closer at the stronger poin-
of capital, thus relieving weaker wortions from undue tension, giving them opportuhi
ty to individalis. ty thindivaudize themselves more strongly
and thus beome morr fully adapted to the
raml work of associative, artistic labor grand work of associative, artistic labor. No
faceltyor foment of the joint estates was
permitted for a tay to go off on a salk, with draw investment, nourish enyying, covetons-
ness and efition, or to allow the sun to go Thus without interription have I bedn ner-
mitted to go on with the temple.builaders for

 come a day when I shall recere will, know, set the less artistic workmen to the task of
removig the unadapted aad framentary
remnants of material to thair proper depository in the earth, but the immortal taberrache
will stand outhne th the pirit-werla live
ing denomstration, as far as it shall have aproximatel the truly haautiful and divine
in art, of the eteral principles and uses of
orgaization.
 prationap and capatilities. Thate mothought
of final resilts. lean have none frem my
 on in demonstration of immortality hourly,
and havig hop ower to prove a negative,
deem myself immortal and call my intensirying, expanding consciousness of being,
progression
My work having for the present teen ac-
compushed in one part of that great vineyard where none of us who do not see
trimogha glass darkly can reseume tol ook
for fritage, yet since we haveat best only been doing nissery work for modern ppiritu-
alism ana general movement I now move
on in response to the call, "Come over and
 building prochivitites will find warm hearts
and reay hand with whith wo coperate
My past labors in that city have ever been of the most pleasant and harmonious charac-
ter in ageneral sense, and to whatever ex.
tent Inay have failed to accomplish and
perform tod

 The Chieago Thmes of a hate the gives in
following aceount of " $A$ Bogus Doetor Fai org" in Milwatikees
The question of what rights the nuhie
muy Have in thay of protetion from
quacks. who steadfastly returse to let a man

 ment, sigued by a druggist in his former
place of repidence, to the freet that the hear-
er was a physician. The fetter to give force


 posesser, of the druggist's certinceate sady
withirew, only a few days later to inform
the health commissioner that now he haid a


 minister a dose of common sense, if not
therapeutical znowledge, by maens of per-
sonal chastisement. DIT. Mattin persuaded
him to forego the pleasure and pnstead to him to forego the pleasure and nstead to
prooceed agannt the bogus physician regn-
larly for practicing without a diploma, which larly for practicing without a diploma, which
was done. The rapidiy with which the
gentleman from Halle secured his diploma
lefto left no doubt in the minds of physicians ac-
quainted with th fact that the grtice was
obtained at the alleged medical sehool of Dr. Coney, which has been exposed by the pressi
repeatedly, as was noted in dispatches to The Times last evening. A committee of physi-
cians visited the doctors factory to oxamine
che machinery. The resit of the examine the machinery. The resnit of the examina-
tion was a report, showing it np as abogus
institution. The factory is comprised in one littie room, with a few benches and a table,
which, it is allegen, knows of lectures and
students hy hearsay only. br. Coney, in an-
 of chemistry sid likewise, while tor cilinies
of estudents were allowed to look at the un-
fort ortnate wretches whio came to the doetor
for medical anvice. and yet this institution-
hass turned lonse sixty-five graduates, if Coney
ppeak


## Abont a year ago a Willimantic manafac- turing company 0 nififod its employes that  be retained. Evening gechools were estabiligh- edi. The fow who neglected to avail them- solves of the schools have been discharged. <br> Horsiord's Acid Phosphate, <br> Dr: R. says "I not puab phorus"

AYER'S PILLS.





 Dr. J. C. APRERARED BR Lowell, Masso

## jamismiles <br> (0) <br> Pearine

## Washing aad Bleaching  

LEAVES FROM MY LIFE

$\boldsymbol{Y} \boldsymbol{J}$. I. MORSE.

## 2

## CONTRASTS IN SPIRIT-LIFE;

 SAMUELBOWTES


THE MELODIES OF LIFE.




LIFE BEYOND THE GRAVE.

|  |
| :---: |
|  |  |
|  |  |
|  |  |

OAHSPE THE NEW BIBLIE,

JWHOVIH
Angel Ambassadore. HISTORY OF THE EARTH AMO HER HEAVEES
TWENTY.FOUR THOUSAND YEARS.

## . <br> $\qquad$ <br> 

THE HALO:


OCTOBER 6, 1883.


it neverpays.

 Muat teterer Iltu have trion








The Anetiean Womant Sufrazg Associa


 Amprica, with the purpise of emtering, the Brabmin treed, tuest ast mathest whieth protibit

 Mrs. E.S. Purdy Mat Mrs. E. . . R. Rus of Phe promotion of silk eullutre in indiana, and dare
 spring, whers atl the pregrt
will be wratiecly taught.






 ness; but, Most wateceamtaby, Ry it seamed

 presuect that to thie fature she wisher to to slow no no dismust deciint to reeciver inm dimand rethe an introuption by arrinee of the blood, and

 voluntarily wherrl maybr bompany position

 din and was wialy repeated, alud in was no-
tieapile affer that that the Princess of Wales
invit invited Miss Anidersen to her gardien praty, any actressis of therican pirls who are geting
some of the
the


The folowivg inturestingacecount of a trin to the Yeilowstone Park thy a far correspenc-
eat of the edito of this colum, will prove
aeceptable to others:

 ests style and lighted with electrieity. These
 eff white erast, that lays in torrreess one


 amoutg them are muil Geyserv, ppowing mail $t$ twenty feet iito the air. Then comes "Helirs


 Fathtu eny hed a apay is the fiantess, the
only a fow yards
nost stupendous of all. sometimes as many as sixteen days intervene between its eruy
tionst daring thit tine it is pacil, oly a
bubbe the center indieating its boiling leat, while the water is sapphire bue. When
it tops spout, it rises we mmitred and fify
feet in the air, acompanied by subterrane feet in the air accompanied by subterrane
antremors and rumbings torriblot th har
while the air is filled with sulphurous fumes steam, mist and spray. Mbout rour humired
feet away it he Bee Hive. grandest of all
it lies dormant for weeks at atime; besice it
 as arretiminary vent for its big brother, and
the ndicator, as it is called, never fails in
its warning.
 some pares it is too hot to walk upou. that
eertain that some day remot or near, the
whole vicinity will be subjeet to earthquakes. these Geysers are the mast womieny
thing Thae seqn, but the falls and Cayen
of tie Yellowstone are the most brilliant. Therc are group of crags and rocks of the Iy with are theat with pines contrasting fine
earth-tints of the soil




## BOOK REGEWS.

## Can vodat nothed under this head, aro for suto at, or

A Complairon hr The Leverea give By

 written and delivered in public through the
mental organimo orrs Madalena 1 ine,
a trauce, elairvayant, and inspirational me-
 Menius over an interesting family, Thesidady
gey birth a German, when developed as a me-
dium, we are informet was excediury by birth a German, when developed as a me-
dimun, we are informed, was oxedingly
norant of looks, of history of modern cial ture, and of the wision of the world gener-
ally
while heeomising a medhing of piritualism whee hecoming a medium. After a few seme sufficintly developed to
aive most exedlent teste in the way of see.



 with whiel the Xew Digpentationis crowned,
The contens of "The Everlating Gonpel
pryart to come from Mrs. Kines band of purgart to come from hrs. Khiue's bam of
ange ministrats, caling themserve Juss
tiee Pamp They prefer not to give their

 nications ate nehssarily not conched in such
pure and smothy flowing Englist as would have resulted had both the medima aud her
ingpires beeen natives of America or Far-
land Traces of foreign idioms art clearly
 as to produce any great obscurity or ambig
uity. There are pearly four humed elosely
prided octer printed octavo pages in the look, embodying
one humpred and fourtenl lectures or sssys
on a variety of subject, ethical theological
 Which most strongly commends itseif to me
in theso pages is the ethical portion.
The moral teaching are The morat teaching sre excellent, health-
ful. ingirimg. elevatings and humatity
needs anl the assistance and encourage-
 stantial and pregressively-npward code of
ethics The theological ideas foundin this
work differ from those rearded true by
the writer of this orticold its theories of
Christ, Gool, and biblical matters generaly are not in a acord with my perceppions of
truth, but as deed is superior the reed as
character, not belief, is the touehstone of human worth, so. in my julgment, the incen-
tives to a life filled with good deells, kindly sympathite, and moral heroism filligi this in-
siriational work, are of more pratelcal ben-
eft eft to makind than its philosophy or theol-
ogy. In so far than, can nost heartily com-
mend "The Everlasting Gospel.,
 Hammond
Perlaps
Perhapg no tragedy ever brought to the
surface a more startivg revelation of human character and depravity than that of the
shooting of Charles Stiles, a reckless gambler
 The reas Sturla, an Italian women, It occar-
red at the Pamer House, Chicago, Juty loth,
1852. The author of the present volume has
songht to present a complete survey of the
charro character of the principai aetors, and the de-
tails of the horrible affair thoug the rose-
cution In doius this she has remorselessly lanid
bare the secret sins of society which makes
such bare the secret sims of society which iakes
Buch crimes posible and at the samm time
she offemds not the most sensitive delicacy.
W.
 peport to tho lawyer; in the high medical
restimony tounhin the vexed qeation of in-
tanity it atiracts the physieian;in its mental sanity it attracts the physician;in it mental
phase it is stil more interesting to the stu-
dent of paychology. The last part of the look is devoted to con-
olunions hy the author and in mauy respect
is the most valualoe portin It in a gen
ming up and application of the lesson receiv-


Tr. Nrioholas. The Century Co., New York)



 scence, Tho licptarehy of the cats; Napo-
lens Marshals, Pieture of Englama hua-
ited yearg ag Literay Notices; Foreign
Literary Xotes; Miscellany.


 humired y yars; A Koreigner in Florence; The
Pupll of Thomas Bower: The Bread-wn-
ners; A Woman's Reason; snipeslooting;






The only spientific Iron Medicine that debs
not pooldee haedache ete. but pive to the syster alit he beaedits of iron w.
effets, is Brown's hom Bitters.
OTTAML, MLL - Dr. T. A. Smurr says "Brown's
Iron Biters ive entire satisfaction." Hrowt Hoval, Va. Dr. G. H. Hill gays:
"Brown'sron Pitters geems to give generai
satisfaction. I recommend it A mans charity to those who differ from be in the ratio of his kuowledge of them-
the more knowledge the more charity. Ayer Hair Vigor promotes the growth, and
improves the heauty of the hair. It imparts an attractive appearance a delighttitil and last-
ing perfume. While it stimulates the roots,
eleanses the scaly. and adds tlegance to luxuriance, its ingredients are harmesse to to
its effect are enduring; and hus it proves
itself to be at once the best and cheapest aritseif to be at onct
ticle for toilet use
The sacred books of the ancient Persian
say: If ou would be holy instruct your chilidren. because alld the holy instruct your chact acts they perform
will be imputed to you.
As a tonie and nervine for debilitated wo
men, 10 thing suypasses Dr. Pierces's "Favo to Preseription." By druggists.
Religion is not a thing of noike and sposm,
but of silent sacrifie and quiet growth.
The only known speeific remedy for enilep-
tic fits is Samaxitan Nervine
The Malays have an elaborate civilization, are a a ecentiy coltural people, stillfali in in some
settled, agricult

 lows anu cishions or goid embininery haid.
over exuisitely fne matigy on the toors.
There sems to be ne visible reason, yet the There seems to be pe visiblo reason, yet the
Marays have heop dwiniding rask for several
generations. Nothing impresses a visitor to generations. Nothing impresses a visitor to
this panisuma more than the enerry, enterprise and large emigration of the Chinese.
They are said to equal the Britishin stamina
and aro more industrious and thrity.

 allows two amm a half per rent. interest onde
mosits of one shilling ame upward; also a life insitrance denartment, ly which; persons he
tween sixten amp twenty are insurel to the anount of from fwenty to one huadred


 purchased the lines of private companies. It
ig now considered that the prie yaid was far
above the real yalut above the real value. The earaing have
been sutlecent to rapidy extenit the lines
and inerease the number of stations theide and inceage the number of stations, beside
yielding h hansome revene to the Gover.
ment. The charge for telegrams is one sliil-


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card amd forms, and deposited in the letter
boxes, aro idipathed from the nearesi tole
graph statien mmediately upon collection.



 to write for the stage have beri ho advartuge
to hin inapeialy.





DH. HOLMAN'S PAD Malaria, JYSPEPSIA; NERYOUS AHD
SICK HEADACHES cin What you are doing for love you can do no
longer for mere zain. The higher motive
drives out the lewer. Dr. Benson's skin Cure consists of intornal
and cxtemal treatment. Removes humors
at Sorrows are like thunderelouss; in the dis.
taree they bote blet, over our leould hardy



PILES ${ }^{2=1}$ :
DR. SOMERS




THE WAR IN HEAVEN.

THE RELATION OH TIIE SPIRITULL MATERIAY UNIVEBRSE
TIE LAW OF CONTROL. Twe Paners trean in the nterest of spiritual solence. prow in actation of tho late


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$\qquad$
$\qquad$
$\qquad$ SICK HEDAAGES.
 MIDI, THOLGITT IID GEREBRTION.

## STORIES FOR OUR CHILDREN.

## CUIDE-POSTS

 IMIMORTAL ROADS.Thawin Nichen
EXPERIETE OP SMIHL BOWLES,

## 

 or hife as ho Now sees it from a spiritual Standpoint. THE RELHIOX OF SPIITTULSM.

Among tio vimus mints ot constaratau in ults wark may

 EAREADIA: ․

## veletien 를 HMOM




## The Fast Pile "Arcadia $^{2}$ ©


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 by John O. bundy.
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vance, the eredit system is for the presont continued; But it must be distinetly understooid that it is wholly as a
favar on the part of the Pubisher, as
the terms are PAYMENS IN ADthe terms
$V A N G E$.
piritualism in the South
The last issue of our esteemed Atlanta con. call for a mass meeting of Spiritualists at call for a mass meeting of spiritualists at
Chattanoga, Ftan, on the 2ath and abth of
this month; "to take into consideration and adopt ways, and mens for the more thorough
organzation of the pulie canse of Spiritualigme" Amone the names attached to the
call are those of Hon. 0. S. Potton, of Kentacky min Dre samuel Watson, of Momphis,
Tenn, moth familiar to the Jotrwais rearers. Dr. Watson it will be remembered, was
oue of tho most active in theSturgis Convention of last spring and aided in the organiza-
tion of the Association formed at that time and known as the American Spiritualist Association.
Ever since the Sturgis moeting the interest in organization has been steadily growing
throughont the country; many who at first throughont the country; many who at first
looked upen it either indifferently, or hopelessly, or with a disposition to oppose, have
upon reflection and further study come to upon reflection and further study come to
heartily favor the scheme and to warmly champion the platform ailopted at Sturgis. al davs thorough discussion gave fresh im-
petas;and the work of the Committee providpetas;and the work of the Committee provided for in the resolution there adopted will
ere another year show good fruit. The growing interest in Spiritualism seenca marked thate the proposed mass meet-
sinceroly
ing at Chatanooga will be largely attended, ing at Chattanooga will be largely attended,
and that wise and effective measures will be and that wise and effective measures will be
inaugarated wherefy the Movement in that on a good basis. If a platform similar to on a good basis. If a platiorm similar to
that of the Americin Spiritualist Association
be adopted and effective machinery for work be adopted and effective machinery for work
arranged for, those in attendance will always glady remember their connection therewith sults accomplished.
Light for Thinkers in
the proposed meeting says
"Sol
the proposed meeting says:
"Some of our correspondents Some of our correspondents desire that
see Spanitualists should extend our invita-
tion to Liberalists of all classes. We have no objection to assisting thespread of gener-
al Liberalism. Realizing that the philosophy al Liberalism. Reailing that the philiosophy
of Spiritululism ocvers all. Liberalim, we
tharentore extend the invitation to all Liberal-
ists.
From what follows the above quotation we ing, the editor döes not personally favor such an amalgamation. If there is one thing
more suicidal than another, it is for Spiritnalists to attempt to work in the same association with se-called "liberals." Liberal, in its large, broad sense Is a word we admire, it
covers progressive, trath-seeking people under whatever thanner they train; unfortunate-
lor the word has been warped from its best meaning anil to a great extent now stands for bald, crade, iconoelastic Materialism-at least so far as it defnes the belief of the large
body of "liberals" who at different times and places have sought to work with Spiritualists. Materialiom has frequently been tried, and in every instance with disastrous resalts. The Michigan Spiritatilist and Libberalist State Assoclation may be cited as a striking read in his own philosephy and free from
selfigh interesta, will for a moment favor
sach a combination, neititer will any inter
ligent Spirituatist ater her has consiteret
 est Materialist we have the highest estee, however little wo may respect his helief; he
is toing a gool work in his own way, but it anything work of the spiritualist, nor has Beyond a few negations the unity of ideas
ceases and open, urrelenting, never-ending antagonism begins. The genius of Spiritualismating in Materialism, and supplements it with something influitely better. Oil and
water are more easily and permanentiy water are more easily and permanently
mingled than are Materialism and Spiritual-
ism Tomporal interests mas an times ism. Tempral ant', at it is only seeming;
to aet as solvation, attraction, and the no-
there is no nation mene the outtide pressure changes, the an-
tagonistic elements dy apart withsuch force as to destroy the thin associative veneering.
If the Spiritualists of the south are wise If the Spiritualists of the South are wise,
they will build a purely spiritual phatform, on which no consistent Materialist can staud.
Let then do this and they will exert an imLet them do this and they will exert an im-
mediate and potent influence, through which they can enter every religious organization in the South. On the other hand let them. Sey will weaken their power, misrepresent
Spiritualism to the southern people, for whose benefit and enlightenment the organ-
ization is formed, and materialize a hell-upon-earth from which they will only gscape
after long suffering, and then only to see the public canse of Spirituatism farther in the
background than when they began background than when they began. and let the friends lay the foundation for tructure which. when completed, shall at
ford a congenial spiritual home for spirituford a congenial spiritual home for shinest
alists who desire to live pure, true, honest
lives and to make progress in real spiritual lives and to make progress in real spiritual
culture; let the doors be thrown wide open and $a$ hearty invitation extended to Materiwhen they offer themselves in the right the house is not to bo used for other parpose than thase for which it was reared, and it
Materiaisists or Christians, Jews or Pagans, sire to promulgate their neculiar notions, it
must be done liegond the Siritualist premust be done beyond the spiritualist pre-
cinets. The silly, pernicions cry of free plat form! free platform! has been the curse of
Spiritualism in the North; let Southern Spirof others, and thus obtain it cheaper and earlier than did those of the North.

## Gh Mill and Religion.

GGen. Booth. Lexder of the salvation Army in london, Eng, in order to retain possespelled to take out a lizensa and sell liquor.
It is stated by an exchange that "recently a suit was begun for nossession of the properappeal was sought, but the coirt ruled that appaal could only be granted on condition
that the tavern revert to its former usesthat the tavern revert to its former uses
that is, that intoxicating liquors shonld be sold there under the terms of the leas
Rather than lose lis property, the Gener regpened the bar, took down, the salvation
inseription from the front of the tavern, and put out a sign inseribed: 'William Booth, licensed to sell by retail intoxicating liquor
to be constmed either on or off the premises This will be continued until the premiseal decided. While the Army is conducting serwill be doing a brisk bnsiness in the other end of the building. One would think that this sort would compicated missionary work the simner. For the sake of retaining poss
session of some purely temporal riches the ceneral is engaging in a business pyiche he selieves to be immoral and wicked. We ar reasoning he is able to do this - bitt thenteup people ever have been able to comprehent
folly the scope of much of the Salvation Army's mission."

Southern Grove Meeting.
The First Spiritual and Liberal Society of Chattanooga, Tenn,, will hold a Grove meetaeross the river, within one-halt mile of the city limits of Chattanooga. The propriciors of the enterprise set forth that the place
is the garden spot of the South-the place for tourists and pleasure-seiekers to visit-the best climate in the Union, with its numbermountain, the great battle-ground of ChickRidge, Forrest Wood, ete. Also, Temnessee river, its walls mounting to 1,000 to 1,500 feet above the river, much of which is equal to that on the grand Hudson river above New York city; Nick-a-Jack caye and many others that contain miles of halls and subterranean
rooms, already prove to be the most wonder tui in existence, although not fully develop-
ed; the toarist's eye views one of the grandest panoramas of monntains, valleys, river scenery of raliroad towns to be seen in the
South, covering a large scope of country in South, covering a large scope of country in ors engaged are as follows: Dr. W. C. Bow-
man, Cineinnati, 0;, Mrs, C. C. Van Dazee, Atlanta, Ga.; Geo. W. Taylor, Lawton, N. Y Mro. E. C. Woodruf, Soutth Haven, Mich.
Geo. W. Kates, and A.C. Ladd Atlon Wm. F. Lyon, Alriin, Mich; Rev. Samuel
Watson, Memphis, Tenn.

Men love noise. The rush and roar of a life, the rainons explosion the lest expression of nower; yet life, like all forees, is
silent, and the power of the mightiest explosion is weakness itself compared with eveu
the might of the vegetation which stiss every aton of our globe, abrading rocks sometimes of rivers, altering the face of continents, not swiftly, but surely and silently. So is it in
our own lite. We count up our activities, our storms and rages, and by them measur
our life. It is as if one were to measure strength of a stream only in the time of a
freshet, by its waste rather than its work. So, too, men are apt to pride themselves upon
their speeches rather than their silence, for getting that the speeccu was, at best only an
attempt to produce what the silence had evolved, and that the speech nearly always
belittled the thonght. But other men did not see or hear the thought, and they did
hear and applaud the speech-so men care it true that gems are worthless nuless some one else admires them? It is true-it is the worthless, unless it brings joy to some other
Siritualists, notaby in their meetings, might sometimes be maed nopove and then
few "flashes of silencet now
"Silence when nothing neeil bo caid, is the "Silence when nothing neei bo said, is the
eloquence of diseretion," says one writer speechi is great, but silence is greater, say
Carlyle.
Spiritualists are human, and they, too Spiritualists are human, and they, too,
measure force by its explosion; yet silence, even anong men has a power of its own.
When Frauklin was our minister to France, the phiblosophers assembled at Paris and Ver
sailles sometimes, as some wond-he puiloso phers of today do, railed and sneered at the
Bible, and Franklin was silent. They knew that he had studied the Bible, and his silence was felt to be a eriticism. Silence subdued
these hhilosephers. They, too, became silent strong enough to overthrow their argaments, wise enough to parry their sneers, as in fact And they came to fear his silence. "Answer be like unto him," was not the least wise of Solomon's sayings. How many judgment
have been declared by silence. The late D Hallock, lecturing before a Spiritualist andi-
ence, onee deplored that the old-time gift of ence, once deplored that the oli-time gift of
silence was nearly lost. It ased to be, he stream of commonplace objections to Spirittimes, onat firm in the faith wonld come after and let lim alone severely, completely pass-
ing over in silence all his predecessor had said. He said it was always felt as the mos
strong and dignified rebuke of wordy ignor ance. Would not a retarn to this gool old castom? much improve some of our confer-
ences? Certainy there are some whoshonld cultivate a thoughtrul silence, to replace the
thoughtless speeel which now not unseliom flows in one weak, washy, everlasting flood, wasting time and doing good to no one. But there is a kind of silence that needs no putivation-it is found ontside of our
meetings, growing rank and smothering meetings, growing rank and somothering
truth, honor and maniness. It is well, otten, to be sileat in a conference when Spiritual when it is attacked outside the conference. Boldly bat modestly,firmly but gently, should
every Spiritualist avow himself such, espectally where it siems perilons to reputation to rosp. True, the periil is only imaginary. Men
respect one who can give them a new thought, if no attempt is made to foreo it on
them. Every man is at heart a heretic, say theologians-a good proof that their theoloualist doubts, hesitates, apologizes for his convictions, he is despised, as he deservesto
be, not for his belief, but for his want of it. It is not his belief that is despised, but himBut for the one who, being challenged, time and place fitting, tells all the gloriouis trath he knows, exults that he knows it, is not ashamed nor afraid to avow himself one of
the despised ones-lo, he is no longer desopised, ine has made Spirituansmiespectable as true. Holding fast to one system that, no denying science, transcends it; not accenting
theology, only beeause it is partial and dis torted; based on the eteraal law pervading all nature, therefore an oternal verity-why alism is impeached?
Still less should one be silent when frauds protane the holy, and produce false evidence of an undoubted trath. That these things a shrug of the shoniders, a hinted excuse, is too common, and a result of the same moral cowardice that prompts to public ignoring of Spiritualism; nay these frauts are made gry excuse finy the almost as criminal treachit when needed. Mon should speak then, it ever. What worth are so-called facts, it there is evidence that they are not facts? Why give even the charity of silence to one deteet ed in fraud? Why continue to hail the Judand true, admititing no stain of sensualism or frand on its robes, or it mast die, to be remembered only, if at all, as a whidespread deusion, ralse and fou. Let Spiritualists caltivate the eloguence of silence when silonce
is fiting, gathering the force that shallmaniftest itself, in clear, positive assertion of
trath when it seems to have no friend. Bat
et them have resounding, thunderous de
nunciation of fraud; no compromise with and no toler
nerpetrate

## Economic Remedies.

The Rav. R. Heher Newton recently ge hir verws of the lakor question hefore the Spnes committee on Edueation and Labor.
After stating his views somewhat in detail on various points, he finally, as reported, conTo sum up, the witnosss suggested, on the
part of labor, increased efficieney, interes thrift and association; on the part, of society
at large, inereagel seneof responsibity
these very ills, and wise and earnest efforts overcome them by industrial edacation,
oy increased facilities for saving, by leassenby increased facilities for saving, by leasen-
ing intemporanc; on the part of capital,
personal interest in its employes, industrial minnicipal governments, the taking of their
affairsout of party polities, the enforced redistricts, the proper nse of iten franchises for
the public good; on the part of State governments, the formation of bureaus of rabor,
factory legislation, legisiation againt stock
watering and combinations to force up prices

 mission, a better system of patent rights,
postal saving banks, reclaiming of forfeited
land grants, reservation of remaining lauds
lit and grants, reservation of remaining landas
for individual settlers, organized coloniza-
fion and the reservation of new mineral re hourrees for public ases.
in commenting
In commenting on the above the New York
Iadependent says:
"We are in favor of every practical and
practicable measure that is adapted to make things better in this world; but we have no
hope that the time will ever come, certainly
not until after the millennium is not until after the millenniam is under fril
wty, when all hen will be equally prosper-
ons, or when there will be no poor men in ons or when there wil be no por meni
soeieit who mast look to others for employ-
ment and wasee, or when there will we no
rieh men in society, or when property will be riel men in society, or when property will be
so equally distribued thateverybodys wants
will be equally well supplied. We are not

 tionso of this country, the great law of one's
condition. Patient industry careful econo-
my and temperate personal hatit will 0,
more for the workingman than all the trades union that were ever organized, and more
unan all the doe trinarires in economies can
to, even if they were multiplied a thousandfold. These are the quailitied that unsuanily
bring sucess; and no arraugenen of the
soeia system con compensate for their ab-
sence."

## generth notes.


Every true and honest medium will benefit the profession by circulating the Jounsal.
Mrs, J. C. Buady reachel home last week, iday, after a two months sojourn in New England and Now York.
Miss Dale Owen, daughter of Robert Dale Iand. . L. P. Wheelock, Superintendent of the Moline (IIlinois) Scale Company, made one
the 500,000 visitors to Chicago last week. Mr. Geo. P. Colhy was in town last we
Mro, accompanied by Mr. and Mrs. Leells of Michigan City. Mr. Colby lectures in this city on the 14th.
The Carrier Dove is the name of a monthly paper just started at Oakland, California,
in the interest of the Children's Progressive
Mrs. Alice B. Farra, formerly of Burling-
tony lowa, is now located at 73 West Adams street, this city, where she proposes to prac-
tice her mediumistic gifts. tice her mediumistic gitts.
Mr. Willis Beals, son of
President of Lake Pleasant Coro is Beals artist of great promise. He has gone to
Europe to pursue his stadies and will spend the winter in Paris.
Rev. J. K. Street of Waco. Texas, delivered a sermon in the Court House there, Intély,
which is published in foul in Home, giving his reasons for retiring from the ministry and membership of the M. E. Ghurch South.
Grace Hall located at South Bend, Ind., was
dedicated September 23rd, Geo. P. Colly delivering the dedicatory address. The hall had been beantifully decorated by Mrs. Anna Denslow. Dr. Denslow secured the hall, and
it will be used exelusively by the Spiritualit will be used oxelusively by the Spiritual-
ista for lectures, seances, social coltrre, ists for lectures, scances, social cnitare, ete,
Mr. Angus McPhail of Mt. Sterling, Brown counts, Mlinois, was in town last week. He says no lectures have ever been delivered on Spiritualism in his section, and that if any good and worthy speaker shonld be passing
between Quincy and Springfield, it might worth while to visit Mt. Sterling. In Frank Lesile's Illustrated Nevespay of the 2and ult, appearedi a half-pape illus
tration entitled: Great International meeting of Spiritualists at Neshaminy Falls. Presiof spiritnalists at Neshaminy Falls. Pres-
dent Champion has a keen sense of the ludienjoy this singular looking "illastration" which shows a few hundred dgures, probably intended to representhuman beings standing al and facing a structure resembling ation keeper's atand on a race track of to the left on what seems to be the river's low bank, a few buildings thiat may be dressing rooms for bathers are to be seen. The short deseriptive
text, however, on another page. explains thlags more satisfactorily and gives a fair statem
camp.

Raphael's Prophetie Almanac for 1884, with
Ephemeris, is now ready. It vontans the Ephemeris, is now ready. It rontains the
nonthy calendar and weather guils, celes. tial phenomena in 188 , table of mools signg,
general predictions for the year and a large postpaid, 35 cents. For sale at this officeEvery, subseriber, we hope, will feel that
his or her interests are identided with thase of the Jourvas in a a coiperative work for
of piritnal growth. Each approving reader by actively assisting in enlarging its cireula-
tion. We need thin assistance as muclas The eners after truth need the paper. The annual meeting of the Kansas Liberal Kansas, on Saturday and Smuday, Octoher to antend as important business affeeting the interest of Liberalism in the West will come hefore the meeting. Representative liberals
trom various parts of the State win he presant re-union is anticipated.
A mastodon's head and tusk were uncover ed the other day just back of the Chester(III) tusk was a most benutiful and perfect speetroot was somplitete, without a flaw in it. The under side, and measured exactly eight inches in diameter in
the center, while the total lengthr was fve feot six inches. A smaller tusk was found several that more than one mare areasons to helieve ap before the digging ceases.
One day last week, says the Portland, Me. Avgus, Mrs. Annie Cary Raymond and her
hushand ascended Mount Washington. There Mrs. Raymond, turning to her hoshand, remarked: "If this fog would only lift I would
ive 600 to the Maine General He was but a short time before the fog lifted, to the Glen House, Mrs, Raymond was re-
ninded of her remark, and immediately drew her check and sent it to a physieian in Port land for the benefit of the hospital.
The San Franciseo 2. L. Watson of Santa Clara cointy, "NYrs. the irst of a series of lectures last everIng at Metropolitan Hall. betore a large ati-
dience, her subjeet being 'Generation and Regeneration.' Her argument was that mon scientific laws of nature, rise to a higher plane of osefulness and goodness, and that
their children woold thereby escape the vicious consequences that are ontailed upen the
progeny of those who violate nature's lawe Mrs. Watson has but recently retermed from
alecturing tour through Australia." "Is Spiritualism Hostile to Religiong This gustion is ably and fairly diseased in this
issue by our estegmed contributor, Mr.George
Lieberknecht. We especially commem the rticle to charch people who have been led ism and Materialism; we also ask for it the candid attention of these on the same plane
of thought as the writer who furnishes the of thought as the writer who furnishes the
text upon which Mr. Lieberkneent uses to base his article upon. The Jocrasal does not sires to incite its readers to do some somi, hard thinking. How impressive is Mr. L.'s graphic deseription of his firstexperience in
Spiritualism, and how encorraging to the truly religions soml.
D. F. Trefry writes: "The Spiritual Light Street, had an unasually large and interesting meeting. A foll choir gave ns sweet musie. Remarks were made by Mr. A. H.
Williams and Mrs. De Woff Dr. Arthur Merton, of Salem University, gave us a very interesting lecture. Tests were given by
Mrs, De Wolf, Mrs.Townsend and Mre Porter. The time of our Mediums' Meeting has been changed to 10:5, Sunday morning; there will be a lecture at 7:45, evening. Mr. Deloss
Allen, inspirational speaker, will speak the Allen, inspirational speaker, will speak the
first Sunday in October, the 7th; he also gives tests during his lecture. Mr. Gea. P. Colby, of Michigan City, Mich., is oxpected to
speak for this Society the second Sunday in October.
Dr.J. K. Bailey, during the month of September, spoke at Ballston Spa. V. Y., 3rd; at
Glens Falls, N. X., 8th and 9th, three lec-

OCTOBER 6; 1883
RELIGIO-PHILOSOPHICAL JOURNAL
rue Charity
The Loid thetps thase who lietp them the poor window whot tenils a toll-gate for ceight dollars a mouth over in Indiana, will learn ere this is printed. Mri. Terry of New York, erders to apply part of it to pury Mre P., wity centerstiption, it no oue has anticipated him and to send the paper to the poor old man Jere Miller of California, as long as he he
live at his (Mr. Terry's) expense. On openlives at his (Mrir. Terry's) expense, on openjup our mail one morning last week, we caut
aecesss an unpretending looking letter with a postmark too indistinct to make ont the offee where it was stamped, but slowing Colorado, on opening it neither town or nam, were found, bat out dropped a ten dollar foint:

 the Thale to to the willum
Th the name of the widow and of her spirit R. C. Simpson having joined ns in in supplyiog Mrse. Patty with the paper for a year, we at onee sent the ten dollar note on its journey toward the toll gate withont taking toll at this oflice.
Mr. Tr. .
Mr. T. e. Pellam, of thens, Texas, sends five dollars for the Joresints Poor Fund
and it will be wsed with other funds that may be sent in,to send the Journairto people in a similar condition to Mrss. Patity and Jore Miller. Almost at thio same time Mr. Pel
han's leter was reeeived a postal card came which read as follows:

## Mr shmergitntuon fink.

## 


Stindidala, Mich. September emith, Nasser that the good woman may not to without the consolation weekly derived from the Jourvar These examples show the kind of clarity there is another kind, much harped aboat in print and otherwise in certain quarters, that is not of the religio-philosophical sort; it is banchees who having squandered fortunes in rintous living, appeal to the Spiritualist publie for ain. Jeither the Joumas, nor its subseribers have this maudlin sentimentality, falsoly dubbed "charity" by its purveyors. Please look to it tha
aoes not get in arreara.
Recollect that postage on lethers is now two cents per ono half ounce, and lon't waste the odd pemy.
We regret to learn that Mes, Larit was quite ill at the time our corresponlent wrote; we
hope cre this she has fully recovered her hope cre this she has fully recovered her
usual excellent health.
The telegra, account of Mrs, Lord made ns say Mrs. Hardy, when the name should have been Haudy. Electricity is a hardy, efficient aid to the newspaper and very handy to have; it never
sometimes spreads them.

A pail full of beautiful honey has been sent ns by some thoughtful, but anonymous
friend. Thanks. Shoult our editorials be permeated with more than their usual sweetness our readers will know why. Some other
equally unknown friend has sent a bushel of equally unknown friend has sent a bushel of
elegant peaches. Peaches and honey! Just think of a Spiritualist editor thus supplied; who says the "cains" is not progressing?
The Brooklyn Spiritual Fraternity will
hold a Medinms' Meeting in the Church of hold a Medinms Meeting in the Church of below Myrtle, on Friday, octover 12th. at
$7: 30$ P. M. Mrs. T. B. Stryker, one of our most reliable mediums, will have charge of the meeting. All mediums in New York and Brooklyn are invited to be present and take part in the ere
y welcome
Hon. A. H. Dailey, by special invitation, nity, Friday, Oct. 5th, at $7: 30$ P. M., in the Church of the New Spiritual Dispensation, Clinton Ave, helow Myrtle, on "Organization for practieal work among Spiritualists,"
Judge Dailey is Chairman of the Committee appointed by the Now England Spiritualists Camp Meeting Association at its August convocation, for the purpose of perfecting a plan of organization ans spiritualists Seats free and all invited.
The Philosophical Society of this city ansession: Oct. eth, opening address by the President, "Tiealism;" Oct. 13th, Siduey Thomas", "The True Basis of Ethics;" Oct, 20th, David N. Titter, "The New Ethics;" Oet. 2th, Fred. west;" Nov. 3rd, Van Baren Denslow, "Fthics;" Nov. 10th, W. M. Salter, "A Popular Statement of Idealism;" Nov. 17th, Frances Ekin Allison, "Individualfsm;" Nov. 2tht, H. D. Garrison, "Absence of Design in Nature;"
Dec. Ist, W. P. Jones, "The Irrepressible Con(lict Between European and Chinese Civilization;" Dec. 8th, I. N. Stiles, "The God of the Bible;" Dec, 15th, Jno. C. Bundy, "A Scientific Basis for the Continuity of Life"" Dec. 22nd, Emma Schumm, "Some Thoughts Suggested
by Lange's History of Materialism." The remainder of the programme will be announced hereafter. The meetings will be at Apollo Hall, Central Music Hall, every Saturlay
evening, commencing promptly at 8 oclock.

The Joersal's accomt of Mres. Lords' re have mentionel that Prof. Clayton presided and also have given more prominence to the
part taken hy Dr. Emily J. Pike. part taken ly Dr. Emily d. Pike. The Otwe Branch for the current month, has an exeellent editorial on the good work done at Lake Pleasant this summer. The Ohice Pranch is an interesting and instrue-
tive monthy published at Itica, New York, ive monthy published at Utiea, New York, our readers already know.
Lyman C. Howe speaks at Alliance, ohio
during the Sundays of October. He expeets 0 speak in Nellie Brigham's place in New York, during November. He writes on the N. Y., to attenid the funeral of Hon. 0 . $\mathbf{H}_{\text {o }} \mathrm{P}$ Kimey, one of the noblest and most influential men in the State, and a devoted Spirita list and writerfor thirty years.
Mrs. I. O. Hyzer, the eloquent iifspired
evangel of the new dispensation, will lepture in the Clurch of the New Spiritual Dispensation, Brooklyn, N. Y.. Clinton Ave, below Myrtie, during the Sundays of october at 3 and $7: 30$ p.s. Mrs. Hyzer is a most woncess in overceming frail physical infirmities by the touchof ministering angels. Seat.
thers in over free and all weleome.
"I wish yon would point out," writes Mr. tobaceo, spirituous liquar and hog meat are How can we raise the rising ceneration pare and clean, and fit the young for the intelligent reception of spiritual truths:" The first request the Journal cannot answer, possibly some on which the dornsyit is costantiy striving to throw some light. Many Spirituallsts are too indifferent about the spiritual
culture of their children at present, but this will change in time for the letter.
I Have sumfered for Years from chronio was instantaneous, and has already resulted
in an amost complete cure.-S. I. Greene.

## Butiness dutices

## Hip Prices Unique Perfumes gichty deserve to be

Homsus Trrize lectures on subgets pertaining to

Dip Prikes Farating Extract are, without douth


Do Prienscrean lakin Pum

Han--Drazant Reterfield will witit you a clear, pointed and correct diagnosis of jour diumase, itt calses, pro-
gress, and the proepect of a radical cure. Examines the mind as well as the lafly. Encloes One Doltar,
with name and age. Adrem, E. F. Butterfield, M.


## Grove Meeting.

 3. w. Whate reetident York.



 Midant




Mediums Meetings, Chicago





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The most Fashionable Dress Material of the day. . The Broché Is the only WOVEN Velvetion Broch' in the market,

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The Two Prayers.


























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hat mindi, with taint heart, and will a a lame en-
aeavor.



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Prepared by




LYMAN C. HOWE,

## SPORE-KILLER.



MRS. L. B. HUBBELL
LIGHT FOR ALL.


THE INDEX!
RaDICAL WEEKLY JOURNAL.


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OCTOBER 6, 1883.







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HICAGO ROCK INLAND\& PACIFTCRI



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FREEGIFT, Rownime

so exw:
Dr. KEAN,

 WORLDS WITHIN WORLDS wonderful discoveries in astronomy




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