##  - I PHILOSOPHCALY



VOL. XXXVI.



 anat of pintrit thenomenana are alka


The Rev. Dr. Watson, of Memphis, Tem. late hiatribe against Spiritualism. Before
the article was received, the Jovrnac had aready publisthed a criticism of the sermon embracing many points treated by Dr. Wat-
son. We comdense from our friend's article, The great peading idea ot this sermon is along time theopposers of Spirituarise. Fried cism!!", "Its adyocates are craze!!! Have Hy
ing heen driven from thege paitions by in
disputable facts meeting the requirement of cienthinc demonstration, they have changed their tactics, and soon the battle cry is, "It
is forbidden in the Bible: Let it alone". Lhet us look at this subject fairly, and see Does the text taken by Dr. Talluage prohibit an important question. To whom was this
Mosaic law given, and under what circumMosaic law given, and under what circum-
tances and suronding if we turn to
Denteronomy (xii), we will find it written:
 ceteristics of the moral law given to Moses on Mt. Sinai. One was for a particular na-
tion in "the land," the other of universal application an all people, in all ages of the nature that the Rev. Doctor tries to make of
it by impresing his audience it semms to
me that it should have been put in the Deca. ogue and not among hundreds of things
which we know pertaIn only to that age and cepads, of ministers ard church poople. There
wasa teniency upon the part of the Irraelites to return to Egypt. This was, perhaps,
why they were forburden "to multipy their horses" Their tendency to superstition may
have been the reason why this statute was given. "The dreamer of dream shall be put
to death; thou shait surely kill him." pur in
there arise among you a prophet or a dream-

 tiand digpensation, ms St. Peoter toptifies Con the
Iay of Pentecost (Acts iv. 16, 17): Bat this is that whtch wass spoken by the Prophet Joel.
And it shall come to pass in the latit days,

 of these. How can they be reconeillod, only
by adititig the ceremonial law had refor--
ence only to the Ince only to the Irraelites? If fell tally prepared to prove from the
Bible that the statements made by this rev-
eread D. D. are untrue, and arise from completely ignoring the faet that the commands course with the Pagan witches and wizards,
 tes, the Ammonites, the Rittitites, the Canaan-
tos, etc, would glve the Israelites false in-
Ormation, and thwart, as far ge in then the divine plans contisually unfolding to to remembersod, that distinet nution. pont, be it in instance did
emones or the Lord forbid conversing with or





















 the myttie trees answered and said: These
 betoiod a man with a measuring Iine ine in hit
hanit hat taiked with me and sain, run and

 there were communications between the two
 with the approval ot Ge
Wha supposes that the Mosaic law relative

 thal he multiply wive to himgith; neith
 never kept, eren by those for whom they were
made, were never intended for thing sispensa
 nataral tendency themselves to idolatry










 constitute the vitality of the seriptare

 Here is another error into which this rev-
 and moat satisfactoryy manifestatitions heeve


CHICAGO, MAY 24, 1884.
the most important events recorded in the
Old and Tex fextanent were bydreams in
the night wis











 manifestationit A man angell came to Cor-













 rom the worla, Iet me say that I Iseen nothing
In conclusion, let me

 filed with passages in proof of their contindencerages that there are diveratities of of rifts,



 than they have ever imagined. Whatever

 ho eacts of these mani hestations. natit or
 of God, asi it has existod from the beginning. Yoked or changed; neither can I believe that
he ancients were more favored in these man-


 of any retrograde movemont anywhere, bre


American Theosophists in Iudia. bx wa. corin ghl.
In a long and interestitg article in the y Monenre $\mathbf{D}$ Conway deseribing a visit to Colonel Oleote and Madame Blavatasy in In-
 So many canturieg," This is a very extraor-
dinary statement, and I cannot let it pass
 aindead iiseral may be bitinded by a bigotry
 quentionable
derthaking
dot to
have done sonething something pasitive, in
hanging very raditally the convictions and


















 rout and dignitied transaction of a religious
sharaeter, when sail opeot, yy permission of


 ceits without' tha somenan and ftormal permes

 nad eontempt for, Christianity? The other

 resolutely taken ifite he would never have at-
tained to civiization; he would have been aten up at the outset by the lower animal
 Finally, thoese who llatio to know Madam
Blavatsks, tell me that sho denies Ma


 the emsential spirit ang feaching of Jessas Christ, who extibits the universal Fatherit moral 1 tsiseg, and a constant sympathy and
 rampled down some good heathen yrass or

 Tort and pervert it. What if some doctors of
 selff shall we retute them and prove our $\mathrm{po-}$
periority by nasuering them with equal fol-
vot I? Let ns not confoumt things that differ,

 ans
A grbled atatement of a singular expri-
 way lito priat. We are abie, upon the mosi






From Puritanism to spirithasiliom. 1817-1884.

CAAPTER ONE.

























 making lon yisist at thair house, and houn































## 

 Opposite the north-west eorner of Armo
 centre of that grassy square or twenty acres,
tall flagestaf rooes above the trees, add from
ts top, on all gala days, toated the stars and had tiling a part of itt soathern space, were Worked at making mackets. The level plain few miles distant. Northward fifteen miles owy sumits gaingt the eky Just in the
eear of the houge the ground sloped down a
hundred feet to the tevel of the broad meaiWs on which the town was mostly bailt, and
ts homes, hall hid by preat elms, the blue
onneeticut winding through twenty miles lovely valley, and the towering hills west,
vere all in sight,-one of the loveliest landed into grandeur, as the eye rested on the Aromithin it that diviner beauty of nature, human
anf within
Iife, well ordered in its diaily doinge. Very
seldom did I hear a fretful or impatient word from father or mother-fortunate tempera-
ment and the represion and selt-control in
the very atnesphere of Paritanism wrought this ine result, which lasted through years or
invaliil lifeof my father, and wateling night
and day of my mother, and kept their last Its sister never fretted at me ar them, but held
o her sweet saintiness and usetul cares as Ilook up to these lives, without them I
could not see throgh the mists to their gol-
den leights. The memory of such a home is.


## 

 coull see it all, as if it were but yesterdaythat I played as child among these long corridors of inilent weapons. This youth of
the girit tells on immortaity, it pertains to
our innermost, where there isno death nor do In rainy days the long low garret was a
 What hours were those! Loost to all care or
thought of other thinge and living in the
geeness of lis creation. When I heard that
 Homer's Hiad divided my garret hours with
 Years after in Matield, just at an age when a
oy devorr the boks, he hapens to hind, I
had access to the town library of gome five nately read history and Scott's novels, and
was saved from literart trash. In those days
we had fewer books, and less unwholesome cramming and mental dyspepsia. Many books or wisdom to keep clear of mental boge, quiek
gnals and moral whirlpols. For firl days
there was "the dingle," a deep ravine witt teep hanks just north of the house, where
shared the sport of pushing, tumbing and illing in the soff sand with other boyg, no
in the master's ferule rapping on tho
anindow Nothing is absolntely forgotten;every event
comes upagain it but righty evored. The very bricks in our honses can, perhaps, whis
per of what has passed within their walls be.
fore our day, were our poor ears fime enough to hear the story. Some things stand out in
wonderful clearness the moment the mind tarns to them. When I was about six years
old the West Point cededts pitched theirity tents
on the grean befor onr houge camped for
week, went throurh their drills and marchei to the sonnd of theirir famous band's music. I
had seen soldiers and heard bands bfore, but
these I see now, and hear the strains of their Ausic sung woman, ifriend of my sister, went to Philadelphia as teacher in a ladies private
schol, and came home on a visitabout the
sime of this cadet encampment. She took me to chureh with her and seated me by horside. purity in her very presence, seemed but th The simple proots of an interior portectness.
hue tinged with of her dress, itts softgray sion of those qualities. I I sat in quitet content

- A fine aura, luminons to my spirit, but in. visible otherwise, radiating trom the inner
being of that true woman. Such is the inini-
ence of personal presence. Chiliren especial-
It live "not by bread alone." Let all thoughtIf ive "not by bread alone." Let all thought
less people, who would put the little one
among ignorant and uncont nurses to themge lves trouble, think of this.
That Unitarian Church w wh thise ty of architeeture, its, anir of quatet refine
mant, the exalted spirit and tendernees of it ministery the pecular meilowness of the to
of its Sabbath belli, is a living memory,
few years ago I went to its site, and only frag
 meeting house. Our "sili," or common nar-
rowy, in that chirch was opposite the
stately square pew of Jonathan Dwight, father to Mrs. George Bancrott. The scholar an
fature historian nised to come thero
famith, and th to watch him standing before the window in
prayer time, and catching fies on its pane
in his total absence of mind. In occasional visits to my cousins in Wi days to Methodist meftings in the old scho
houne. The hhouts, groans and uneouth way


 of immortality
ouching Incldents in the Life of a Cripple.


 year of my sickness my life was despaired
of by every one physieians and surgeons inby every one-physieans and ounat year I
cludid, During the autumn of that
vould often see my mother weeping, and al though I knew the reason of it, I was too fee-
ble to care abouth, or rather to dread, leath,
and I often beeame unconscious of pain, and would atter a while open my eyes to see my
friends bending over me to jiseover if 1
breathei, which they said was frequently difflcalt to tell.
One beautifl day, while alone in my yoom,
I becane oblivions to my surroundings, and poon-all at once-a a new consciousness took
possession of nee. I was moving away from
my body, floated slowly away from the house
 ing ty my little bed and weeping bitteriy
Then Heas for the first time that I reaizee
the loneliness of bing separated from her, and my sonl seemed to cry ont: "On! mother,
take me back to youl I dont know any one
here except annt Mary, and I want yon to take me back" Her voice replied: "Ohlmy child,
I cannot
cannot keep you, you arregoing from me-I
Agin, i called more eat gerly: "Yes you can, mother; just reach ont
yror hands and take me betore I go to f far
from you." I was looking upon her while kneeling beside my looly, dind I wondered why
she did not come to the door and reach oat
for me; wondered why she did not seem to see for me; wozdered why she did not seem to see
me-the part that was calling to her and en-
treating. Then saw her take the hads of my har falling teare, but remembered no
more for a time until $\quad$ ppened my rarthly
oyes again, ind looked up into that dear mothr's face. There she sat by my bedside, still
veping, still clasping hy hands, She arose
ofty and retired from the room, fearing to solite me, anid told my father that tit was to
ang-
ng and that they could not hone to keep me.
There were physicians present, but they went away, saying there was no heip for me.
But contray to the expectatons of all b-
gain slowly to mend, and when I became

 Hrnedin e an answer. Reason teme I me to live again in that body? in answer to the
matual prayer of our two sonle. My prear rayer of her agonized sanl was to keep me f hope, and yet it was effectual. I Ie never
hearit the oundo of voal prayer in the home
my parents in my life, and yet 1 truly know hat prayer was in their hearts, spirits, souls. en years of age.
Soon after this
I knew of no God, she was still theo objeet
f my workhip. On the day of her burial a
Christian came and tried to console me, sayng: "Do not cry. God has taken her away.
Ie doeth all things well." Then it was that
gheart rose in rebelion, and I said. "Then hate God, and if hee is a man, In hate him for
aking our mother from us." There were five notherless little ehildren in our home that
day. Many years lave passed away bince
hen, and I can better understand the laws of nat, and and the consequences of disobedience
othe laws of our being than I cull then.
After the death of our mother, our father
 he occident. We children were, therefore
liaced about in differont homes, I, an almot rforssome one coliting to. The only stag
apon which I could lean for sympathy wai were all younger still than 1 That This twin
sibter and Imere not teparated nuth some elatives thought it proper to send her to cideared to me, and her presence was so nee
ossary to my happiness, that our beparation
seamedike death to me. Ihar got sot that I conld walk abont and care for thyself, for the
most part, still neaded her mo much, and
the separation was so hard and cruel! he separation was so hard and cruel.
Sh weat away in ar private conveyance
which had to be taken aros the river ina oat. The ice was breaking pa in the river,
nd had become orged above where the boat home but when My sister was gone my heart
ched so badly Illippod away nabeknown to
 no other sound conld be heard. But my gil-
ter war
pilcity Ipon the other shore, and in my metermined to overtake hor. Hicitiv I was detarmined to overtake her. I
wis about to spring upon the itegorge and
and ite shore I saw the wagon headed towarap, me,
nad my sister jumped ont tan wayod me baekd
did not hear her calling to me-I only heard
 Again I made an attempt to got upon the iey
riage, and again by frantio oigno and gey
rures ghe warned me baek. Ioboyed her, and aros she warned me baek.
with my handkerchilef, wave
Whan how zead indeedl



##  <br>  romm thare litt ot the dene




















 an, -they were truly father a mand mod her to to
me, nud thill survive, though well strichen in

 Deaver, Coloranado.

## Was He An Iliot?

In the quiet little town of Hampon Falls,




 ho made the lifting, jerking movementininh






















##         the new yeafr almanac      down as high as he hould reach the difirent boards giving forth somewhat tifferent soundsas he rubee his hlocks ver them In                          <br> Orchestral Music.

The Pall Mall Gazette remarks: "The in-
troduction Mo orchestral mancic into the ger-
ice





 than 10 rgaaly the case. Rastar Sunday the





## Horsiord's Aeld Phosphnte.



Henamand the soumehold.
bY Hestrir m. poole.
thevoice ofspring




 Hhight issed in the breez with theplyy ot light,





 nfluence of bodily habis ond Mothers of young children shonld make in matter of conschace to study diet, not onmervous, meetal and moral development of
the littio oiies who are to be anong the parelements of food are employed in nourishing are vitally affected by bodily conditions in nine cases out of ten, au irritable, unbalphysical habits on the part of his parents or
himself. Then lis mind reacts upon his
health increasing the tond For we are wonderfully and delicately consoul holds sucli a vital relation to it an death
alone can sever. Nutritions food well cooked alone can sever. Nutritions food well cooked
and adapted to the needs of the indivinal
is necessary to attain our hest development. is necessary to attain our best development,
There is no douth that a stimulating diet
begets a desire for strong drink following in the wase, as it often dooss of excesses
and dissipation. An inordinate elesh diet
paves the way for intemperance, by overstimulating the nervous system. A veteran
temperanee lecturer declares that accoring temperance lecturar dechrer shation, "the ex-
to bis long-continued obser citability of the chilidren of drankards, con-
ducesi to liquor-drinking as much as the acthat taste which they inherit", So to the
childrea of those who drink strong toa and cofte, or who are martyrs todyspepsia. Their
pervos systems are feeble and yiele easily
fo thic cravig for somethin to make them
foal better-which sombthing is generally iquor, or tobaceo, or both.
well nourlishen necessahy. him or her whourighed sould otem io id neot, fiethrsary work either of mind or body. Dr. Holbrook says:
In a large aequaintance with vegetarians, we have never kuown one to be a lover of al
coholie drinik, or tobacco, and they snffer less
from diseases than flesheeatera,
 meat, but we should be all better off for tast-
ing it but oneca day. Other articles of food prodace more carkon or heat material, more
nerver musclebbilding pabulum-they lack
only the stimulus which flesh affords, and only the stimulus which flesh afforde, and
the present statoof the planet it may bo wise
for most of us, in order to fox our feet firmly enough apon the earth, to do as our neigh-
hors do, and eate meat in very modierate quan-
tities development than in vegetables. But who can pass a butcher's shop without mentally vowgentle lamb, the unhtolesomen calif, the rag
ing ox, killed for our delectation, sometimes ing ox, killed for our delectation, sometimes
wild with fright or madness. Who can dobth
that the time will come when such a way of living will be regarided as barbarie? Ay for
pork it it in unfit to touch by any except those ork, it is unit to touch by any except those
of rude health who work in the open air, and
then it should be only good, corn-fed me mo then it should be only good, corn-fed meat.
In eggs and in flour from whole grains, now so well prepared both east and west in
firstitcass millins in such nutritious vegetables
ra beans and chocolate; in ithe sungar and acaid, cocoo and and
of the various fruits, we have a large dietary to pease the palate and have a large dietary
Milis HarrietP. Fowler, who hand brain. rable monograph on "Who has written a valRadical cure for litemperance" wall says
"II every body should eat bread made from
unbolted wheat, oats and Indian corn to the aubbited wheat, oats and Tradian corn, to the
atter exclusion of bolted flour, it would be a utter exceusion of boited flour, it would be a
sad day for the two Ds in our community,
the deetors and the dentists. miscellaneovs, Miss Ellen Mason of Boston, has won lau-
rols by lee admirable translation of Plato rols by her admirabie translation of Plato
sA day with Socrate, .is her ratat work, con-
taining an explanatory preface fromi her pan Miss Sione, danghtor of Stone Pasha, an
American general recently in the eervice of American. geaeral recentiy in the gervice of
the khovire, is said to bo the beet Arabic
scholar of her sex, and one of the most accomplished linguists in the world. Miss Mary M. Cary fo employed by the St. lepot and express sgent and tor gard labor and eignals around the station.
She is anther post mest of the time from gix thoroughly, and is the eldest of four orphan
girls who keep house together. Airls w. with a steer, for which Judge Jenniliong of Dotroit gave her a divorce. He finsigted that he only followed the general rsage among
the market gardeners of weatern Canada. it is to be hoped that Chad wick grossly ylander-
eit the gardeners. Such thinge do not belong ed the gardeners.
In the old days no woman was allowed to desecico, by so much as putting her foot with
Mexich
its wail in its wallis. A noble lady of Spain, wite of the reiguing viceroy, was bent on visiting it
Nothing could stop her, aud in the came sit ghe foumd only empty, coloisters, for eache. virtuous monk locked himself securaly li his
coll, and aterward every tone in the lior
thich her sartlogion
 prespuce was congidered remprod. But ther mes
are sady changed, and the house has beem
turnad intoa common hostirry; People have
tuken a notion that women
teg than



 Instriction in the elementary branches of an
Hngnilish oddeation ineluting simple indus-
tries and housework. Mries and houseworl.

 M. A. and Biss Finch his the see
who has had this appointment.

Gieorgy Baneroft, the historian, isnow ighty
three years of age, and would hot the surproised
to to see at Leasta a ceore more, His wife perhbens
the most eutured woman in Washington was eighty yars old the later part of las
nounth, and
ghe looks much the healthier of
 more than sixty years of age. The wiff of representative Bingham of

 ister, who was educated to bo a physieian
This lady
Is a graduate of $a$ homeopathic
 as well as suthusiastic physieia
Mrs, M. J. Carmen has managed the West
orra
Union Tretegraph at Lincoln, Neb,
tor ten years, Mrss Carmen has also traided in
reat estate and is one of the wealthy women
 Mirs, Marilla M. M. Ricere, who has been
member of the bar several years, has just been appointed by the
Supreme Court of the district, United State

 tion oit the grand jury, she can also take tes. is the first woman who has been apointed ment.
Mrs


 suows that the editor has observed widet
and foll deepply tegarding the condition of
and "In about t century the idea of fairness to
 whi have to supgot themselves will mee
 onee a week-pitiful instances of women o







 Book reviews.
















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The Pore. When the present Po




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can toll
politus





 Neither Aluo nor Ammonia are natural product




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#  <br> WEBER PIANOS. 

##  <br>    WARNER BROS,



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##      an on bex bumer <br>    <br> spechal rotices.   tre alean empans <br>   <br>   

## sotice to subseribeis.

Subserfytions not puid in alluance

 vance, the credit systemis for the pres-
ent continued; but it must be distinctIy understooit that it is wholly as a
favor on the part of the Publisher, as the terms are PAYMENT IN ADance.

## That "Callu"

The reaters of the Jobraxic will recollec Call for the Anuaul Meeting of the $A$ merit
can spiritualist Assocition, signed by its Precitent, after obtaining the approval of
ihe irustefes This call was forwardelt to al puticution. The Hanner of LIShtht retused



In another column Giles B. Stebling and
 marks, Bat as the untiject of or arganization In general) and of thisp partiecuar atitempt, it itis essentiol that the facts in this asse be

 Asseciaition. A convention of Spiritialuist,


 as the American spiritualist Assone


## 

 From the Aesociatton's Addreses to

 and 5We ask the reader to carefully study the and clearly set forth; and we clandenge any
moral, order-loving, decent pergon, whatever may be his special relighous or philosophical tatorlal" in the Banner's meaning of the word, therein!
We were at
Was formed, and we know the earnest, nnselfish spirit which pervaded every discas ion. Snecial care was taken, and at our tion should be made up of those who in no tivelibeod, and who could not he suspected of having any personal advantages to subserve.
Of snch grand old laborers as Stebbins, Fatson and Spinney, it would be saperfluon peopleaz; and speak for them. For shame, for
hame, Lather Colly, to slur the motives ot seh men! If the Danner editor can spare mire between his cups and his colic to in, he will leam that he is an honest, modest unassuming gentleman of Quaker descen
whose stalwart integrity and strength of in
tellect has made him a marked man. Mr tellect has made him a marked man. Mr
Jackson sought no honors at the hands ot Jackson sought no honorg at the hands
the Stargis convention, bot they were thrast upon him, becausa all falt he was the man
for the place, and time has proven the wisdom of the selection.
It appears that so great is the conflence of
the members of the American Spiritual As sociation in their work, so sure that it will hall come to underotand ito from all wh form, that they have called the annual con clave to meet at the largest representative
gathering of spirituallats in the worlic. The sathering of spirituallats in the worlh. The nder the nose, as it were, of the Banner e or, despite his known antagonism as deve pirant for his position-the man with ti suggestive name of Bacon, diplomat
cor Colyy and J. A. Bliss at the camp.
Talmage as a Recruiting offeer for
Spirituallim.
Dr. Talmage's attack on Spiritualism ha ben a blessing in disguise. The notoriet ack, and his cunningly organized plan o it in all the principal cities. of course Spir tualists were eager to unmask the ignoranc and impudence of the clerical mountebanks d. Correspondents of papers in almost over y, and Hon. A. H. Dailey, of Brooklyn, N. Y has delivered a telling speech before the that city. An abstract of the speech is pab whed in the Brooklyn Eagle and is well orth reading. Analyzing the reveren Hix

This is all woll; it is good to And SpirituHism has 20 many who, knowing the trath dare proclaim it, finding it attacked are
sager to defend it: but the greateet good is, the poople are hearing both sides of this
matter; they take notice that Spiritualism apposis to tacts, Talmage to fancles, perverUnintentionally he has done good. His diatribe has aroused Spiritualists toa new count-
Ing of the evidences of the trath of Spirituallism, and bullt them up in "the most holy
faith," as scarce anything else could have rith," as searce anything else could have
done. Beides this it has aroused investigalion in thoee hitherto content to look and and investigation always ends in conviction of the trath of Spiritualism. So the attack
has done goond alraady and will do more. It Dr. Talmage will give it fresh impetas once more by another malicious, sensational on-
slanght, and thus help to swell the Spiritualsiaught, a
ist ranks.

Loneliness.
There are many who fully accept the docrine of spirit retura and communion, yet the joy others have-the spirits of the loved
mal lost do not visit them. Letters come to us telling of the agony of desire, over unsat-
isfied. "If my mother would come to any will believe, and not till then," said a lady, a meme. She did positively know spirits had that spirits
come come. She dia positively know that spirits
return. "You will never have that test; your
mother will not come, you conld not seg her, mother will not come, you conld not see her,
if she did come, while yon so positively de-
mand her presence," was the answer. Not mand her presence, was the answer. Not
in sucha a mental state as the above, but in Borrowful loneliness, which the heart feels vid tongue rarely expresses, are thonsands
verywhere. What is it to them if all the world have the joy of knowing their dear ones
live and the precions knowledge is denied to ive and the precions knowledge is denied to
them? Men live in qroups; there is a iffe of ommon parpose which all share, but each apart from all others. "The heart knoweth its own bitterness, and the siranger inter-
meddleth not with its joy," said a wise man. There may be thousands dying daily of pestilence, but the mother nover feels it as she family. The wife, in her peacefnl home, f a batte, but if there be the name of a lored hushaud there, her leart stands still, and he loss. So the mother who cherighes some worthless plaything, some half-worn shoe of her darling, does so because it cheers her
loneliness, telling of the joy and sorrow of the past, of the dreams and visions that have raddened her infe-thee thingsso worthless, precious, how full of eloquent pleading, of her she is not lonely, but away from them she is alone with her grief and her wounded heart cries in vain for sympathy. How often
at a circle does oue look on incurionsly, seeing oné and another's face light up with joy memory, proves the presence of, the departed friend, till some little thing, unnoticed by all
othere, startles her, and the wailing ery of human parting rings out again," 0 my child, ay child," and then a flood of glad tears tells at last; the knowiedge that she is no longer alone, that the loved one has come. nes to can be said to comfort those lonely how help them to escape from their loneliess? We may tell of some things to avoid, may be that they themselves are the chief hindrance to the clear manifestation of the spirit. Violent emotions may do something ortainly hinder and zeneraliy prevent; altocertainly hinder and generally prevent, altoIntense desire is almosttcertain to be ungratfied. Only whore there is profonad peace, dones be surely pirit whose presence is longed for really is But if not seen, not heard from the spirlt frlends present are often felt, and exercise a power which is gratefol and soothing, with out giving ovidence of the soarce of the pow-
or felt. A feeling of peace and rest, atan asor felt. A feeling of peace and rest, an as-
suagement of sorrow, without either sight or suagement of sorrow, without either sight or
sound causing it, fs often a result of spiritresence and thus have mourners been comstrations whose effect only they perceived. Bgt this is not enough-the hungry heart yearns for closer, more unmiatakable evibe had through mediums and even without hem, if only there be patience. Lot such l , waiting for the message from the Spiritworld which is sare, sooner or later, to come There, thongh not themselves madiums now, they may become so; there, surely, they will
get evidence that their friends still live and love them. Do this, friends, do it persistenty and patiently, and you will be no longer onals.
Mr. Geo. W. Katoe, editor of Light for

Why does the Baty Why does the Batuor oppose the Amert which does not seek to eontrol other thax it own members, which proolains objects and aims so commendable, and stands upon
platiorm seemingly so unobjectionable? Cas nal observers and those not familiar with the record and traditional policy of that sheet ar the only ones who will ask such a question
The Joornal will give an answer which it is prepared to tabstantiate befor
or in a Spiritualist tribunal.
Organization in this instance means: Unit ing in a strong, well-organized body a hoet of and women, for mutual improvement, great or effectiveness in advancing the best inter and power for co-manative wored faclitiea and power for co-operative work in every di-
rection calculated to elevate the intellectual moral and spiritual condition of the world And this broad scope covers a multitude of activities of which only a few can be named
for lack of space. Among the most importapholding them ing honest mediums by rect lives and be fit inistruments for the use of pure and wise spirits who may thereby be ferentiating such mediums from the low, im moral and vicious who use their powers to
trade upon the credulity of their victims, an supplement their mediumship, when they have any, with frand and deception; intent
only on the accomplishment of their own selingh purposes and the graticication of thei vestigation and verification of the phenomena, under such conditions as shall make the record of such investigations command the word, completing a Scientifice Basis for Spir tualism; for which Basis we now have eith al. (e) Begianing at the root and demondone before that, in the language of the Dee aration of Principles of the Association Happiness is the result of the harmoniou
exercise of wisdom, virtue, love ard purity, and that "ccuracrer is the sepreme purity, ration."
Now these purposes are radically oppose
those of the Boston paper and the class of which it is the organ. Hence that paper is perfectly consistent in opposing to the bitte end everything tending to bring order out of
chaos, to elevate lionesty above dishonesty virtue above vice, and to retain chastity a the priceleas jewel it has ever been held by passeil beyond its rudimentary stages. For theof of this charge the reader is referred it those who have molded its policy. We canot al his writing recall a single instanc has arisen between honest, virtuous, trathfo men and women on one side, and dishones that the Banner has not either openly or covertly sided with and worthed in openly o ests of, the latter. How can a paper control led by the associate of frands and free-lover do otherwise than oppose every attempt at general organization on a platorm which
oxtols honesty, virtue, temperance? It can extols
notl
We
We stand prepared to furnish the specifisupport the charges and specifications with the proots of their trath.
matters to the public; but no false sectarian pride, no pity for an individual, should be al ment of a grast carse diet the onward move that affects the eternal welfare of the race Strict justice covers a charity which extends
beyond the individual and embraces the interests of all.

With the knowledge which comes to Spirit ualists from the Spirit-worin, there also come daties and grave responsibilities which mas the world better then it had best be relegak od to the place from wherce to came pit can and does work for righteonsness in the highest meaning of that word, when proner y ued. Let Spiritualists see to it that it 1 00 usgd. Lat Spiritualigts throughont the country unite in local and general organic itualistAssociation-improving that platform It it can be done-and a year will not elapso before the grand and beneficent results of We action will be apparent.
want wach co-operative effort so but we do serve the good in all religions whall congive new impetus to all reforms by teaching reformers first principles, which shall utilize the seience and philosophy of Spiritualism a eirror and point the way to one universal brotherhoo
for otherel

## "Can it be Done?"

For the purpose of atimulating intereat in couraging the development of mediumship in the liome, the Alliance of New York ha pabis, "Can a carefully condensed tract, enti wide cirealation among non-Spiritualists The object is most commendable, and the Jodrnal wishes the efiort complete success
 desirons of aiding in itt cirreulation, can ad
drose Hon. Neloon Croes, 206 Broodwas, New
Yorit City.

GENERAL NOTEB.
Wm. Nicoll will lectare next Sunday evenLyman C. Howe has a two months' engagenent at Indianapolis, Ind.
Dr. J. K. Bsiley spoke at North Collins, N.
Sunday, May 11th. His permanent address Milan, Ohio.
Rev. Herman Snow, of San Francisco, hose valuable contributions have made his name familiar to our readers, spent several
days in Chicago last week. days in Chicago last week.
G. H. Brooks was in Chicago last week, havWesu. He in in now residing at 123charter street, Madison, Wie, where he can be addressef. dost published, "Man, Whence and Whitho rook. D. D., LL. B. Cloth, price *i. For
sale at this office.
We have received a fine photograph of Dro M. Coming of Brooklyn, N. Y., which will
eadded to our collection, and for which the Doctor will please accept our thanks.
We have received a fine cabinet photograph
frs. Eddy, the well known mediom, which we place with our collection, and retura ank
Mrs. E. S. Silverston has yemoved to 178 W. ingson street, and is prepared to give sitess honrs from nine to five daily, except Mr. A. J. and Mrs, Maria M. King reached Chicago last Saturday, ant atter a few hours
visit at the Jourvat oflice, proceeded ors heir journey to Colorado where they are to Mrs. Maud Lorid
Mrs, Maud Lord has been holding seanees
Washington, $\mathrm{D} . \mathrm{C}$, with excellent guceags A correspondent writes that she will spend.
two weeks in Breeklyn, and will he in Chieas two weeks in Brooklyn, and will be in Chicas
go during the Republican Convention, ena so during the 1 ,
Mrs. H. Sparrow continues to take an ae tive part in promoting the eause of Spiritual-
ism in South Chicago. Two circles are held解 each week, one at the residence of W. J. Kenney on Wednesday evening, and the
ther at the residence of Mrs. Leeeg, on Sun ay evening.
Rev. Mr. Forbush of Detroit, and Rev. Mro Copeiand of Omaha, spent a couple of hours
in the Jounsas oftce after the close of the in the Jovrnal offce after the close of the
Unitarian Conference last week. Bothot these gentlemen have the most friendly interest in piritualism-that is, such Spiritualism as he Jocresil stands for.
On Tuesday evening of last week Mr, ant onor of Mr. Gerald Masseg. The guests who et around the board with Mr. Massey were the Jo red Bull, Mr. Geo. W. Kates and Mr. D. M.
W.c. Bowen, whose postoffice address is 2 Schermerhorn Street, Brooklyn, N. X., will anser calls to lecture on Sundays to Spirthat city The Jourear take pleagurg in ommending Mr. Bowen to all who are ready o hear the truth, or to meet opposing views with sound arguments and facts.
Mrs. M. B. G. Eddy, of the "College of Menpeeial phase of metaphysics which deals ith the treatment of disease by mental efwhat is more popel in the city and is said that she will deliver one or more The Spiritualists of Saratoga, N. X., heard lecture from Mr. A. S. Pease, on Sunday,
ray 3rd. He was followed by Dr. D. B. Mills, who gave a long list of spirits present, tellgh where they lived while on earth, their
mployments, etc,, forming conclusive tests the reality of the spirit presence, to the reat delight of a large audience.
Spiritualists should not fail to read Mr. on's comments on Talmage are respectfully commended to church peopile. Dr. Watson's and his high standing both in and ont of the hurch, entitle his words to respectul condieration at the hands of orthodoz Chrigtians.
Mr. Francls Murphy, the great temperance orker, is speaking in the city, and is meetng with excellent success. W. W. 0 'Brion, do Mr. Murphy's eloquence, and signed the ledge. We hope he may be enabled to keep t. Mr. OBrien has ability as a lawyer, but a most benstly drunkard, and it he can be mily it thil bo a great blessing to his Charles D 1 or wa this week. come guest wherever he goos. His fond of original poetry, story and song, his intmita-
ble conversational powers, his genial humor and withal his earnest whole-heartod internot only in Spiritualism but in all that im a choice acquaintance and a valuable lly. Of course he stands by the Journait. such healithy natures do.
The Twelfth Annual Report of the Frankcarefully planned and eflective mode of Takling with habitual and excessivo drinkers. ts religlous side, the Home is at onee a hospital and boarding house, a sebool, a nonsectarian ehurch. Judging by, this repert of
its operations it fnds ample work. to de, andi its operations it
is doing it well.

Julitet the Froe－love Jumbo and Y．P．of Juhet the Free－love Jumbo and Y．P．of
the N．L．L．Splins a Yarn Fith the Help
of Wakeman the Disgruntled． Juliet，she of the brazen face and rasping Queen of the Free－lovers，she who played Ju－ liet to Col．Blood＇s Romeo several years ago，
is at her old trade again．An odoriferous cadaver known as the N．L．L．has been travel－ ing a cemetery wherein to rest its remains． Among the chief pall－bearers are T．，B．Wake－
man and T．C．Leland of New York，and Juliet man and T．C．Leland of New York，aud Juliet A woman whose trade name is Mrs．H．S．Lake， and a few others，make up the notley proces－ To render the corpse more presentable，as it were，a winding sheet was prepared and with
covert，possibly unconscious，irony named covert，possibly unconscious，irony named
man，which it if claimed is renewed weekly． man，which it is claimed is renewed weekly．
The mourners in the procession take tarnsin gaturating thls rag with lie，the better to con－ ceal what it covers，as well as to encourage
the squad to remain faithfal to the＂demni－ lon moist unpleasant body．＂Wakeman and Ieland，having tired of their load and being
determined to drop it，the Severance spread on an extra strong decoction of lie，in the curity of this man－alhet would have pro－ tected it from notice by the Jourvas had its
listribution been conineil to the N， fistribution been confined to the N．L．L．，
procession，but as some of the gang find time 0 distribute bits of the rag among ontsiders， ers，it may be as well to air it． Tamp send the Journat editar＇s connection horewith，but her falsifeation is so appar－ nt，when it is remembered that all the meas－ res which the Jourxal stood for were over－ ditor advecated them，but on their intrinsie merit－that it is harily worth while to men－ severance and her small，but noisy pack of followers，at the disastrous defeat of their to quit the camp；and it Severance has not already done so we predict that she will with－
draw from all connection with Lake Pleasant - Ilaving finished the camp meeting canard， Severance proceeds as follows：

## 



The Jounsals editor－in chief and proprie－ tor has no use for liars，but if such there
musti he，then let them be of the robust kind， Roberts；true such stalwart lying is some timesexpensive，even disastrous，as Juliet＇s Jonathan has learned，but then it is so much braver than the whining－puerile－ying－by－ implication style of the o－s－p－o－e，that the
contrast is actually refreshing．Severance＇s ＂gentleman from Chicago＂is good！his and welghty than it would be had she given his name．If he was not the husband of Sara Gamp＇s friend，Mre．Harris，then quite and ateerer for Dr．J．Matthew Shea，for Thore is not a shade of a shadow of trath in what Severance tells concerning the Jour－ it＂the paper，but bought it of the heirs and paid for it；and it never had the widesprea Jotranis was never offered for sale to Brook－ lyn parties；neither was there ever a mort inquiring at the First National Bank of Chi cago where the proprietor does all his bank
ing，it can be learned that he never asked a loau nor offered the notes of others for dis healthy state than when it came into his hands，and the paper circulates in desirable ist paper． combingeverance and the whole tree－love Nais and long tor its overthrow is most nat ural；for it has ever pursued them unrelent－ lessly and unceasingly；it has put its foot came above the surface．That Wakeman and other heirs to thei Bennett－boom manufactor al Liberal Ly conserver．misnamed Nation nal，cannot be thought strange in the light of history．Bat Free－lovers，Frauds，Fanat－ ＂organs，＂are hereby notifed that the Jour Nas，fattens on their discomfiture，and waxes its history did the weak；and that never im pregnablea pooition as to－day in the hearts of Mosa，progieselv，rahonal people；peopl Who rise above all sectarian and party lines，
looking only to the beet good of the whole．

The Herald of Progress，of England，saye Mr．William Eglinton，than whom a bettor medium for＇slate writing＇we do not pos sesp，has delermined to abandon－excepl experienced spiritaalishs－the holding cabidals that haye ocearred in this conntry and America through promiscuons＇cabinet pances，it is a commondable action upon the the step recorded above＂
Mrs．Morso－Baker，the inepirational lectur or，lectured at the Town
American Spiritualist Association． Giles B．Stebbins takes the Boston Organ of for Falsification and Misrepresentation John G．Jaekson also Pays Ilis Respects to Enitorial Policy of the oc－sp－o－e．
In a late Danner of Light I read a strange
article，which needs a word of comment．My article，which needs a word of comment．My
experienee has taught me that the Banner
editor labors under the delusion that frant eator labors under the delusion that framk
criticism implies enmity，and therefore
muts send you my comments to inure their pabication． ．Me Ranner refases to pablish the Call o
J．Jackson President of the National As
gociation of Spiritualists，for the Yearly Meet Jociatacksoa，Presicent of the Nationa A
ging of of thititualists for the Yearly Met
ing ond
 ．．．A fow men anizturgis have no right to Spiritualists of the conntry．．．．This bant－
ling attempts to hitch on at iake Pleasant． alists will refuse to sanetion the schement of are of a very dictatorial character；＇， Spritualist，was，ealled at Dotroit，in re re
sponse to letters from trenty States end ing the plan of such a convention，as prelim－
inary to forming a National Association． These letters came in reply to a cercolar sent consilted others on the matter．A few per
sons，of course，mant statany sueh move
ment．The Detroit Convention formed pren visional Association and Lectaration of Prina Cipes，ail subjeet to the further thonght o
the $\operatorname{spiritualist~public,~and~open~tomore~per~}$
feet planning at a future yearly meeting， be called by a eommittee．I was a membe
of that committee and did most of its work， and was also secretary of the Detroit Coneen－
tion I sent
action by mail，all over theds laf reports of ind sent it to al the Spiritualist journals，with an aim Sceores of conmendatory replies came bace
to mo from all quarters，and with such wid inalist jonrnals for the Yearly Meting las
Itune at Sturgis I was at that meetung an June at sturgis．I was at that meetung and
ceted were chosman antil its nermanent ofli－ cerrs were chosen，and was one of the commit
teet to revise its Ditaration of Princilles，
Samuel Watson，I well remember，was on the same committee．Since then I have had no
official or aetive part in the movements
the Association，and lave the Association，and lave only told of m
eariy connection with its work in order that
it might be understood that I know whereo I affrm．My afirmation is this，and I chal
lenge ay ovidence againt it．There wan
dictatorial or factious spirit or action；no ef fort to build up or pull down any person o meetings or private consultations which
had partin．The Eanner of Light was laid on the table at Detroit for free distribution，
and spoken of jus a other like journals
were．At Sturgis， presen in
put in
The
never Te leading nembers of the Association
never＂Rasumed＂to represent ay body but
themselves．They felt hat a Natonal Asor
ciation for mited action for trae Spiritualism
 not approve of such an Association，it could
publigh the doinge，and then frankly and fair II give its reasons why the move was not
wise，and none need complain of such a course The Banner professes to give the world a
weekll hititoryou what is paspig among Spir－
tualists．Why a good number of well known itualists，Wha a good number of well kown
tersons in the movement take atelike this
and the Banner or any other like journal，fails persons in the movement take a step like this
gnd the Baner or any other ilik jourual，fails
to make a fair statement of their doings，its o make a fair statement of thair doings，it
profession is not carried out in practice，and
t ceases to be a reliable chronicle of wh iroessson is not carried out in practice，ahat
it ceases to be a reifable chronicle of what
Spiritualists are doing．Its charges of as sumption，of＂very dictatorial charatere，＂
etep，are false，one and all．Not a faet or
 want no assertions withoat proofs on so grave
a matter．
If the Banner to If the Danner has been misled by false in－
formation，who were iss informers？What good the Baner has done，or may do，Thave
and shall give it credit for but trith fand
justice demand this repudiation of such falso justice demand this repuadiation of such fals
and injurious statements as thess touching
 In is too weak to cali for comment．
It Spiritualism is better off withont a na－
tional organic effort，I have no wish to see the
 peningiwork，the experiment deserves decent respect and not shameful abuse，such as few
sectarian relitions journals would heap on nen so well Enown and justly esteemed as
are these present offeers of this Association． are these present oflcers of this
Yours for justice
Detroit，Mich，May 14 th， 1884 ．
 me the Banner of tha 16th，containing the
Blurg of the edithor atour Cail for the Annual
Ieeting of the A．S．A．At Lake Plagant in Heeting or the A．S．A，at Lake Pleasant ing
Augast next，a cony of with I had forward－
edid him for pulication．You will remem－
 exation，and alluding to the neecessity there a fraternitt of feeling，it any great good was
to be accomptished by cooperative action， to be accomplished oy co poratve action，
or words of that lmport．My alvances wers
not met by the editor of the Banner in a gen－ lemanly－much less，in a fraternal girit，
 upon special request，published by him，it
was done as obscurely as posible，and ac－
companied by editorial reniarks that were companied by eilitorial reniarks that wore not only disrespeetful but false in satioment，
there was not fair play enogh not 0 ，
ay conrtess，at the head to publish a corree－ tion of the m
forwarded．
Atter the
Attor the oxhibition of such a spirit by
the eiltor of the Banner，，it seamed to the
President of the A． properly demeaning himselt to send a copy
of the Call for publication，but il was
thought beat to try it，and the result is so thought beat to try it，and the resait is so
much in character that he doen pot incline to
let it raffe the even carrent ot his feeling． let it rumpe the oven carrent of his feelings．
The several surn of the Banner cast upong
vour humble friend，＂who Bigns his name as Proident，＂both thoose uttered last summer
and thoos in his late＂solemn protest，＂are
to that friend，personally，as nothing．They
scarce provoke a smile of amusement or a
shrug of diagust
No one kuows better than you，Mr．Editor，
how sincerely and disinterasiedly I love the No one kuows bettor than you，Mr．Editor，
how sincerely and disintereaterlly I love the
cause of a true and pure spiritualphilosophy， and how sincerely and disinterestedly anx
ious I anit to help forward united action in
its behaif．No one better thail
 lot．Why need I，therefore，，personally care
what petty nsmuations an editor，whose po－
sition and coniuection ain do great good，ehooses to cast upon my ef－
forts？I can assure you they searcely agitate Orts？I can assure you they searcely agitate
the surface of the dep amiercurrent of hope
and faith in continued growth and that growth must come largely growth，ang ang iziza－
ion and industrious vo－peration．Yon，Mr． Bundy，if you deem the slurs and the sol－
man protest $"$ of the editor of the Banner of tight worthy of formal notice，can，bett
than I，eontradict its assertion of＂dictato－
ial methous，and bear more ample testimo rial＂methods，and bear more ample testimony
to the hith nd representative cliaracter of
the Spiritualists who are uniting with us The many letters received from persons who have
noticed the publications we have already is uoticed the pablieations we have already is
neasure of of suese meess mat whatever our futhing has yet
net been lost；but that some good in the right di－
reetion has been acconphished．As a high
年cicial of the New England Camp Meeting As－ ciation recently remarked，＂We shall see
What we shall see＂amd all that is needed is
or Spiritualists of diserimination to seek or Spiritualists of diserimination to see
their duty and to it with their night．
Heckessin，Del．
Capt．H．It．Brown flled a very successful
ngagement at Worester，Mass．，the four engagement at Worcester，Mass，the four
Smanas of April．He spoke in Putney，Vt．， April 30th，and in E．Putney，May 1st；in E indeeton and Leominster，Mass，May 4 th at Ludew，the，May 8th；Lincoln，the ath， ille，Vt．，society the 18 thi and 25th；at Lake bunmore，the suth and 3 ist．He is opon to and camp meetings，He can be engaged for Falls，Vt．
A copy of the Declaration of Principles，
Constitution，ete，，of the American Spiritual ist Association，in pamphlet form，will b ceipt of a postage stamp；they will olso sent from the Journal ollice．
Mr．A．B．Frencl＇s smiling face，illuminat intends to visit Mexico and possibly Austral during the year．
There is nothing created without substan hings visible or invisible；everything is
formed of elements and seuls，whether while dwelling in the hody or after they have left
it，always have a borily substance．







 plea tor the tondy of Eighlish，and in a historical $\mathbf{r}$







Notice to Subseriliers．





 Fon Thy OkNrs．The St Io ifis Maqazt ine dls－



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## Spiritualist Meeting in Connecticat．

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The Sociologit Soctety.

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## Killingt, Coza.



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\section*{| Notes and Extracte on |
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| subjocts. | <br> Ande the United Stutes Senators but two wear spec-}

 Thit Si Li Luils Homeoputhc Socielty haw desided





 Int in aluecul by thed the talining timber
 Merillil texilifeo befora the Joannette committea











 Juian Hawthome tays that his father.fiti naverist,






 expeane



 Ant of ither che reator,












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 Haman
Trinity.
by hon. JozL tifyany The conditions unier which the divine ef-
fuence operates.to bless the indirlual, are Auesce operates. to blease the indiplaual, are
thoseo harmony or eancord, tending to pro
duce onentess of eharacter and antion. The conditions under which thit eftluence works
to curse the individual are those of inhar to carse the ing to produce antagonism, dis.
mon, tending
ease and death. Biessingsand curses, , they ease and death. Buesingsand curses, as hay
appoar nuder the divine admanistration, have
their source in the same Presence, and they become the one or the other, according to
status in the recipient. It man would be status in whe recyient. government, he has
blessed under the divie gesertain what is essential to such recipi
to
 had the ulless
The theologian, perceiving that all men are ment, and supponsing that these differences
met owing to different dealings with themion on are owing to difierent dealings
the partut the divine government, occasioned by a diffrence of motive and purpose in the
bivine Being, have invented systems of doc trine in respect to the eame, which are selt contradictory and absurd, and which ean have
no other toudation than that of igorance no other touadation than that of ignorance
or depravity; hinch systems have olone and
are doing, more to keep the mind in bondage are doing, more to keep the mind in bondage
and in spititual arkkess, than all other
causes combined. The theologians postulate causes combined. The theologians postulate
that God sa Being of infinite perfection poss
sessing the atributes of love wisdom and sessing the atributes of love, wisdom and
power, in absolute completeness that in these
respects, He in infinite, eterami, immutable present. Yet by their systems of philosomni, attempt to maintain in everry particanar, and
authority
 The theologian assumes, that the conduet
of man has aininfunceupon the mental con-
dition of the Divine Being and thas plases dition of the Divine Being, and thus pleases
or displeases himizand that he blesses and
makes laapy those who nlease him, and that he punishes and makes miserable those who
diyplease him that in this respect he ii fike
man, and ats from the eame or from similar motives; that as the Infinite and Pertect, he
is sabect to changeable feelings, and conse quently to changeable actions based upon his
feelings. Thay, the theologian assumes that
God is as really a recipient of influence from his creatures, as are his creatures recipients
from himitand, in this retsiet, he is as subb
jeet to change of feeling, of motive. parpose and action as is man.
The theolign assume the omnipresence
of Deity that is, the omanipesence of his ev
 ly adapt hising froese happeniags, to pre
vent every thin
generat providence is altogether madiequate

 To one faniliar with the life and teachings
of Jessus, t beomese erident that he recognize
ed an ultimate tain, which would bring himin into conscions
communon with the Divine Spirit. And it
becomes evident that he clained to have at tained this ultimate statat. While engaged
in his ministry he claimed to be the sent of
his Father, hec claimed that God wrought in his Father; he claimed that God wrought in
nant through him, his many wonderfutworks.
He also chmed that had sen the Father, and that the dontrines he taught, he had ree
cived rom the Father. Out the the and
similar sayings of Jesus, and of the teeching systems of dogmas, including among them
the dogma of the triune personality of God,
making the existence and makiing the existence and action of thig Trin-
ity na essentiat feature in the Difine Mettiod
of human salvation, and the opponents of the of human salvation, and the opponents of the
Christian system of trath, as staught by yegns,
endever to burden the system with its deformitities. I assume that no reasonable and
honest individual will attempt to hold the
Christ system responsible for dogmas which Carist system responsible for dogmas which
Jesas did not teach and that we may judge
between the doctrines taught by Jesus touching heen than doctrines taught by Jesus touch-
indiond the dogavas of the
ologic Crristianity upon that subject, 1 wth proceed to state in simple language, irrst, the
teachings of theogogic Corristinity, and, Becond, the teachings of Jesss.
First the Christ of theologic Christianity
is considerad to be one of three persons const considered to be one of three persons con-
stituting a Divin Trinity; hat as \& recond
member in the Trinity, he has a special funcmember in the Trinity, he has a speceal func-
tion to perform in the ork of hapan redemp-
tion; and without which, human salvation tom; and without which, human salvation
rometernal death would have been an lm-
possibibity. This leads to the inguiry who possibibity. This leads to the inquiry, who
or what is hrist, according to ouch theologic
concention? What is the anture of that redemption and salvation said to have been tions under which it is sald to become effec-
toal? Actoring to the teaching of these hheologians, the essential facts pertaining to e same are sabstantially as follows:
There is but one living and triew God is the Greator on all hing and true God, who
lence by which all things are sustained; that dince by which all things are sustained; that
this one living ad true God conglits of a
rinne personality, known as the Father, the trinne personality, known as the Father, the
Son and tho Holy Spirit; that essentially they
are one; that execaitively or operatively they are three; that the particular office or func-
tions of each are distinct, the one from the tions of each are distinct, the one from the
other, that there a a Divine plan, aceording
to which all things have been ereated, and in pursuance of which they are sastained am toprated; that such plan was established by
the triune pertonality in Divie Councli, in
which the office of each particular person was That by this Cooncil, it was determined, that the second person in the Trinity, known
sit the Son, should boeme a sarkice for sil,
In order that the Triune Good eould be just, and yet justity the sinner apon certain con
ditions placed within his power to accent and perform; that this second person, in porsareth, begotited oy the thirr perfon of the
Trinity and born of an immactate virgili,
that when he was about thirty years of age, hat when he was a about thirty years of age
he ontered upon hbs pablie mininitry in th
hod of Judea and its adjoining conntries; an

 pedeternined in Divine Coonoil, to b
 there could have boen no forgivenees excep.
by the shodding of the blood of the sinlese. Chrich, according to the Bystom of theologit
ing tiantity, are hine essential facts pertaln ing to the Trinity, and the divine method o
haman redemption, which facts mati be ae
 with proper relligious observances, and a faí moral eharacter, is to be consideredd a saring
faith. Thas $I$ believe to be a truthtul repre. sentation of the Christ of theologic Christian-
ity; and sueh is the mathod by which he be
ceme came incarnated, being begotten through the
instrumentality of the Holy Ghost and an im maculate virgin. Thus he had a miraculous
genesis, he livel an abnormal and miraculous life, that he might make a miracalous atone
ment between the rightiteous Trinity aud the nanighteoens thumanig.
It is represented by
 punish the offender by proxy, propided the
proxy hat the capacity to eudure infinite
untimited suthring without deserving it. much pain became due to Goif from the sin ner, and some one mast make the paymen
or Gon coull not be satisfoid that is, divin
justice could not be satisfied; that Goi wil forgive, not by remitting the penalty, but by
exatting it of an innocent party; that such is
oiviue jastice The pililicsophy of these doctors of divinity
is represented by them as follows. They teach is represente by them as follows. They teac
that Christ, by his suffering and death fo
the sins of the sins of all men, has become the savior
the worli; that is, the savior of all who wil
aceept timm as such upon the terms prescribed aceept him as such upon the terms prescribe
that in the Council of eterity when the sab
ject of creating humanity was under eonsid ject of creating humanity was under consid-
eration it was foresen by the Trinity, that
humanity would neeescarily become involved in insuperable difficulties, through the exer-
cise of the faculty of human volition, with which man muit be endowed to make him a
responsible bing
the west possible to the Divesegn thit, Trinity, in the best pogsible to the Divine Trinity, in
creating and endowing humanity, the indi
vidual would inevitably diso vidual wound inevitatys disobey the divin
requirements he would set at defianee the di-
vine authority, and would openly rebel vine authority, and would openiy rebel
aganst the divine governament, ia this way
he would become an incorrigible sinner, and Mould incur the penalty of eternal damna
tion, If man was to he reated, he must be
made the subject of laws infinitely binding puon him for these laws must to investe
with the dipnity and authority of the Divin
Council. Therefore the one disobeying such laws, would be guilty of an infinite offense requiring an inimite poniniment to vindicate
the digaty and authority of the lawgiver.
This neeessarily involved the eternal dama-
tion of the simner.
Thisgrave difite was solved in this man
ner: Chrift the cecond person of the Trini
 he would subjeet himsolf to such suffering a
iminite and eternal wrath could inflet
make grae and merey to the sinner postible
 yindicated, and that by so doing, the falva
tion of the emmer woulh hecome a matter o
grace merely. In this manner it would be come posibile for the Triaity to be juit to it it
self, titso ond ingity and haracter and yet
save the repentant siner. It was then deter mine d that Gad the Father should give the
law dnd exact obediente thereto; ani that he
 be the sinners friend, and that he shonid tak
it upon limperf to atisf divine jutice by
sufferiag the peanaly due for sins he had no committed; that God, the Holy ghost, should
undertake to influence the simmer to accept of salvation upon the terms preseribed; and
thus the Diving Trinity proceeded with the
work of creation aceording to such plan, all of which was to be done for the honor and
glory of the Holy Trinity, to be expressed in Such substantially are the teachings of the spect to the Trinity; and such is its philoso
ply respecting the creation and fall of man;
respecting the nature and consequences of respecting thin nature and consequances of
sin; respecting the means of redemption and
the essentials of salvation. And they allegt that such programme, sa determined upon, is progress has been made in this divine drama.
We are informed of this fact by theologians them, in such a man sible chance of mistaking them; and they
clam to bein possession ot this infallible revelation. and that thes are commissioned to
teach the same and man is under infinite obbigations to receive these doctrines as true
the penalty for rejecting them, being eternal
damnation. The foregoing represents substantially the
fundamental ideas taught by that branch of
professing Christians styling themselves orthodor. Such they teach to be the nature and the means of human redemption. They teach
that Christ, as a member of the Trinity, has already parformed his part in the work of re:
demption. having soffored the full penalty
for all sins committed, or hereatter to be comor all sins committed, or hereafter to be com-
mitted. Therefore, the debt being paid, noth-
mg further remaing to be done by the ag further remains to be done by the sinner
out to recognize these facts, and acceptof th salvation provided for him, upon the torms
prescribed; that Chiritt alap has porformed his
part as redeemer; and that there remaing for
 tre Trinty as the sinner's comse and advo-
cate with the Father pleading that the Fath-
or beome lenient and forgiving in considerare become lenient and forgiviug in congidera-
lion of what he, as Carist, has done and suf-
lered in the
 hica of connefl and advecate uattil the ond of
the world. Then he will cease his adoracy
 their redeener rand sakior, In respect to al
such he will become the angry God, and will consign them to endless woo in an eternal
hell, where the worm dieth not, and the fire T Th
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 ize or permit the sinuer to possebe in tio
 is concoption, constitution and birth, under
he divine administration. Is so impregnated with sin, that even his hollest and bost efforts God, our moett loving Fantiner, has done his cording to his likeness, his work, having that
end in view, if left to the operations ot his enara providence, would have ultimated in
failuret that to prevent sueh failure, he has
 it is assumed that the fresence and operation
of ingnite wiskom, love and power are not
onfteient to secure the best resulta possible suficient to secure the best results possible
in the works of regtion and rovidences that
it the Divine Father did nothring other than what is accomplighed under his general prov-
dence, an eternal hell of wrethedness and
woe would be the vitimate of all his opera-
tions.
Toa rational and thinking mind, such views
and such teachings become a terrible im. and such teachings bucoure a terrible im-
peachment of the divine character. They lack
but one essential element of blasphemy, but one essential elemant of blaspheny
which is true spiritalal maightenment.
cannot he a mater of astonishment that such A faith and sueh a philosophy does not save
in this world, whatever may be its efficiency
the next in the next.
in this woll

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how the onward steps in thought and life dring that poriod have cleared the way for ing aim of thege chapters, which will bo pab-
lisheil weekly for three or four months in our columns.
———
divered two lectures in this city last suaAda St, and the other in tha evenes Hall Iestur's Academy, 619 West Lake St. Both lectares were well received. In his evening
lecture he dwelt particalarly on thio Spiritualism of the South, showing the great progress it has made there among all elasses. He
referred to Gov. Alex. II. Stephens as having referred to Gov. Alex. H. Stephens as having
been a Spiritualist; and not afraid to publicbeen a Spiritualist, and not afraid to pabictinguished man had communicated throngh different medinms, and had predicted a great
outpouring of spirit power upon the South The speaker regarded the celebrated "electric cirl" who had created so nuch excitement parts of the south meditul medium. In variou oped and new interest is being manifested While he was delivering a parlor lecture on
one occasion lately, a lady was entranced for the first time and gave some excellent tests. In closing he referred to the tortheoming camp meeting at Lookout 3iruntain, and Th
believes that it will be a great success. Tho lecture was interesting throughoat, and elicited frequent applanse.
Mrs. Helen J. T. Brigham, who is lectaring this month at Grand Rapids, Michigan, paid Chicago a brief visit last week to spend a
briet time with a sister. Her friends took brief time with a sister. Her friends took
advantage of the occasion and hastily arranged for a lecture on last Wednesday even-
and ing, at Martine's Hall. Despite the short notice, the hall was fairly well flled with riends always enthusiastic to hear this gift ed woman. On Thursday, Mrs. Brigham call-
ed on triends, spending several hours at the Jovnsal office, and on Friday returned to her engagements. Mrs. Brigham has a large lighted to hear her every Sunday in the year Mrs. S. F. Pirnie, of 425 West Madison St. is not a medium for independent slate-writ ing, as some have suppoeed. She is, howev or, a most excellent magnetic healer, as we
can personally testify; and also often aives hine tests of spirit presence
" Puritanism to Spiritualism.
We commence this week the publication of a series of articles under the above title, by
Giles B. Stebbing of Detroit. The opening chapters will be autobiographical, and wil
give glimpses of phases of life in New Eng land. in the writer's boyhood, which are now modifed or passing away. Then will follow ketches of reforms and reformers, showing how one onward step led to another; brief
biographies of men and women who have passed from this life, but who were personal acguaintances of the author; views of the progress of varied industry; incidents illas-
trative of the upward tendency in religious thought and life: of broader views and fine peadfast courage and unswerving fidelity.


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HISTORY OF THE BIBLE.


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ROMK, NOT BETHESEHEM, $\wedge^{\text {Tпв }}$ 3

