







Religio-Philosophical Journal

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By JOHN C. BUNDY.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

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

CHICAGO, ILL., Saturday, September 27, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued, but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Trial Subscribers.

To all who are not now and never have been subscribers, the JOURNAL will be sent twelve weeks, on trial, for fifty cents. At the expiration of the trial subscription the paper will be stopped unless previously renewed.

The rapid increase of interest in Spiritualism among the educated, both inside and outside the various religious denominations, makes the need of an unsectarian, independent, fearless, candid and high-class paper a greater desideratum than ever before.

The American Spiritualist Association.

On another page appears the proceedings of the Association at its first annual meeting. As the cultivation of public sentiment in favor of organic effort was the first important work of the Association, it seemed best to convene the annual session at Lake Pleasant, where the attention could be had of a greater number of representative people than at any other place.

The Association closed the first year of its existence free from debt, but without a cent in the treasury; the comparatively small sum paid in during the year having been expended in circulating documents calculated to diffuse a knowledge of the Association and the work it aims to accomplish.

In conclusion the Professor says: "If thus it is the custom of the human mind to become derailed, will there not always be instances in which a druggist of the widest knowledge and of the most careful habits shall take down the wrong bottle and deliberately mix a dose of death?"

clonely used, goes without saying; the integrity and business experience of the president, secretary, and treasurer are guarantees of this.

The JOURNAL is of the opinion that the business meetings of the Association should be held in the winter or early spring, in some city of central location, and devoted strictly to business. Members who cannot attend should feel their duty and pleasure to send up suggestions to be considered and acted upon.

Swing, on Lunatics and Fools.

One of Chicago's greatest divines, Prof. Swing, has evidently been reading Dr. W. A. Hammond's book, and inspired thereby, entertains the idea that, at times, each one presents unmistakable evidence of possessing an unbalanced mind, or, in other words, is absolutely insane or a fool.

Cranks.

Cranks are exceedingly numerous at the present time. There is an immense number of political cranks, whose exclusive mission it is to save the country from impending destruction, by electing their favorite candidate.

It appears from the report of the New York Tribune, that even at the meetings of the American Association for the Advancement of Science, in Philadelphia, cranks were as numerous as flies at a summer's picnic.

The champion religious crank of the world has lately been discovered in Sydney, New South Wales. He is known as "Captain" Gore. The Liberal of that city gives a voluminous account of his numerous eccentricities.

considering, undoubtedly, that its mission was ended. A ring was then made from among the hoodlum and rough element, which formed the majority of the procession, and Gore, singing a blood-thirsty hymn, attempted to ride into it.

It is very fortunate that the cranks among Spiritualists, are generally harmless in their nature and actions. They usually claim to be controlled by some ancient philosopher, and have a mission to reform the world.

Important to Mediums.

Thousands of American Spiritualists recollect with pleasure the visit to this country of that excellent English medium and lecturer, Mr. E. W. Wallis.

To the Editor.—Dear Sir,—I was very much interested in the recent discussion of Transfused Mediumship, and Mr. Harrison's experience with Mr. Morse.

I wish to suggest that we have a symposium number of the Medium. That mediums all over the country send you answers to the questions put to mediums, and obtain answers from their "guides" to the questions put to the spirits.

That no answer be published before that date, so that each answer be given independently.

A word to my sister and brother mediums. Dear friends and co-workers.—Mediumship is the foundation stone of Spiritualism, but its facts and nature are but little understood.

Yours in the Cause of Truth and Progress, E. W. WALLIS.

- QUESTIONS TO BE SUBMITTED TO MEDIUMS. 1. Are you a shut-eyed speaker; wholly unconscious, partially entranced, or conscious?

- QUESTIONS TO SPIRITS CONTROLLING MEDIUMS. 1. How far are the trance utterances of the medium to be regarded as yours? Do you supply the words, or only impress the ideas?

- 11. Are we justified in expecting "originality" in trance or inspired utterances, and what proof have we that spirits are the originators, authors, composers, or inspirers of the orations delivered by mediums; in other words—What is the value of trance mediumship as an evidence of spirit identity?

We adopt Mr. Wallis's plan and questions, and hereby propose to the mediums of America that through the JOURNAL they present the public with answers from themselves and the spirits influencing them, as above set forth.

After these questions have been answered through the Medium and Daybreak in England, and the JOURNAL in America, a comparison of the views will be given, and this will be most interesting, as well as instructive.

Major J. B. Young of Iowa, writes from on board the steamer Flora anchored in the Bahamas, that he then expected to sail for home from Liverpool about Sept. 30th.

The People's Church.

The Rev. R. H. Bosworth of Englewood, a prominent Episcopalian minister, has seceded from his church there, and formally accepted the pastoral charge of the new independent church.

I. Purpose: This church shall exist for the maintenance of a free, reasonable and spiritual worship of Almighty God; for the investigation of truth; for the inculcation of duty and for the promotion of faith, hope and charity.

II. Principles: 1. The church, as its name implies, is non-sectarian, believing in polity, independent congregational. 2. It prescribes no creed as condition of membership.

Membership: This church welcomes to its fellowship all accepting and subscribing to its purpose and principles, who possess and manifest a sincere desire to forsake sin and follow righteousness.

GENERAL NOTES.

Jesse Shepard, the musical medium, is now in New York City.

G. H. Brooks has engagements to lecture at Minneapolis and Delphos, Kan.

Dr. J. H. Beals of Denver, Col., spent Monday forenoon in Chicago, on his way West.

Quinine, habitually used, establishes a suicidal influence, according to a theory of a Rhode Island lady's book.

Mr. J. Clegg Wright commences a lecture engagement in Philadelphia, the first Sunday in October.

Mr. L. H. Sawyer will conduct the People's Spiritualist meeting next Sunday at 2:45 P. M., in Martine's Hall, 55 Ada St. Subject, "Evolution."

A Mrs. Cora Hulse is traveling around the country giving "illustrated lectures of spirit power." She is evidently a first class fraud; and the name she sails under is assumed.

The Working Union of Progressive Spiritualists, through its secretary J. Commodore Street, claims the attention of the Spiritualist public in a communication on the sixth page of this number.

The Illinois Equal Suffrage Association convened in annual executive session at Watseka, Ill., Sept. 25th and 26th. Elizabeth Boynton Harbert, president, and Florence N. Kallcock, Secretary.

Mrs. Emma Hardinge-Britten has been obliged to postpone her tour to the Pacific Coast for the present. She can only lecture in or near New York, for the next few months.

Large numbers of dried and smoked lizards are imported by the Chinese physicians. They are used in cases of consumption and anæmia with considerable success. Their virtue seems to be in the large amount of nitrogenous compounds and phosphates they contain.

A very unpleasant sect to disagree with is a new religious body whose existence has within a few months come to light in the Crimea. Members deem it their duty to kill, on the earliest opportunity, those who differ with them.

Dr. Fulton related that once during his sermon he exclaimed: "Place me upon the Polar iceberg, where no verdure greets the eye, and where naught but the white bear's growl can be heard," when a deep base voice replied, "Amen."

The question of a speedier means of executing criminals is being discussed in England. The Lancet says: "Decapitation does not cause instant death, hanging is torturingly slow, and neither prussic acid nor electricity would be quick enough in fatal effect."

Dr. Barrington of St. Paul, Minn., was in town last week, arranging for the publication of a new edition of his valuable medical book, "Gems of Knowledge." The Doctor reports an increasing demand for the book, also good success in practice.

For the last thirty-four years the Bible societies of England and America have printed over 10,000 copies for each business day. And at an outlay of about \$65,000,000 over 145,000,000 copies of the scriptures have been published by these two societies since their formation in 1804 and 1816, the dates of their respective organizations.

The malodorous Fox having exhausted his supply of green goose in Iowa, and finding it difficult even with the assistance of his baker, the ex-superintendent of New York City schools, to replenish his kennel, is slyly baiting the innocents of Minneapolis, Minn., with pickled peas, in the hope of making game of them.

The London, Eng., Trist says: "The Vicar of St. Margaret's, Barkin, is decidedly hard to satisfy. A child died in his parish the other day without having been baptized, and its parents wanted to give it Christian burial. Both are members of the Church of England, and the father, it seems, had actually been employed in mission work in the parish. This was not enough, however, and the Vicar not only refused to bury the child, but had the churchyard gates closed in the middle of the service which the parents wanted for their child."



Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

The Fisherman's Friend.

BY G. W. BARNARD.

(Founded on an incident published in the RELIGIO-PHILOSOPHICAL JOURNAL.)

Awake, O Muse! of the bounding main, My song inspire with a tender strain, To sing the praise in a voice divine...

The Gospel of True Manhood.

BY CHARLES DAWHARN.

No. 3.

The mystery of earth-life does not commence with the ecstasy that sounds the marriage peal over the union of sexes.

Remember that the soul is encased partly in matter, so crude that all our five senses acknowledge its kinship, and partly in matter so refined that it eludes our mortal grasp...

So the philanthropist who hopes to change human nature by merely altering its conditions, is like those law-worshippers who think they can make the drunkard sober by sitting him in prison for six months.

But how can they be one? become one with man has been taught that here on earth his powers must be confined to the mortal, whilst the spirit and the soul are relegated to some life of the hereafter?

When we refuse to seek instruction and practice it when found, then nature will pass by us and our own leaving us to die out, for her law, "the survival of the fittest," demands that a man both use his survival and curb his passions.

We do not die out of existence as taught by the Buddhists, or as taught by the materialists, who say that the soul is a mere collection of atoms.

CASSADAGA.

A Strange Comparison with Chautauqua—Spiritualism versus Theology—Late Happenings at the Lake.

One Friday evening an exhibition was given in the amphitheatre by the Philothes Lyceum at Cassadaga. After an overture by Damon's band there were recitations by the young people, as well as by Inez Huntington and Mr. E. W. Emerson...

Speaking of the importance of Spiritualism he said, if there is in all the countless phenomena of the past thirty-six years but a single instance of a mother returning from heaven to converse with the child she loved, that one instance would be the grandest fact of the nineteenth century.

After the lecture Mr. Emerson gave tests, most of which were recognized. One spirit described gave her name as Sojourner Truth. The medium said that though her body was black her soul was white.

The Religio-Philosophical Journal.

The press of other matter has prevented us from giving an earlier notice of that most excellent weekly journal, named above, and published at Chicago; a paper which we have been in the receipt of for some seven or eight years past.

Newest Crabtree writes: I am well pleased with the honorable course the JOURNAL is pursuing in its battle for truth and the right, and in its effort to expose fraud wherever found.

A. C. Deam writes: I see by the tone of the JOURNAL that progression is sure to follow the noble pathway that you are marking out for all searchers after truth.

What do we Know About the Spirit-World?

To the Editor of the Religio-Philosophical Journal:

I was much interested in reading that article in the JOURNAL of September 6th, from the pen of Thomas Harding: "What do we know about the Spirit-world?" It struck the key-note of my experience with Spiritualism, and I meet many others who entertain the same position.

When I learned that she was coming to visit us, I thought: "Now is the golden opportunity I have craved so long, coming at last. While she is here I can learn all about the Spirit-world and, perhaps, be fully convinced that my friends, passed from this life, do live."

While she was with us, I talked with the spirits day after day and hour after hour, and received a great many tests from them, that fully convinced me of their presence as separate individuals from her, yet the very things I wanted to know the most, and which I was the most interested in, I could never get, although I tried every conceivable method.

This little incident convinced me that the Doctor was a separate and distinct individual from the medium, but whether he was the one he claimed to be when living in earth-life, I could never learn.

"Well, Doctor," I said, "what has my dear brother got to say to me?" "What?" he replied. "No, nothing," I asked. "But, Doctor, what is my brother here for?" "Because," he replied, "you requested his presence."

"But won't he control the medium and give me some little test to convince me that it is really he?" "No! he can not." "Then, Doctor, I cannot believe that my brother is present?" "Have it that way if you like, then," he replied; "your brother is here all the same."

Change of Residence.

To the Editor of the Religio-Philosophical Journal: Knowing your willingness to publish anything of interest to your readers or the great cause of Spiritualism, I write to let you know that at last we are removing from Memphis. Our future home will be Kansas City, Mo. We have often been urged by our friends to go to a place more easy of access, but up to this summer we have felt no inclination to do so.

North-western Kansas Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

A day and two nights spent on the camp grounds west of Jamestown, causes the writer to feel as if he might add an item of interest to the good cause which the JOURNAL is so nobly advocating.

But there were some most excellent mediums present, and the writer had a sitting with one, in company with five other persons, and begs space to refer to it. The lady is Mrs. Fannie Ford (living in this county, an unprofessional medium (trance and speaking)).

This beautiful emblem of peace and love had a significance so striking to the writer, that it could not be mistaken. It was his first wife, who offered it, and the medium could not by any possibility have known anything about it.

To all Friends of Spiritual Progression, Greeting.

In December, 1883, the Working Union of Progressive Spiritualists, took the occasion to make a few statements as to our position, purposes, and designs, as a society, but then recently organized and incorporated under the statutes of this Commonwealth.

Therefore, we deem it necessary to make this statement at this time so that they who are so inclined, can be set right as to our material affairs and desire to be numbered among the co-workers and citizens of the cause.

The estimated expenses of the furnishing is about \$50,000 which will include as the principal items: The seating of the main auditorium with theatre seats, and requiring 1,500, also, 2,000 seats for the other halls, dance rooms and library; organ, gas fixtures, plumbing, carpenter, book cases, furniture, internal decorating and heating apparatus.

Parties at a distance desiring to donate may call on, or send the contributions to J. C. Street, Secretary, 275 Columbus Avenue, or to M. S. Ayer, 191 State Street, Boston.

Several members of the Union are also authorized to solicit and collect contributions, having books bearing the signature of the Treasurer, to whom subscriptions may be given should they call on you.

Notes and Extracts on Miscellaneous Subjects.

To the Editor of the Religio-Philosophical Journal:

A hot spring that emits steam and sulphuric vapor has been discovered at Oryka, Miss. There is more crime in Rome and vicinity than in any other region of the world having the same population.

An old traveler gives the following as a rule for conduct on ship-board during a storm: "Do not become alarmed so long as the sailors continue to swear. When they stop swearing put on a life preserver."

After careful inquiry, the Moravians of Bethlehem, Pa., have decided that the Esquimaux of Alaska present greater obstacles to conversion than any other people on earth, and therefore have sent missionaries to them.

Baron Van Werth, of New Brunswick, N. J., advertises in the columns of a local paper his own body as a subject for dissection to be given to the medical student who will promise to bury what he does not use of the subject.

Wait Whitman, alluding to the recent earthquake, said the other day: "I believe with Kant in the unsubstantiality of things. It is doubtful if what we see and feel has any real existence. Everything is delusive, evasive and shaky."

An Arkansas man thinks he has exhumed the petrified foot of a fairy. The supposed fossil is about the size of a large walnut. The features of the human face—eyes, nose, mouth, forehead, cheeks and chin—may all be discerned.

The climate of Montana is said to be changing. Formerly the summers were cool, with cold nights and winter set in as early as October, with late springs. Now they have warm nights in summer, late falls and early springs.

The latest wrinkle in the way of advertising is a papier mache man which moves by clockwork, constantly raising to its lips a cigarette, taking a strong pull and puffing out a cloud of smoke. It is, of course, a tobacco-stick sign.

A "hallelujah lasse" of Haverhill, Mass., has renounced the Salvation Army because she had to rise at 5 o'clock in the morning, was often kept up till after midnight, and during her period of enlistment lost twenty-eight pounds of flesh.

Miss Laura Shelcut, of Walnut Grove, Ga., dreamed three times of a handsome young man with a red necktie, who pointed out to her the spot where a treasure was buried. She found the place, and dug up a tin box full of gold coins. So "his said."

Charles W. Hutchinson, ex-Mayor of Utica, has not only bolted from his home, but has bolted the door of civilization behind him by becoming an adopted member of the Seneca tribe, a remnant of which resides on a small reservation in Central New York.

In a rock that is washed by the sea near Boulogne a grotto from eight to ten meters high has been discovered. Human bones have been found in it, as well as ancient earthenware marked with allegorical figures, and coins which are believed to have been struck by the early Gauls.

Mabel Griffiths, the fifteen-year-old girl who committed suicide in Des Moines, Iowa, the other day, left a note requesting that her body might be cremated or thrown into the river, or disposed of in any way except buried in the ground, as she was afraid she might come to life again.

Our Average Troubles.

Alfred Gleason writes what he calls "a poem with a moral" for the Detroit Chief, and calls it "Our Average Troubles":

One summer evening long ago, There came a bird that none did know, And the Ginkgo Tree said "Woe is me!"

"The Woggy Bird," said the Ginkgo Tree-- "Ah, me! ah, me! and woe is me!" "The Woggy Bird," said the Ginkgo Tree.

Under the shade of the tree it sat, And built its nest in the Ginkgo hat; And the eggs were laid that seemed to be The eggs of the foe of the Ginkgo Tree.

"Ah, me! ah, me! and woe is me!" "O, why was I born a Ginkgo Tree?" "Revenge is sweet!" the Ginkgo cried,

To stand upon his head he tried; But failed, for he'd not been taught When young to posture as he ought; Ah, me! ah, me! he'd not been taught

When young to posture as he ought. So now the little Woggylets roost (At least, a year ago they used) Upon the branch--if branch there be, The branch of the ill-used Ginkgo Tree.

Ah, me! ah, me, if branch there be, They roost on the branch of the Ginkgo Tree. MORAL.

There's no such thing as the Ginkgo Tree, There's no such thing as a great tree will be; It's also true--though most absurd-- There's no such thing as a Woggy Bird.

Ah, me, ah, me, it's most absurd, But there's no such thing as a Woggy Bird!

A Cute Gardener. Meisloner, the painter, had a gardener who was a good botanist and a great way. He knew the seeds of all sorts of plants, and Meisloner was always trying and always failing to puzzle him.

"I have got him now," said Meisloner to some friends at a dinner party, and showed them a package of the roe of dried herrings. Then he sent for the gardener. All the guests smiled. The gardener arrived.

"Do you know these seeds?" Meisloner asked. The gardener examined them with great attention. "Oh yes," said he at last, "that is the seed of the polybus furimus, a very rare tropical plant."

A smile of triumph lighted the face of Meisloner. "How long will it take the seed to come up?" he asked. "Fifteen days," said the gardener. At the end of the fifteen days the guests were once more at table.

After dinner the gardener was announced. "M. Meisloner," he said, "the plants are above the ground." "Oh, this is a little too much," said the great painter, and all went into the garden to behold the botanical wonder.

The gardener lifted up a glass bell, under which was a little bed carefully made, and in which three rows of red herrings were sticking up their heads. The laugh was against Meisloner. He declared the gardener, but took him back the next day.

How to get Strong. Dumb-bells and horizontal bars, Indian clubs and the trapeze are valuable under certain conditions but they are detrimental rather than beneficial if the blood is poor and thin and poisoned with bile.

Use of the muscles necessitates waste as well as induces growth. If the blood does not carry sufficient nutritive material to repair the waste, loss of strength necessarily follows, and growth is out of the question.

Purify and enrich your blood with Dr. Pierce's "Golden Medical Discovery" and then exercise will develop and not consume your physique.

Facts About the Cholera. Remarkable revelations are reported at a recent meeting of the medical committee at Marseilles. Experience has shown that cholera made its appearance at Marseilles last year, a case followed by death having occurred at the hospital in a room containing numerous other patients.

The mayor, who was immediately advised of the fact, proceeded to the hospital. Energetic measures were taken to prevent further contagion, and in order to avoid a panic in the town, the mayor collected and secured the silence of all persons aware of the facts.

The chief surgeon, two house surgeons, a waiter, and two sisters of Mercy took an oath to divulge nothing, which oath was strictly kept till the whole proceeding was made known to the medical committee.

A Peck of Peas (P's). Here are a Peck of Peas, sweet Peas, if you will Perseverance, Patience, Promptness, Proficiency, Push and Politeness. Add to these Dr. Pierce's "Pleasant Purgative Pellets" and you will get well through the winter without much trouble.

The Rev. John Maro, an old colored preacher and author of the familiar hymns, "We're Traveling Home to Heaven Above," is very ill at his home in Athol, Mass. He is the only colored resident in the place.

Dr. Sage's Catarrh Remedy surpasses all. An Unknown Monster. For the past seven or eight years different stories have been told concerning a dreadful monster that inhabited a body of water known as Crater Lake.

John Shallock, with others, has just seen the monster. Mr. Shallock says it looked to be as large as a man's body, and was swimming with about two or three feet out of water, and going at a rapid rate, as fast as a man could row a skiff, leaving a similar wake behind it.

Its face, or head, looked white, and, although it was a long way off, they could plainly see that it was of an immense size. Several shots were fired at it, but it was so far off that they could not see where their bullets struck the water.

Charles Moore says the bluffs around the lake are from 1,500 to 3,000 feet above the water, and almost perpendicular. Klamath (Ore) Star.

Merited Praise. The universal praise bestowed upon Kidney-Wort as an invaluable remedy for all diseases of the Kidneys, Liver and Bowels, is well merited. Its virtues are universally known and its cures are reported on all sides.

Russia has planned an expedition to the north pole starting from northeastern Siberia or Jeannette Island, and going foot on the ice in several large parties, with large food depots in the rear.

HALL'S Vegetable Sillian HAIR RENEWER was the first preparation perfectly adapted to cure diseases of the scalp, and the first successful restorer of faded or gray hair to its natural color, growth, and youthful beauty.

Buckingham's Dye FOR THE WHISKERS Will change the beard to a natural brown, or black, as desired. It produces a permanent color that will not wash away.

The Great Church LIGHT. FRANK'S Patent Reflectors give the Most Powerful, the Most Efficient and the Most Economical Light.

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LYDIA E. PINKHAM'S VEGETABLE COMPOUND IS A POSITIVE CURE For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

Sedgwick Steel Wire Fence. In the only general purpose Wire Fence in use, being Strongest, Most Durable, and Most Economical.

WAS JESUS DIVINE? This pamphlet of 32 large pages, critically reviews the history of Jesus parallel with the most prominent legends, showing the divine origin of Christianity.

IS DARWIN RIGHT? OR, THE ORIGIN OF MAN. BY WILLIAM DENTON. Author of "Our Planet" "Soil of Things," etc.

DIAGNOSIS FREE. SEND two 2-cent stamps, lock of hair, name in full, age and sex, and I will give you a CLEARVANT DIAGNOSIS FREE.

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THE AMERICAN LUNG HEALER, Prepared and Magnified by Mrs. Danskin. Is an unfailing remedy for all diseases of the Throat and Lungs.

THE BOOK OF LIFE. BY SIDARTHA. The substance of the articles recently published in the JOURNAL with eight engravings.

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... who can devote a large share of his time to advancing its interests and those of local organizations which may enter the confederation. The A. S. A. should stand to local societies, in a relation analogous to that of the General Government toward the several States, and needs the services of an executive, who shall combine wisdom with zeal, courage with caution, patience with perseverance, enthusiastic devotion tempered with discretion, and a respect for Spiritualism, profound, yet free from superstition.

Having secured a working force through accession of members to the parent body, first of individual members and then of affiliating societies, the A. S. A. will be strong enough to begin work in directions most pressing. In the meantime its mission must be to a considerable extent, one of education. That is to say, it must agitate the subject of organic work; and through its friends on the platform, in the lecture room, in the home circle, the Spiritualist press and on all proper occasions, strive to call attention to the desirability of organization, both general and local, upon one common basis, for common purposes. Honest objections must be kindly met and removed; the fears of those who have escaped theological bonds and whose undue timidity causes them to draw back from all co-operative effort, must be patiently handled and effectually dissipated. The abnormal individualism so strikingly prominent among Spiritualists—in common with other free thinkers, must be modified; and every agency calculated to round out and even up individual character, should be actively and continuously employed.

The American Spiritualist Association should at once be made a legal, corporate body with all the powers and privileges granted to religious and philanthropic organizations, in order that it may have a standing in the courts and be able to hold property under as favorable conditions as are permitted to church organizations. An active correspondence should be at once inaugurated for the purpose of organizing new State associations and securing such amendments in the Principles and Constitutions of those already in existence as shall enable them to enter the Confederation. During the coming year the work must be largely in the direction of building up and strengthening the parent body, and aiding the formation of State and local societies; all this must be done before the real work to be accomplished by organization, can be fully entered upon.

The work of a well equipped Spiritualist organization is so stupendous as to preclude more than the briefest outline this morning. Various activities should be entered upon at the earliest practicable moment. Among them a plan for adding lecturers in securing lecture circuits, which shall give them continuous employment with the least possible expenditure of time and money in travel; this may be done through a branch to be known as the Lecture Bureau, or otherwise; but care must be exercised that speakers seeking the aid of the Association are qualified both morally, intellectually and spiritually, to reflect credit upon the Association and the Cause. The most pressing demand from the inquiring world is: Give us honest, well developed mediums, those who can not only through their mental gifts satisfy us of the continuity of life beyond the grave, but whose moral and spiritual equipment is so pure and elevating that every home shall be the purer and better for their presence! Give us mediums for whose integrity, veracity and moral character you can vouch; mediums with well disciplined wills, who can withstand temptation and aid us in bringing about our homes the purest, most angelic influences of the Spirit-world.

In every quarter we hear of confirmed Spiritualists, some of them able exponents of the spiritual philosophy, who, against their desire, are being, one by one, forced to affiliate with some one of the liberal Christian sects. Prompt steps must be taken to arrest this tendency and retain this desirable constituency, where it can be made to conserve the best interests of pure Spiritualism; and this can be done. It will be accomplished when conviction reaches them that through the efforts of this Association, a permanent and congenial spiritual home will be opened to them; where they can associate with those striving to lead moral, upright lives; and study the problems of Spiritualism in the right spirit, free from all bigotry, superstition and narrow sectarian spirit.

We greatly need a school for mediums, where the inexperienced sensitive may learn all that shall tend to make him or her as perfect an instrument as possible, and where they can be taught how to attract only good and wise spirits to them; and to successfully repel degrading influences, whether from mortal or spirit sources. Only by systematic, well ordered, intelligent, scientific methods can mediums be developed to their best capacity; and thus only can they be effectually defended, protected and encouraged. It is now an indisputable fact, proven by long and careful experiment and observation, that indiscriminate charity, bestowed spasmodically and under the impulse of emotion, tends directly toward the increase of poverty and crime. A lesson to Spiritualists is contained in this fact which need not be here enlarged upon and is only alluded to, to incite reflection; all can readily see how it applies both in the social and moral phases of life.

Yesterday my esteemed friend and fraternal co-worker, J. Frank Baxter said: "We need organization; but how?" He but voiced the conviction and desire of tens of thousands. When a need exists the only true way is to go to work in a determined and manly fashion to supply it. That all the details of organic effort may not be clearly discerned at first, should not deter us for a moment in making the attempt. Let us subordinate undue individualism, let us make up our minds to join hands with all right-minded, order-loving Spiritualists who can agree upon fundamental principles, as surely all such can, and hold in check all individual opinions where it can be done without violating any essential principle of morality. In this way we shall differentiate the good, that worth preserving and cultivating in Spiritualism, from that less good, inherently bad and deserving of suppression. Thus shall we see in the not distant future a reasonable fruition of our hopes; then shall we have solved the query voiced by Brother Baxter; then shall we have triumphantly shown how to do it!

DR. J. K. BAILEY.

Dr. J. K. Bailey, the next speaker, said he had for years been in favor of organization on the basis of the Declaration of Principles at Sturgis. The earnest, though small number at Sturgis, determined to make an effort to inaugurate a movement in the line of practical organization; they claimed to represent only themselves, and the sentiment and hope of many intelligent Spiritualists who had expressed desire for the attempt. And it was not then, nor is it now pretended, that the American Spiritualist Association is a completely representative national body.

It is only an association of Spiritualists to band themselves together in systematic and organic effort to present and promulgate the truths and import of rational Spiritualism. While they hoped to incite local effort and organization, it was not expected, in his opinion, that this body would undertake more than incitive and advisory methods and help to bring about the needed result of systematic and general organization of local societies. These societies may, or may not, establish a national, representative body, either by the modification of this, or the formation of one which might naturally grow out of the movement. From his stand-point it seemed absurd to fear to undertake organization lest we should thereby become sectarian. Every one who believes in the principles he proclaims, is in a sense sectarian, as he has a creed. Some Spiritualists are very much afraid of a creed—your creed is simply your belief, nothing more and nothing less. Creeds in the past have been adopted and proclaimed as for all time; but we believe in progression and do not put up a creed that shall bind us under all circumstances and for all time. Human ambition and human selfishness ever seek to grasp power; but Spiritualists need have no fear of an oligarchy in this plan of organization; the Constitution provides that the officers of the Association shall be the servants, not the masters—they are to carry out the will of the Association as it is expressed from time to time.

MRS. LITA BARNEY SAYLES OF CONN., succeeded Dr. Bailey, and spoke as follows:

It is conceded by a thinking portion of the law-abiding class of Spiritualists, that some consolidation is desirable to the accelerated success of the movement. Many years ago we had a flourishing organization which was, however, swamped by coming into the possession of some who were not law-abiding. Two years ago there was a gathering of friends at Detroit, Mich., who took counsel together and drew up a declaration of principles and defined the objects and aims of the proposed organization. These were afterwards clarified and improved when the A. S. A. took life at Sturgis, and accompanied by the President, Mr. Jackson, who is present with us, have been printed and scattered through the country, arousing much thought and interest, and to-day we meet together in furtherance of their work.

The question before us to-day is: "How shall we proceed;—what are the best methods to insure success?"

"In union there is strength," and for this reason the thirteen original States of this Union became federated. While individual effort must not be underrated nor suspended, yet in the aggregated power of the multitude we gain a prestige that shall speak in thunder-tones, and command attention, when the individual would fail. The effect of the "still, small voice" should not be depreciated, but the Czar of the Russias had to be blown into eternity by dynamite before the ear and heart of the world could be attracted to listen to the pitiable condition of the Russian people. We may justly pride ourselves upon a civilization which ought to adopt wise and peaceable methods to command the same attention, for we live in a land where the voice of the people is expressed by the ballot, and not by bullets or dynamite.

It was said by friend Baxter yesterday that the need of organization was fully recognized by most people, but the best manner of effecting this was not clear to him. It must be accomplished by individual effort, and may I say that one so potent and so gifted as himself, may, if he chooses, be mighty in his utterances, to guide and educate the people into the necessity for this combination. He declared himself well convinced of the desirability of concerted action; it seems only needful that he iterate and re-iterate this, giving his reasons therefor to the many audiences before whom he appears to awaken interest in the subject, obtain membership and the promise of intelligent and hearty support. If we gain the active interests of the speakers at present occupying the platforms of our societies, we have the most useful auxiliary that we may desire. The literature of the Association in shape of leaflets or tracts or newspapers should be in their hands as an assistance.

This is the first step in organization; educate the people to see that the combined efforts of all will aid the Spirit-world to accomplish their projected work, very much quicker than individual action alone can do. The two worlds must act in harmony in order to purify and elevate and enlighten the denizens of each, for both worlds interact upon each other, and aid, or destroy the other spiritually. When people become thus assured of the wisdom of concentration in effort, they will just as naturally gravitate toward it, as the iron follows the loadstone.

Organization is the need of the day—not as an ultimate, but as a means to an end, as have all the organizations of the past proved to be. Spiritualism belongs to no sect, it can have no creed save the recognition of the fact of spirit intercourse,—it is of the eternal verities, and from the home of spirit which is within us, and before us, and above and around us,—we cannot bind it,—we do not wish to do so,—it enters every home and sits by every fireside, and it has come to stay; it shows itself by the side of the rich and the poor alike; it brings its consolations to the living as well as the dying; it is at home in the church as it is in these beautiful pine groves of Lake Pleasant; it had no beginning and shall have no ending, for it is inherent in all things. It is the leaven which, hid in the three measures of meal, shall eventually leaven the whole lump—the spirit of truth and love. Let us as Spiritualists, awake, and be in earnest in our efforts to aid to the best of our ability, the day when justice shall be done on the earth. And in no way can we do this so effectually as by thoroughly organized co-operative effort.

The next speaker was

MRS. M. H. FLETCHER OF LOWELL, MASS., who said she had not been so long in the work of Spiritualism as many present; but she knew a little of Spiritualism and its teachings, and she believed it to be one of the noblest truths that has ever been given to men and women. She knew of large numbers of Spiritualists in Lowell, but they have no meetings there, except when some one gets so hungry that he or she gets up a meeting. If they had an organization they could have meetings every Sunday, as well as the church people. We ought to come together and reason upon this important subject that pertains not only to the life beyond, but to this life; for the nobler and truer we live here, the nobler and truer we shall be hereafter. We should have some way of standing by honest mediums, and then we should not have so many vile ones crowding into our ranks. Mediums should be educated to discriminate as to what was told them by spirits, and reject that which was wrong and untrue. They should not listen to low spirits. If a medium does a mean thing, it is all the meaner to lay it to the spirits. Mediums

need not need the enthusiasm that their fathers had in order to carry on successfully the work that the fathers in the movement began. The speaker wanted enthusiasm in the matter of education. Let your mediums, said he, learn that a thing nicely done is better than not nicely done; and let them aim at the best way of doing their work. Culture is the order of the day. Conquer the intelligent men of your day, and the unintelligent will follow. Present your philosophy in an intelligent style and the world will feel the power of progressive thought.

Miss A. M. Beecher, the next speaker, said the fact of organization had already been established. The next thing was to discuss the efforts to be put forth. The Resolutions in question deal with some of those efforts: That social societies shall be formed for the promulgation of pure social relations. One of the stock objections to organization is, that it is going to push out somebody who feels that he has just as good a right to a position as somebody else. You can't mix oil and water. These social differences will right themselves, if you let them alone—social attraction will do all that is necessary. The frequenter of the groshop will not find your society congenial; and it is useless for you to stoop to his. These Resolutions require us to form societies to promote pure social relations; and let each member of the Association be pure and look to the purity of his or her own character. By being pure you exclude no one; the impure exclude themselves. The question might come up as to what spiritual truth is. It might perhaps be defined as any truth that elevates the spiritual above the material. For the promulgation of these truths, the Association is formed. We do not give the world a religion; we do not give the world a theology in these truths; nor is it necessary that the words, "God," "angel," "spirit," be used in teaching them. You find them written all over nature—in the hearts of men, in the lives of men, in the faces of little children.

The speaker would have the children instructed in the natural sciences and in the theological theories of the past, that the child may himself draw a parallel between the irrational theories of the past and the rational theories of the present. Charitable associations are desirable. The word charity means a great deal. We have it defined as love and also as benevolence; the two should be correlative terms. We are apt to misapply the principle of charity. We should mean the kind of charity that takes every man and woman by the hand; but not the kind that covers up any kind of rottenness—that kind destroys. The whole system of education should be made practical. Classes should be instructed in the laws of health, that we may live properly and give to those who come after us a heritage of strength—physical, intellectual and spiritual.

MR. HUDSON TUTTLE.

Mr. Tuttle said he had no expectation of being called upon for remarks; he had come for the purpose of listening. He had felt the need of organization during the many years he had been in the Spiritualist ranks; and he had been actively interested in different attempts at organization in the past. Had seen these organizations start up, grow apparently strong, and then go to pieces. But this should not discourage us. Organizations must not necessarily be eternal. The organization dies when its use ceases. The educational branch of Spiritualism had his heartfelt endorsement. He wanted organization to preserve our Spiritualism. In the past, there was a great gulf between us and the churches. Now the churches have got about all of our Spiritualism; and if we don't look out they will get all of it. He wanted to have it gathered up before the Universalists and Unitarians and Free Thinkers should get it away from us. He was proud of the name of Spiritualist.

The old theology teaches that everything noble and grand comes from heaven, from God; that man is a miserable worm of the dust. The old system has all from without; the new system has all from within. Man is its centre; all that we put forth is in the interest of man. The speaker knew nothing about God; as a finite being cannot comprehend the infinite. He felt infinite reverence, but he could not comprehend. Every thing that is good comes out of man; and let us know enough, and we will do good. If we fail, it is because we don't know enough; not the fault of morality *per se*. So let us go to work to know something.

The speaker contrasted the system adopted at the Spiritualist Camp Meetings with that of Chautauqua. The Spiritualist lecturers are expected at such meetings to lecture on nothing but Spiritualism—nothing on science and the live issues of the day. In this way, the meetings instruct nobody. But at Chautauqua the people go there to tell how much they know; that is doing something; it is work. He considered some of the topics taken up at Chautauqua rubbish; but the general system of organized work, he regarded as admirable. If the members of the Association come to Lake Pleasant simply to talk the matter over and don't work, nothing will be accomplished by their coming together. They must take what they learn home with them and put it into practice. The small number of workers should not discourage them. He presumed that many of those present claimed to be Spiritualists. They had heard the raps and seen the shadowy dead form; but that is not Spiritualism; it is simply an eye-opener. Man stands between two lands; he has got to begin his education here. If he has reason and intelligence, it is his duty to cultivate them and fully understand all his powers. Spiritualists have got to do something worthy, not merely to point the finger of scorn at church members. The church member might say: "Look at that man; he is a Spiritualist, and yet he is as mean and selfish as any one else. What is his Spiritualism good for?" If you don't carry it out in practical life, your Spiritualism will fail. You have men in your ranks who know something, who will take hold of this educational branch if you will give them the lead. You can make Lake Pleasant a school of culture, as they do at Chautauqua; avoid the rubbish that is taught there. But there are truths as infinite as God; we want the teaching of these truths inaugurated, and we want to inaugurate in a modified form what is known as the "Chautauqua System."

The Resolutions were then adopted.

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