

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

# VOL. XXXVII.

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

### CONTENTS.

FIRST PAGE .- American Spiritualist Association .- Report of the Proceedings of the Annual Meeting.

- SECOND PAGE.-From Puritanism to Spiritualism,-1817 1884. From Denver, Col., to the City of Merico .- Over land and Return
- opment.-A Transformation that was Delightful to Behold. Partial List of Magazines for October not Before Mentioned. Book Reviews. Books Received. A Marvellous Clairvorant. Miscellancous Advertisements
- FOURTH PAGE .-- Special Notices. Notice to Subscribers The American Spiritualist Association. Swing, on Lunaties and Forls. Cranks, Important to Mediums. The E People's Church. General Notes.
- FIFTH PAGE.-The White Lady. Somnambuliam. Some Queer Freaks of Sleep-Walkers. Letter from a Christian Woman. A Great Exposition. Miscellaneous Advertisements.
- SIXTE PAGE.-The Fisherman's Friend. The Gospel of True Manhood. Cassadaga -A Strange Comparison with Chautauqua-Spiritualism versus Theology-Late Happenings at the Lake. The Beligio-Philosophical Journal. What do we Know About the Spirit-World? Change of Residence. North western Kansas Camp Meeting. To all Friends of Spiritual Progression, Greeting. Notes and Extracts on Miscellaneous Subjects.
- SAVENTH PAGE.-Our Average Troubles. A Cuto Gardener. Facis About the Cholera. An Unknown Monster, Miscellancons Advertisements.

RIGHTH PAGE.-American Spiritualist Association. Missel lancous Advertisements.

# AMERICAN SPIRITUALIST ASSOCIATION.

tague, Mass., August 21st, 22nd and 23rd, 1881.

make fraud a crime. On the one hand we have ec-clesiasticism, dogmatism, and church power, on the other, cheerless, cold, Godless materialism, tearing down, but building no new temple where man's re-ligious, spiritual and social nature can be fed. The time has come to build a highway for ourselves and others to walk in, and thus through progress attract the good and spiritual minded to us.

The final result of this Call was a National Conference at Detroit, October 27-29th, 1882, at which a respectable number of represent-ative Spiritualists from different sections of the country, were in attendance. A larger number who could not attend, sent letters of encouragement with promises of co-operation in future work. Among the other work of this Conference, was the appointment of a standing committee with instructions to call a National Convention in May, 1883, or about that time, to meet at such place as said com-mittee should select. This committee selected Sturgis, Michigan, as the place, and June 15th, 16th and 17th, 1883, as the time for holding the Conference, and it was held accordingly. At this

- NATIONAL CONFERENCE IN STURGIS a permanent national organization was form-

ed and named American Spiritualist Associa-tion. A Declaration of Principles, Constitution and By-laws were adopted, and officers elected.

It has been the endeavor of its officers and members to make the aims of the Association as well known as possible; but still they are not as well known as they ought to be, or as they will be in another year. The quite ex-tensive correspondence which I have carried on, has been encouraging and indicates a rapidly growing desire on the part of Spirit-ualists for general organization. Let us hope, although the fruit may not thus far appear magnificent, that seed has been sown which will bear good fruit. Time will show that the character of this Association is not ephemeral, and that organization will strengthen and purify Spiritualism and render it a lasting power for good. Owing to somewhat delicate health I will invite Mr. Newman Weeks, of Vermont, and an offi-cer of the A. S. A., to read the Constitution and Declaration of Principles.

Report of the Proceedings of the Annual Meeting Holden on the Grounds of the New England Spiritualists Camp Meeting Association at Lake Pleasant Camp, Mon-Mr. John C. Bundy moved that in the abwas seconded by Dr. Beals and unanimously carried. Mr. Weeks then read the Constitution and Declaration of Principles. Mr. Bundy then referred to the discussion of the subject of Organization at Lake Pleasant last year and the desire then manifested to affiliate with the association formed at Sturgis. He spoke of the need of increasing the membership of the organization by a judicious solicitation of desirable persons to join, and to better effect this, he moved that a committee on membership be appointed and offered the following names: Mrs. David Jones, Utica, N. Y.; Mrs. Lita Barney Sayles, Killingly, Conn.; Mrs. Maud E. Lord, Chicago, Ill.; Mrs. M. H. Fletcher, Lowell, Mass.; Mrs. Sue B. Fales, Boston, Mass.; Mr. W. W. Currier, Haverhill, Mass.; Mr. Chas. T. Hudson, Detroit, Mich.; Dr. W. B. Mills, Saratoga, N. Y.; Dr. Jos. H. Beals, Denver, Col., and Mr. John Winslow, Bristol, Conn. The motion was adopted. Owing to the temporary ill health of President Jackson and at his request, Mr. Newman Weeks of Rutland, Vt., now took the chair in his stead. Mr. Weeks stated briefly the objects of the meeting and called upon Hon. A. H. Dailey of Brooklyn. JUDGE DAILEY. Judge Dailey regarded the subject of the work of the Association as one requiring mature thought. He did not feel prepared to talk upon the matter satisfactorily to himself, and hoped that what he might say would not be taken as his best thought. The object of the Association was to get hold of something from which something else was to grow. All things have small beginnings, all things must take some definite form and shape, must have organization; but organization in Spiritualism has been opposed by some. They say: "As soon as we acknowledge organiza-tion, we hamper the movement." It is idle for us to avoid trying to do anything for fear we shall hamper the work. We shall yet see that along the line of organization lies greater freedom than we have to-day; advantages and facilities which cannot be had to-day. He had often been solicited for information concerning mediums, etc., which he was unable to supply. One aim of organization was to furnish this information. He would like to find out the exact situation of the Spiritualist movement in various parts of the country; and correspondence should be instituted by this Association, as an aid in obtaining such information. He desired that honest mediums should be protected without trespassing upon the rights of any person what-At first this might seem a matter of ever. grave difficulty; but to him it seemed easy and simple. It could be accomplished by the general and cordial co-operation of honest mediums.

# CHICAGO, SEPTEMBER 27, 1884.

MRS. SUE B. FALES, Mrs. Sue B. Fales of Boston, upon being introduced said that she was interested in the work, and had been sent as a delegate to this Association from the Southern Association, formed at Lookout Mountain; that she was. as most present already knew, a medium and an active worker in the Spiritualist cause, and found no work too hard, no place too far and found no work too hard, no place too far to visit, if she might thereby accomplish a good work. She referred to the condition of the movement in the South as "a field ripe for the harvest, but the laborers were few." She was ready to do all that she could as a mode washes a characteristic and could as a ready worker, a sharp critic, and on the spir-itual side of the question. Mrs. Fales asked, "Is Organization a Ne-cessity?" and then proceeded to give her views

somewhat at length, as follows:

Organization is a necessity in all civilized communities, and there is something grand in the idea of the earnest workers and well wishers of the cause of Spiritualism associat-ing themselves together in large and powerful organizations-uniting themselves in a harmonious body for the progress and development of more perfect phases of mediumship and spirituality. It strengthens the bond of human brotherhood by uniting all hearts in one common cause. All who have a deep and abiding interest in the growth and advance-ment of the human family, should join heart and soul in any and all measures which tend toward a higher state of morality or a broad-er and more perfectly developed state of iner and more perfectly developed state of intelligence.

Organization is one of the best, if not the highest means within the grasp of men to unfold and concentrate their intellectual powers, and advance their spiritual growth. organization gives protection to the weak and places them behind the shelter of Law and Order. Until this is done, we as a peo-ple can not hope to hold our own with the churches which band themselves together in powerful associations. The churches spread out strong arms of protection over the weak and aged, and by the help of well organized institutions and charitable funds, they care tenderly for all, who by sickness and other misfortunes are rendered unfit for duty as teachers and helpers in their great work of The Spiritualists of America should learn by the example of the churches, that there is strength in well organized associations; that just and generous laws are required by us all; and every association should reach out in all directions, and gather in their most reliable mediumistic forces, and after testing them thoroughly, give them power to go forth and promulgate the truth. There should be a fund set apart for the sole purpose of sustaining those who are workers; that their best efforts may not be cramped and hindered through fear of want, as is often the case with some of our best and most reliable mediums. There is certainly a growing need for more benevolent organizations among the Spiritualists of our country. If we are clear-headed enough to understand what we need and desire to receive through progression and "divine revelation," we ought to see as clearly what is needed to aid us in searching out and fully developing all forms and phases of revelation. Only by well established organizations can we permanently increase in numbers and strength. Every State in the Union should have its organization, and by associated effort. the different organizations should join in practical efforts to spread the light of immortality throughout the world, co-operating with the angel-world in its mighty endeavor to uplift and purify humanity. Let the leaders in our cause teach the people that there is power in co operating numbers; and work earnestly not only to develop mediumistic, forces, but to build up needed institutions that adequate knowledge and higher phases of spirituality may be placed within the reach of all. We must have institutions where mediums can go themselves and send their children to be educated. This can only be done effectively by banding ourselves together, and by fur-nishing ample means for the employment of talented and reliable persons as our publi mediums; men and women who are empowered by high and holy inspirations from angels and fitted by pure and honest lives to do the work of Reformers. We want mediums who possess cheerful, amiable and sympathetic dispositions, with courage to tell the whole truth regardless of public opinion. Mediums and all public workers are often fettered in their work and ministration by lack of means. Organization would, we believe, furnish a fund by which needed help could be furnish-ed to all deserving ones. This would do more toward advancing our cause, than years spent in uttering high sounding philosophy. I be-lieve in a practical, simple organization. I believe in sending out good, trustworthy test mediums to awaken interest in the hearts of the people; such mediums will break the ground, and our eloquent philosophers and speakers may go after them, and educate and cultivate as much as possible. Many of our most earnest men and women, amongst intelligent Spiritualists, refuse to come out and join us till we do organize in some practical manner by which law and order may become controlling forces. They stay in the churches rather than be subjected to influences which must ever control an unorganized mass, such as the Spiritualist movement now is.

ple, with power, reason and judgment to defend ourselves and our faith.

I trust this organization, called the Amerlean Spiritualist Association, will stand firm upon its constitution and declared principles. and growing rapidly, may it reach out its sheltering arms, sheltering all the weak and weary ones, and giving light and hope to those who walk in darkness. In time all true and order-loving Spiritualists will join us in this work of human brotherhood; they will also unite with us in asking the divine bless-ing up one comparison ing upon our organization.

MISS A. M. BEECHER, OF BROOKLYN. Miss A. M. Beecher, the next speaker, thought the opposition to organization was the old story of a burnt child who has felt of fire; but because one child has felt pain, is that any reason for abolishing the law of caloric? Because one careless boy has been hurt by a falling stone, should we abolish the law of gravitation? Because the abuse of organization has worked evils, is that a reason for abolishing organization? This organization should not only involve a State but should embrace the United States. It cannot stop, it must go on, and on, until it involves the universe and angels become members. I am glad the platform of the A. S. A. is flexible enough to include what we think right to-day and what seems more nearly right to-morrow; that is progressive; we should press onward and upward forever.

MR. JOHN WINSLOW, OF CONNECTICUT.

Mr. Winslow said that he came to the Camp for the purpose of learning as much as possible of the attempt to extend the influence and work of the Association. He was deeply and work of the Association. He was deeply interested, but did not expect to be asked to say a word. While still imperfectly under-standing the philosophy of Spiritualism, the more he got of it, the more he felt in love with it. He agreed with Miss Beecher that there uses no need of discussing the measure in there was no need of discussing the necessity for organization—that was a foregone confor organization—that was a foregone con-st sake will at urst battle, ton and sacrince to clusion. That many abuses had grown out of organization in the past, he admitted, but this was no reason why Spiritualists should not organize. Spiritualists recognize as no other people do, the claims of science coming from all quarters of the globe. We recognize the fact that organization is a law of nature; how, then, can we consistently say we are accentions to this law? Wa see hosts of peo. exceptions to this law? We see hosts of people now members of different organizations longing for some more congenial place; the proposition is to give them such a place. We can have the benefit of their experience and avoid their errors. The trouble has not been in organization per se, but in the abuse of its principles. The speaker asked each and every one present to consider the Declaration of Principles of the A. S. A. and see if they could discover there a thought with which they were not in full sympathy. Organization is not to restrict, but to extend a helping hand to every little town where the people desire to come together for spiritual work. To maintain our present enjoyment given to us through our mediums, mediums must be pro-tected and encouraged. He looked upon mediums as holding a sacred trust. He referred at some length to the laws which had been passed in some States against healers, and the difficulty Spiritualists had in seeking relief through legislation; and asserted that this is because there is no organized effort among them. Organizations, said the speaker, can accomplish much that is impossible to individuals. NEWMAN WEEKS, OF.VERMONT. The acting Chairman, Mr. Weeks said that for more than thirty years he had been a Spiritualist, and all that time he had favored organization, not only for the purpose of propagandism, but also to compel the world to recognize us and have some respect for us. The reason why so many speakers and plo-neers have left the field and gone into other societies and occupations is that we lack the cohesion and power that comes of organization. Many of our best speakers are employed in the service of other organizations, in many of which the majority of the members are Spiritualists. J. CLEGG WRIGHT, OF ENGLAND. Mr. J. Clegg Wright of England was in favor of organization. Everywhere you look, everywhere you turn in nature organization is seen. There is no necessity to argue the question of the utility of organization in Spiritualism, it is obvious. There are open questions in Spiritualism; there are abstract questions with which as a body we have nothing to do. But there are certain facts we call Spiritualism, which always will be Spiritualism. These inner truths and facts are points upon which we can unite. The speaker then referred to an organization with which he had been connected in England, in early life, and said that Spiritualism needed some such organization. A national organization would be of assistance to the weak societies until they were strong enough to act for themselves. The A. S. A. could not create mediumship, neither could it destroy it. He thought we could learn from the Roman Catholics at least the value of schools for educating the young in the truths which we wish to promulgate. Spiritualism accomplishes very little in removing the evils of the world because of no organization to lend a helping hand. The speaker mentioned a society he had established at Belper, near Manchester, Eng., in 1876. At first he lectured to only thirteen persons, now the society is one of the largest in England. He attributed the success to the fact that he could speak for the society, when first started, at no additional expense, as it was on his way to other engagements. It was estimated that the lectures, in that instance,

cost only about \$1.00 each. He thought there should be some organized effort to aid weak societies; that all their available funds should not go to pay the railroad fare of the lecturer.

No. 5

Mr. J. Frank Baxter was invited to elose the meeting with a song; but before singing, to make some remarks. He acceded to the request for the music, but declined to speak, saying: "I am not prepared to say anything on this subject just now. The need of organ-ization is apparent to every one; the how is what we want, and I am not prepared to speak on the how." He then sang, "Beautiful Land of Light" of Light."

On motion, the following persons were se-lected to act as a business committee: Mr. John Winslow, Bristol, Conn.; Hon. A. H. Dai-ley, Brooklyn, N. Y.; Mrs. Lita Barney Sayles,

Rey, Brooklyn, N. I.; MIS. Life Barney Sayles, Killingly, Conn.
LETTER FROM DR. A. B. SPINNEY, VICE-PRESI-DENT OF THE ASSOCIATION.
The following letter was received during the first day's session and placed on file to be published with the proceedings: HON. J. G. JACKSON—Dear Brother: I re-cret very much that I cannot be with you at

gret very much that I cannot be with you at the first annual meeting of the American Spiritualist Association, but this is impossible as it occurs upon the same days that I have my office-days; yet of one thing be assured: that my interest and devotion to the cause that my interest and devotion to the cause and efforts of organization are not lessened, but daily increasing. I have read all the articles for and against organization since the first step was made toward this movement. I have failed to lift my pen because I felt I could add nothing to what I had already said. I deeply regret that the mass of Spirit-ualists apparently do not, or will not, think upon this important question; yet I rejoice that the numbers are daily increasing who that the numbers are daily increasing who feel and know that this important work is

the salvation of true Spiritualism. Only those who love the truth for its own (sake will at first battle, toil and sacrifice to push forward in this direction. Order, system relation to mediums and spirits. I am well aware that our camps, like those of our orthodox friends, are filled to overflowing with politic, cringing, time-serving sycophants and slaves to vanity, avarice, passion and selfishness. All such, whether on the rostrum, in the scance room or wielding the editorial pen, will oppose this effort at order and reform. Yet on the other hand I have hope that organization will come. Whether it comes in your life or mine I cannot tell, but come it surely will! because in every age there have been those that have loved truth, purity and the highest good of future generations more than they have loved present success, fame or wealth; such will rise up, assisted by those in spirit life akin in thought, to toil and faint not; to pity yet condemn not; to pray, battle and wait until the spiritual senses of the mass of Spiritualists open to the importance of this work. Speak boldly yet kindly, criticise sharply all error and wrong, yet shield the lance with charity. May the Infinite Father of Love and the angels of truth be with you.

In pursuance of a call issued by Hon. John G. Jackson of Hockessin, Del., President of the American Spiritualist Association, the annual meeting opened Thursday morning. Aug. 21st, at Lake Pleasant Camp, Montague, Mass. After a song by the Amphion Glee Club of Troy, N. Y., Dr. Jos. Beals, President of the New England Spiritualist Camp Meeting Association, introduced Mr. Jackson by saying: "Many of you are aware that this morning and Friday and Saturday mornings have been set apart for the meetings of the American Spiritualist Association. The President of this Association is Mr. J. G. Jackson of Hockessin, Del., a gentleman who early came from the Quakers into the Spiritualist ranks, and has been a Spiritualist more than thirty years. He is an able writer, and his articles, published far and wide, have proved of great interest. It is not to form an association that we have come here, but to continue and perfect the one organized last year. I have the pleasure of introducing to the audience Hon. J.G. Jackson of Hockessin, Del."

### MR. JACKSON.

LADIES AND GENTLEMEN:-I am happy to appear before you, but propose to say very little. My only object shall be to make a brief statement, for the benefit of those not already informed, of the initiatory steps taken in inaugurating the American Spiritual ist Association. Many have thought that it is of entirely an ephemeral character, originating at Sturgis, Mich., about a year ago; but it had its inception before that. Though the need of organization was widely felt, the immediate impulse of the present movement may be said to have been occasioned by an able address by Dr. A. B. Spinney of Detroit, Mich., published in the Religio-Philosophical Journal of December 17th, 1881, on "Con-structive and Destructive Spiritualism," which resulted in April, 1882, in the issuing of the Call which I will read:

#### THE CALL.

We the undersigned, believers in a spiritual phi We the undersigned, believers in a spiritual phi-losophy and lovers of truth and progress, deem that the time has come to make an effort to organize upon a scientific, philosophical, rational, moral and pure social basis. For the purpose of furthering said object, if feasible, we would advise the calling of a National Convention, either at Cleveland or De-troit, May 30th and Sist, 1882.

I will also quote a part of what Dr. Spinney published in connection with this Call. as it will aid in an understanding of the motives of those who co-operated in the subsequent proceedings:

Will all spiritual papers and journals throughout the United States, please publish this Call, and either criticise or commend the same as they see fit; also all persons interested in Spiritualism please do the same?

The time may not have come for Spiritualists to organize, but the time has arrived to make an effort, for before us in the future is a coalescence of all that is grand, true and elevating in Spiritualism, in organic work by its ballevers; or their absorption by the churches of the day, which are slowly expand-ing and receiving our ideas. Friends, will you rally, act and save your jewels and redeem your beautiful philosophy from all that selfishness and ignorance have gased around it? Protect medianship, but

# INVITED TO THE PLATFORM.

The acting chairman invited Dr. J. K. Bailey, Mr. Chas. Dawbarn of New York, Mr. John Winslow of Connecticut, Mr. W. W. Cur-rier, Mrs. Sue B. Fales, Mrs. L. B. Sayles, and Miss A. M. Beecher of Brooklyn, to come upon the platform and take part in the discussion. Mr. Dawbarn requested to be excused for the present, as he was there as a learner; but would be happy to speak later on.

Pride is an obstacle in the way of spiritual progression. Thousands will join us when they find that we are really intelligent peo-

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Yours Fraternally, A. B. SPINNEY.

Detroit, August 15th, 1884.

### SECOND DAY'S SESSION.

Friday morning the 22nd, the meeting of the Association opened with singing by the Glee Club, Mr. Newman Weeks, presiding. Mr. Bundy opened the discussion.

MR. JOHN C. BUNDY. This subject of Organization, Mr. Bundy said, was one in which he had been interested for many years; but the methods by which we should get at it and the time at which it should be begun, had not been clear to his mind, until during the last year. Many en-terprises having good and useful ends, tend-ing to elevate humanity, often failed from the inopportuneness of their beginning; and hence he had in the past, felt like moving cautiously in this work. The constant inquiries as to how we should work, suggested to him that this was a proper time for a brief exposition of his views of

### HOW TO BUILD.

1. Furnish material for the foundation of a grand spiritual home; a foundation so broad, expansive and enduring that its limits shall only be circumscribed by the circumference of the globe. Such a foundation the Ameri-can Spiritualist Association proposes to supply in its Declaration of Principles. If its present Declaration shall in the future be found inadequate for the purpose, it contains within itself the power of expansion and modification, as the exigencies of the time may demand.

On this broad and safe foundation let Spiritualists in every city, town, village and hamlet build a superstructure, in the form of a local society; such societies to be varied and modified to suit the several localities; and, differing as they may in non-essentials, all will have the quality of unification and per-manency, for all will rest upon the same basic

support. 3. The American Spiritualist Association should be a parent body with a membership in every State and Territory; and machinery for aiding local work in every section. With a strong membership, will come ample resources, wherewith to expand its usefulness and add to its activities.

4. The Association now needs, at least

**Continued on Bightly Page** 

# From Puritanism to Spiritualism. 1817-1884.

# BY GILES B. STEBBINS.

# CHAPTER .V.

KBER B. WARD. "Cheerly on the axe of isbor, Let the sunbeams dance, Better thau the fash of sabre, Or the gleam of lance! Strike!-with every blow is given, Freer earth and sky. And the long-bid earth to heaven, Looks with wondering eye!"---Whillier.

I had been in Michigan several times and knew many people there. In 1863 I went to Detroit, spoke in a Union Club Meeting, saw Eber B. Ward, who was its president, and spent much time for a year or more in speaking in the State on the great issues involved in the civil war then going on, having his help in this work. At that time, there were thousands of confederate soldier prisoners of war in Chicago, Johnson's Island and other places. One day Mr. Ward asked me to call at his office, and said to me: "I've been thinking of a way to do these men some good. They are on the wrong side, but there are a good many good men among them. In their prison life they have little to occupy their time and will be willing to hear a man talk to them in a friendly way. If you could get to them, and tell them of the benefits of free labor, of education, of employment at fair pay, and that, while we don't claim to be perfect, our ways are the best, it would be a good You can make them feel that we have no ill-will toward them; yet we are determin-ed that the rebellion shall be put down, and slavery, its cause ended, so that we can all be on good terms and have lasting peace, and real union. Will you try it if I can open the way?" I said I would. "Well," said he, "Pll write the Secretary of War and we shall soon find out." As he was well known personally by Secretary Stanton and Abraham Lincoln, I had little doubt of the result, but some fussiness of "red tape" stood in the way, the plan was given up, and I lost what would have been an interesting experience.

My acquaintance with Mr. Ward grew gradually. I liked him from the first, but he was greatly occupied. It is not well to encroach needlessly on the time of a business man, for such annoyances defeat all good will. I had seen men try to get into the good graces of the rich enough to know that such efforts de-stroyed all self-respect and independence, and that the wise way was to let matters shape themselves. He asked me to his house, and I went for a night. He said to me in the morn-"When you are in the city, come here without invitation. We have room enough, and if it happens not to be best for you to stay I will say so." After that I would step into the office and say: "Shall I go to your house?" and the answer was usually yessometimes no-with a reason given if he had time, if not none was given or needed. This frankness made all easy. I enjoyed it and often wish there was more of it. So we became life-long friends.

During these years, from 1864 to 1874, he had a leading interest in an iron furnace and a rolling mill at Wyandotte, ten miles below Detroit, on the river, and in still larger furnaces and mills for rolling iron and steel rails in Chicago and Milwaukee. The Wyan-dotte mill was the first built beyond Pittsburgh and Cincinnati-a great risk, his friends thought, but his foresight was correct. He also had large saw-mills at Ludington. on Lake Michigan, in the western part of the State.-the terminus of the Flint and Pere Marquette Railway, of which he was projector and president. These and other enterprises employed some six thousand men, and the calls on his time and thought were innumerable, while the care of getting and paying out millions yearly was also constant. These great organizers of industry have work to do such as no common man could carry through. Once in a month or two he would start from home, visit the Chicago and Milwaukee mills, cross the lake to Ludington and thence home again. Journeys East were also frequent, and when at home the business callers at his office were many, the correspondence large. He had the faculty of getting at the core and real worth of a man's errand, as well as of the man himself, in a brief time; and of coming to a prompt deci-sion in most cases—weighing deliberately more important matters. Plain in manners, kindly and unpretending; giving ready hearing, yet deciding with a certain weight that closed the case, he was able to accomplish a great deal. Nothing seemed to worry him; ordinary perplexities, over which a weak man would fret and waste his poor powers, he was too strong to be vexed by. To those in his employ, and near his person, he was cordial and friendly. As one of them said to me: "If you do your duty he's the best man in the world. If there's some mistake he'll always hear you explain it, but if you are lazy or crooked, you 'walk the plank,' and no more said about you." He left details to his help-ers without petty interference, so that they felt at ease and independent, and therefore did more and better. His trusted cashier, Mr. Bronson, once told me that in the fifteen years of holding that place, never an unpleasant word passed between them. He was ready to help those who had ability to help themselves. A good friend to honest men, he would even help them in trouble and wait for his dues; but let a man try to cheat and he followed him like an Indian. At an early day he had large steamboat interests on the lakes, running sixteen steamers at one time and owning several. He once sent for the owner of an opposition steamboat line, on a route he had established up Detroit river and Lake Huron, and said to him: " don't want to hurt you.' I like to have you prosper, but not at my cost. There's plenty of room for us both. Take another route (which he pointed out) and I'll put business into your boats and guarantee you a fixed income-you to have all you can make, but be sure of that. But this route I started, and want to keep. There's no room on it for two. It must be either myself or you, and I can't be driven off. Opposition is a game in which the longest purse wins. I give you fair offer and fair warning, for I don't want to take a dollar out of you. If you try to keep this ronte, I must run you out of your last dollar, and I've sent for you to avoid doing it, if possible." The man persisted until his means failed. It was hard for him, but the timely offer and warning were like Mr. Ward, and unlike many men in the same situation. Late one autumn a steam barge on Lake Superior had two boats in tow, laden with iron ore for him. Off the Pictured Rocks a snow storm struck them, and all sunk, and eight lives were lost. He found the men were single, save the Captain, and that his family were in the city. His trasted sister Maily was asked to see them, and she report-ed the wife and children in such condition that they could get along if the mortgage of five hundred dollars was lifted from the house. He drew a check for six hundred dollars, his distant took if wid the mortgage and cars the ter took it, paid the mortgage and gave the

# rest to the wife to start on. But few knew of this good act or of many others. One day a lame soldier came to the effect

for help, and showed me his testimonials. His face was his best proof of manliness. Mr. Ward was very busy writing, but said: "I'll see him." As we entered the room its busy occupant looked up from his work, pushed a chair near the desk and said: "Sit down." The soldier seated himself and handed out his book of pledges, which was looked over for a moment, then came a kindly but searching glance at the man, a dive of the left hand fingers into his vest pocket, and a five dollar bill was laid on the book and handed to its owner, without a word. To his cordial thanks the response was a nod and a smile that seemed to say: "All right, but I'm very busy." As we came out the good-hearted soldier said to me: "I am glad of this help, for I need it, but I like that man better than the money; his looks meant more than a good many people's taik."

In the garden back of his ample and solid house were large glass houses—a thousand feet in total length—where were raised tons of choice grapes, freely given away in their season and kept fresh all winter in a fruit house. Every morning for some weeks he would bring a basket of fine black Hamburg and white grapes to the office, go from one desk to another and lay out a luscious bunch or two, and set the basket in a corner by his chair to eat and hand out to others through the day.

He once said to me: "I understand how workmen feel on this wages question. I am glad that I was once poor, for it helps me to know what poor people think. But I can't see what I can do better for these men than to hire them, and deal with them as we fairly agree. I must make money, or they would not have work. If I should hand over all the iron mills to them to-morrow, they would run them to ruin in a year or two. Co-opera-tion is the only wise thing; if wages don't answer. I see no way to that. Strikes are folly; labor unions, when used to protect their members from injustice, are right; but when they dictate on what wages outsiders shall work they are wrong and tyrannical. No vote of labor unions can decide wages, for the laws of trade are stronger than all such votes.'

The four hundred Wyandotte mill men once struck, and sent a committee to him, asking higher pay. He said to them: "You remember that not long ago your wages were raised a little. I claim no credit for it, but the market was upward and I thought it fair and safe to do it. Now you want higher wages when prices are falling. That is impossible. Here is the price-current, and you will see by it that I am right. Go home and tell the men that I always try to do the best I can, in justice to myself and the other owners and to them, but this I cannot and shall not do." All this was said kindly, but with a decision solid as a rock. They went home, made due report, and the next day all went cheerily back to their work. Born in Chatau-qua county in South-western New York, coming to this State a half century or more ago with his father and the family, settling at Newport, (now Marine City) on the river fifty miles above Detroit, toiling and striving as poor boys do, working on a farm, tending store for his uncle Samuel Ward, sailing on the lakes and working the way up by per-sistent thoroughness and bold sagacity, he reached an eminence unsurpassed and rarely equalled among the organizers of industry and the openers of the resources of the West. His solid person, deep chest, plain face, and large head showed power of physical endurance and strong character. Such men may not usually do more work than others, but they have a reserve of vital force, and in case and hardly feel it. This reserved power, unused ordinarily, gives ease and lightness to labors, which weigh on others. Broad shoulders carry large loads, and large brains place those loads where they will do the most good. Some men get rich by selfish greed, tramp-ling others down as they go up; or by some stroke of stock gambling that adds nothing to the welfare of others, and creates no value. Mr. Ward's business success came by dauntless courage, executive force, and immense will-power guided by rare sagacity and fore sight. His best enjoyment was to develop natural resources; to add to the common wealth as well as to his own by utilizing forests and mines and farms, to employ labor and skill, and open the way to comfort and competence, and a better life for others. He enjoyed success, but that enjoyment was illumined and humanized by a fine enthusiasm for the common weal, which banished narrow selfishness. If he won wealth, others must be lifted up meanwhile, and the whole land made fairer to dwell in. His conceptions and views were broad, his sagacity and foresight clear as intuition. He foresaw profit in steamboats, and gained it in season. He foresaw the value of pine lands and bought 100,000 acres at government price. He foresaw that steamboats must yield to railroads, and changed his investments from one to the other in season. He foresaw that railroads must have rails made near at hand and built the first rail mills beyond the lakes. and built the first rain mills beyond the lakes. He foresaw that iron rails must give place to steel, and the first Bessemer steel rails rolled in this country were finished at the North Chicago Rolling Mill—in which he had a leading interest—May 24th, 1865, from ingots made at his Wyandotte mill, near Detroit. He foresay that iron shine must mariant the foresaw that iron ships must navigate the lakes, and encouraged the Wyandotte ship yard, from which the genius of Kirby has launched iron steamboats staunch and beautiful. This foresight harmed no one, but helped him that he might help others. Two problems—how to win wealth fairly and how to employ it usefully—he solved well in his way. I sketch his character and aims in his business career because he was a noble type of a class more numerons than many suppose -men of executive and organizing power who would work for the common good, as well as for their own. Possibly some of these in the light of his labors, can do better than he did. His ability to put aside cares and turn to social enjoyment and mental culture showed health and strength, and helped greatly to preserve them, for change of action is rest At his tea table he was full of social warmth. in the evening ready to look at some new book or talk of some new topic in so fresh and easy a way that one would not dream he had any large affairs to carry along each day. With early schooling in books limited to a few months of the crudest kind he found time to gain large and varied information on the events of the day, and on the latest re-search and the best thought. Many knew his business capacity, few knew that he was one of the best informed men, and one of the best judges of books in the State-books with thought and purpose that is; merely fine writing or dilettantian he cared little for.

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and had their the spoke and gist of the writer were grapped and held clearly. That was all he wanted details he would master, or not, as seemed best. It was a constant surprise to note how he kept up to the best thought on a wide range of topics, and how alive he was to the great movements of the age, all the while keeping in steady motion a hundred engines in many mills and studying metallurgy and engineering to that end.

No liquors or wines were ever kept or used as beverages in that house, no tobacco in any form. Hearty eating of healthy and simple food, regular habits, "early to bed and early to rise" made up his household ways. Thoughtful kindness to family and friends, patient bearing of trials and hopeful cheerfulness were notable. It may be asked: Were there no faults? Certainly there were faults, strong and marked as the man himself, but the nobler virtues and high qualities towered above and cast them in the shade, so that when he passed away a leading daily newspaper but uttered the feeling of the people in saying: "No death since that of Abraham Lincoln has caused such deep feeling and sincere regret."

What largeness of personal presence he had! One evening at a social gathering where he was present a lady remarked: "We had a pleasant time from the first, but when Mr. Ward came, the room was full." In Washington, at a thronged reception at the home of Schuyler Colfax, then speaker of the house, E. B. Ward and Benjamin F. Wade—the two plainest men in dress and manners, in that brilliant company—were the centre of at-

traction. In early life he was a skeptic in religious matters, having small faith in dogmas and tending toward materialism; at a later time he became a Spiritualist, facts he witnessed quickening his thoughts and changing his views. He once said to me: "I am only a common-sense man, and this is a commonsense religion; I like it." He was a contributor to the fund for the *Index* newspaper, and for a time a vice-president of the Free Religious Association and also a supporter of Unitarianism, but the spiritual movement interested him most in his later years. He gave away hundreds of books on that and kindred religious and reform topics.

One evening, at the house, I told him of a plan long in my mind of compiling a work to be made up of chapters from the Sacred Books and best ideas of different religions and peoples, including our own time and country, to show the spiritual fraternity of man, the essential unity of religious ideas, Pagan or Christian, the inspirations of many seers and prophets, ancient and modern. After a few inquiries he said: "I like that. Suppose you go to the *Post and Tribune* and see what it will cost to get it out." I found the cost would be over two thousand dollars, and that some valuable books would also be needed. He told me to get duplicate copies of all books wanted and he would pay for all and keep a copy of each, and see the work published. The offer was unexpected as well as generous. I set about my welcome but, arduous task, and within two years (in 1874) an edition of two thousand copies was out. he advancing the money for a part of it, which he took and gave away, and giving me time to pay for the rest from the sales. Several later editions have gone out, and the "Chap-ters from the Bible of the Ages" has been a help to many. Its contents not being mine I can commend their value. To be satisfied that anything was right and inst was to support if frankly and so women.

To be satisfied that anything was right and just was to support it frankly, and so womansuffrage won his support. Twenty-five years ago Wendell Phillips was to speak in Detroit on snti-slavery. The streets were full of threats, and the trustees of Young Men's Hall dared not open their doors lest the threatened property should be destroyed. Mr. Ward went

out ever the West. For years he was president of the American Iron and Steel Association and visited its Philadelphia head-quarters when necessary. Often urged to be a candidate for political office he always refused—save in the Presidential campaign of 1868, when he was a State elector on the Republican ticket.

In January 1874 came the swift and fatal stroke of apoplexy—an instant change from vigorous life to bodily death on the sidewalk —and so closed a life on earth full of large labors, such as one man seldom performs. ITo be continued.j

#### 570 YO POINT (1997)

# For the Beligio Philosophicsi Journal FROM DENVER, COL., TO THE CITY OF MEXICO

# Overland and Return

As one glides along over the Mexican Cen-tral railroad to day from El Paso del Norte to the city of Mexico, in sixty or seventy hours, he avoids all the hardships of travel, but loses all the romance of Mexican life as it is. Twenty-five days from Chihuahus to the capital city has always been regarded as a speedy trip hitherto. By public dilligence the journey used to be made in somewhat less time. The well-to-do usually went by private conveyances, but the customary mode of travel was by mule trains, such as I have been describing. These trains make periodical trips, taking produce of different sorts to market. and bringing back such merchandise as mer-chants require for their trade, and when people desired to go to the Southern country they sought passage on these trains. They were slow but sure, and cheap. This journal serves only to show the method of travel as practiced from time immemorial up to the completion of the railroad, and we now proceed to finish the description of our overland trip:

ELEVENTH DAY.—All night long we were pounded and jolted over the terrible roads, and it was past noon when we reached the hacienda of Pedrisena. The heat was fearful and the train stopped half-a mile away from the water. We had been without this necessary fluid for many long hours, and both men and beasts were parched with thirst. The mules knew where the water was, for they had been there before, and as soon as released from their tacklings made a bee-line for the water tanks. We followed close after them and found that all the water used on the hacienda was drawn from a deep well by mule power. An adobe building covered the well, and on entering it we found it so cool that we passed the remainder of the day therein. Pedrisena is an hacienda in a greatly delapidated condition. Immense walls and arches show that it was of some importance half a century ago, when silver in vast quan-tities was here produced from ores obtained in the immediate vicinity. A son of the for-mer proprietor still resides here, who is over seventy years of age. He is thriftless and in a beastly state of intoxication more than half of the time, from the free use of the execrable liquors of the country. Some Americana were negotiating to get possession of the place, but with what success I have never learned. From all we could learn it would prove a paying investment. A young Mexican of considerable intelligence was in charge of the water works which once supplied the needs of the reduction plant, but which now furnish water for passing travelers and for domestic purposes to the few hundred inhabitants of the place. Nor is it furnished free-every drop that is used has to be paid for. Our Mexican looked up a woman who prepared us a meal of beans, tortillas and although we were half famished for nourishment, we had no relish for the fare.

upon a large earthen plate under which a slow fire is kept burning. In every place there are families who make them not only for their own use, but for sale at so much a dozen. The corn is first soaked in water until it becomes entirely soft, and then it is mashed rather than ground upon a small table made of lava-rock with a cylindrical stone made for the purpose and called a metate. At first we would not touch the tor-tillas, but by degrees we began to like them. By degrees you become accustomed to the filthy cooks and the filthier surroundings. Hunger starves you out of your squeamishness. But if every man has a peck of dirt to eat before he dies, he gets the necessary quantity in Mexico quicker than in any other portion of God's domain. Our surroundings to-day were only a little worse than usual. and we grew sick at heart to see how some portions of humanity lived. Hens and hogs were allowed in the same living-rooms with the human hogs, and were fed there. The muleteer of our cart was quite a character and a good deal of a trader. He brought along with him some American calicos which he sold to the women wherever we stopped. He had procured his calico in El Paso, smuggled it across the river, and sold it off at twenty-five cents per vara. It had cost him five cents a yard, and a vara is one inch shorter than an American yard. He made

good sales at this stopping place. FOURTEENTH DAY.—" Forma! forma!" were the first words we heard this morning, uttered in a low, firm, deep bass voice by the head muleteer to the mules—in fact this was the military command that we heard every morning in the darkness, and at first we wondered what it could mean. But we soon learned that the mules are so well trained that at the sound of "forma!" they all fall into line, side by side, in order to be harnessed. In the small hours of the morning we were on the road, the wind still blow-ing violently and cold. Wrapped in a heavy woolen blanket and a rubber one besides, I slept a little in the cart, curled up all in a heap. At 10 A. M., we arrived at the hacien-da of Chuparedos. For the first time I was obliged to confess to being sick and weary of the journey. We spent the most of the day in the cart, as the weather was too disagreeable outside. The Nazarro family invited us to take supper with them. I have before mentioned that they were all Spiritists of the French school from the old mother down. This evening they tried hard and long to convert their fat Mexican traveling compan-ion to their way of belief, but he was invinc-ible. They tried to show him the absurdity of the Romish faith and practices which they had long ago absordered but he wid here had long ago abandoned, but he said he was satisfied with it, and that if it was an error he was willing to die in it as his fathers had done before him. There was little sleep for

us before midnight. FIFTEENTH DAY.—We started on our jour-ney, the wind still blowing hard. The rest of the dark morning hours we passed cramped, cold and crowded in doubly-refined wretchedness, but at the early hour of 8 A. M., we arrived at San Jose de la Honda. For several days we had been traveling in the State of Durango, and on the morrow we expected to be in the State of Zacatecus. San José we found to be the freshest, more prosperous hacienda we had seen. The population is large and looks quite village-like. The buildings and corrals are all in excellent repair and look new. We talked with some of the peones who conversed with much intelligence. They feel themselves in bondage and see no way out of it. The owner of the estate lives in the City of Mexico. He is having built for himself a very fine. house of stone, and when it and the rail road are completed, he will spend more of his time here, whereas uniy once m a The lay of the country is very fine. Abundant springs are in the vicinity, which togeth-er with the rainfall of summer fill a lake of considerable width and some miles in length. Much attention had been given to tree plant-ing and in a few years it will be a really beau-tiful place. We procured an excellent dinner at this place at a reasonable rate and enjoyed a day of rest, which happened to be Sunday. At 11 P. M., our teams were hitched up and the train moved on. Sixteenth Day.—We passed a poor.night, which means that we could not sleep any as we trundled along—too cold, and "jest like ice." At noon we came in site of a river called Rio Grande and its beautiful, green valley. Its banks were lined with trees as far as the eye could reach up and down its course, and very soon we rode into a village of the same name, the first town we had seen since leaving Mapimi, eight days before. The country hereabouts looked rich and flourish-ing when contrasted with the desolation we had passed over, and it seemed a little like getting into civilization. We learned that from this point there was a stage line to the city of Zacatecas, our destination, and that the trip could be made in two days. Barton, therefore, determined that he should proceed no further by mule train, and so we parted company. I was too heavily loaded down with baggage to think of taking the diligence, and concluded I would stick it out to the bitter end. We here procured a good meal, and found the best bread that we had seen since leaving El Paso. We found oranges in the market costing two cents apiece, which in Chihauhua were selling at 121/2 cents when we left. SEVENTEENTH DAY.-Villa Ortega de Rio Grande is the whole name of our stopping place. It being a town, the teamsters had a chance to debauch themselves, and so we did not get started until 5 A. M. The farther we proceeded toward the south the more interesting the scenery; there was more to see and more to draw our attention away from the discomfort we were endufing. Barton and Don Benigua had taken the diligence for Zacatecas. There was one less in the cart to crowd, and yet the encroachment on the space by bags and boxes made the situa-tion intolerable and rest impossible by day; but on account of having taken a severe cold I had insisted on sleeping in the cart at night for several days past. A weary march of eleven hours brought us at 4 P. M. to Salada, a lovely place, which in a measure compen-sated for the hardships of the day. Got a good meal and retired early.

to them saying: "Open the Hall, I insure it, go on without fear." They did so, and a large audience heard the lecture quietly, the brave and strong will of one man keeping the peace. When the civil war came his advice and help were prized in Washington and at home. At its close he went South and met leading men there in friendly spirit, to urge on them the importance of varying their industry and building up manufactories, and to give his views in favor of a protective tariff policy. In 1871 he bought a spacious corner lot, on Fort and Shelby streets, near the City Hall. at a cost of twenty thousand dollars, and planned to erect a large building on it, with a free hall, where lectures on industrial science and like topics could be given, and which should be open for reforms, for liberal religion as well as orthodox, and for Spiritualism. Reading and lecture rooms and a temperance restaurant were also to be in the building, the whole to be somewhat on the plan of Cooper Institute in New York, but with more especial intent to have a place where there should be liberty of speech for all decent people. His intent was to spend some \$200,000 in this enterprise; the plans for building were begun, but the panic of 1873 came and he said all must be put aside, for his first aim was to keep all his thousands of men employed if possible, that they might

be saved from distress. He was a terse and vigorous writer, something of the weight and power of the man permeating his words; but he seldom wrote for publication, and only as a necessity, or

on topics in which his interest was strong. He was seldom induced to speak in public and had no eloquence of voice or manner yet had marked power and weight of speech in an emergency. In 1868 he gave an address at the Wisconsin State Agricultural Fair at Madison, and its closing word shows his spir-it: "I do not feel like a stranger among you. Coming to this western country forty years ago, in my boyhood and youth I shared the toils and privations of our pioneer life. I have rolled and burnt logs, and ploughed and planted, and hoed and harvested amidst stumps and girdled trees, with the forest all around the little clearing. I have sailed along the wild shores of your then new territory, landing at Milwaukee when a few poor cabins were the pitiful beginnings of what is now a large and beantiful city. I landed flour in a small boat lying off the mouth of Chicago river, when there was only a few houses, a ruinous warehouse, an old fort, and a miserable so-called hotel on the open prairie, where now stands another great city. I have always been glad of these toils and trials, for they earned me the privilege of appreciating the iabors of the pioneer. My efforts have been with yours in this broad western field. Much has been done and much remains to be done. Let us go on, and build up a future in your State and in a particular back while State and in our country in which labor shall be free and respected, genius and skill find scope in many ways, and farmer and manu-facturer work out, in fraternal spirit, the great problem of industrial independence."

of the best informed men, and one of the best judges of books in the State—books with thought and purpose that is; merely fine writing or dilettanti-m he cared little for. He would carry home a fresh work, look at its title and contents, turn over its pages and stop to read the main points and put it aside in an hour. I would manage to ask about it

I suffered with a headache all day. Cold, heat, hunger, dirt and a good deal of etc., were doing their work on us. Weary and worn we retired early. The ingots were always cool, and we slept well.

TWELFTH DAY .--- We were early on the road in the morning, and at noon we arrived at Estangue, another hacienda, which simply means a tank. Here was a large, artificial pond, made to catch and hold the water that falls during the rainy season. The little mo-tion given it by the wind keeps the water from becoming stagnant. This was a large place giving employment to a good many people. Women brought us cooked food on our arrival, but of a very inferior quality. Dona Benita sent me a plate of something from her store which was very acceptable. We sought the shade of some fig trees growing along the side of the pond, and endeavored to pass the rest of the day as comfortably as possible. The rather novel spectacle presented itself of a well-dressed Mexican, reading and expound-ing the Bible to an eagerly listening group. We took him to be a Protestant Evangelist but were mistaken, for he denounced the Protestants with a heartiness worthy of a Priest. He had been to El Paso, and some one had given him a copy of the Bible. It was unmistakably a Protestant version, for it had the imprint of the American Bible Society. He was on his way to Durango, his place of residence, and the team in which he was traveling overtook us during the morn-ing hours. This evening we retired at nightfall, with the birds.

THIRTEENTH DAY .- After a few restless hours we arose at 2 A. M., and climbed into the cart. During the night a large number of bags of corn had been purchased and stow-ed away in it, and it was with difficulty that we could find room to stow ourselves, and we found our condition more uncomfortable than it had ever been before. In our cramped position sleep during the morning hours was impossible, and to add to our misery the weather came off cold, and it seemed as though we should freeze-our feet fairly aching with the cold. By daylight the landscape had changed and it began to look very much like that of Colorado and New Mexico. There was an abundance of buffalo grass and spiendid grazing everywhere, in pleasing contrast to the desolate wilderness through which we had for days been passing. We had seen an abundance of evergreen brush every day as we journeyed along in infinite variety, but informinglad there were infinite variety, but intermingled there were just as many other varieties, apparently dead and lifeless. But this was the dry season. When the rainy season commences this deciduous brush springs into life and becomes green like the rest. At 12:30 we arrived at a large castle hacienda, the wind blowing a perfect hurricane. The name of the place was Cerro de Santiago. We entered one of the dwellings and were served with some fried mutton, tor-tillas and coffee, and here we remained the rest of the day to avoid the wind and dust. The making of tortillas falls to the lot of the Mexican woman, and the greater part of their existence seems to be employed in that laborious task. At whatever place we stopped as we meandered along the streets and lanes of a settlement, we heard the busy pit-pat, pit-pat, which for a long time we did not un-derstand the meaning of. But at length, the mystery was solved when we saw women squatted upon the ground grinding corn, moulding it into flat cakes and baking them

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# [To be continued.]

The Russians are a very religious people in the observance of outward forms. Their religion consists chiefly in lighting candles, blessing holy images, bowing to the floor and making the sign of the cross over and over again. Holy images are found not only in the churches, but in houses, on public places, in railroad stations and telegraph offices, and no devout Russian passes them without bowing and making the sign of the cross.

# Horsford's Acid Phosphate.

# FOR LEMONS OF LIME JUICE. is a superior substitute, and `its use is positively beneficial to health.

Distant in the second second

# SEPTEMBER 27, 1884.

NA CONSTRUCTION

# **RELIGIO-PHILOSOPHICAL JOURNAL.**

# Woman and the Household.

BY HESTER M. POOLE. (METUCHEN, N. J.)

# THE LADY OF TEARS.

Through valley and hamlet and city, Wherever humanity dwells, With a heart full of infinite pity, A breast that with sympathy swells, She walks, in her beauty immortal; Each household grows sad as she nears, But she crosses at length every portal, The mystical Lady of Tears.

If never this vision of sorrow Has shadowed your life in the past, You will meet her, I know, some to-morrow, She visits all hearthstones at last. To house and cottage and palace, To servant and king, she appears, And offers the gall of her chalice— The unwelcome Lady of Tears.

To eyes that have smiled but in gladness, To the souls that have basked in the sun, She seems in her garments of sadness A creature to dread and to shun, And lips that have drunk but of pleasure Grow pallid and tremble with fears, As she pours out the gall from her measure, The terrible Lady of Tears.

But in midnight lone hearts that are aching With the agonized numbress of grief Are saved from the torture of breaking By her bitter-sweet draught of relief. Oh, then do all graces enfold her, Like a goddees she looks and appears, And the eyes overflow that behold her, The beautiful Lady of Tears.

Though she turns to lamenting all laughter, Though she gives us despair for delight, Life holds a new meaning thereafter For those who but greet her aright. They stretch out their hands to each other, For sorrow that smiles and endears, The children of our tender mother-The sweet, blessed Lady of Tears. -Ella Wheeler.

THE SOCIAL SCIENCE ASSOCIATION.

The above named society met at Saratoga Springs, for their annual convention, on the 9th of September. The majority of the fash-ionable crowd had departed, but a large number of quiet visitors remained; only a small portion of these, however, attended the meetings of the association, which convened at their daily sessions, during three entire

days. The society is not large in numbers, but it embraces many semi-progressive and thought-ful persons, from nearly every State in the Union. A few are women, who are highly esteemed and who partake of all the privi-leges of the society. Of the five who read essays or spoke extemporaneously at the public sessions, not one but was marked by precision and strength of thought, power of grasping and grouping truths, and concentration, vigor and condensation of expres-sion. Their contributions to the usefulness and interest of the meetings were not excelled by any other five members of the association.

In regard to their manner of speaking or reading, two out of the five—and these two, women of remarkable education and experi-ence—spoke in so low a tone of voice, so rap-idly and with such a hurried, slurring pronunciation, as to seriously impair the value of their efforts. One must be more than ordinarily interested, and be willing to strain every nerve to catch the quick enunciation and follow the thought or the fact.

SOCIAL SCIENCE

tion of this association devoted themelves to the practical study of household science. They the practical study of household science. They examined every part of the house, beginning with the cellar. They studied ventilation, the heating arrangements, the temperature and size of sleeping rooms, the amount of sunlight needed and ordinarily obtained, and visited domiciles where these things were deficient as well as those which were even plos of good construction. Next wip. examples of good construction. Next winter the same society are to take up the study of food from all its points of view. From these and other examples, we must conclude that the higher education of woman tends to make her practical in the direction where lies her influence and her interest. **OUR ENGLISH SISTERS.** 

Two teachers from Scotland created a very pleasant impression upon their audience by their interest in all that took place, and especially by their contributions to the history of woman's higher education in Great Brit-ain. Miss Lumsden described the intelli-gence of the daughters of the landed gentry, as of a very low grade. They are dependent upon governesses, who teach smatterings only, of French, drawing and music.

In conclusion, she said: "The value of ed-ucation is beginning to be fully recognized among us. Cultivated men are in general showing a generous eagerness to share with women all the advantages which they them-selves enjoy. Young men in particular are often strikingly liberal minded. I have heard of some who, out of a moderate income gainof some who, out of a moderate income gained by their own labor, have aided sisters to obtain university and medical training. But the old idea that education is necessary for teachers only, 'for women who are obliged to work for their living,' as the phrase goes, as if work were not a blessing and idleness and dependence a curse-dies hard. The fact and dependence a curse-dies hard. The fact is that we are in a transition state. Old-fash-ioned portions of society. The conservative and moneyed classes—the landed gentry, for instance—are as yet almost untouched by the new ideas. It is telt among them that sons must push their way in the world. There is proceeded to add the solution of the solut is, perhaps, not enough of money for the education both of sons and daughters, and it is ucation both of sons and daughters, and it is taken as quite a right and every-day arrange-ment that the girls should go to the wall. And then they are told that this is only fair, since they have not to work for a living, while their brothers have. But what is the truth? Girls are not expected to work—grant-ed and so they are not trained to work and ed, and so they are not trained to work and independence. But they are expected to gain a livelihood by marrying. A worthy idea of marriage, indeed, it must be confessed!"

marriage, indeed, it must be confessed." Or, if they do not marry, they must know how to starve and pinch in respectable pov-erty and vacuous duliness, without losing cast as gentlewomen. This is the ugly real-ity underlying the fair show of society, and it is the loss of this which people senti-montally effect to dread and deprecede as if mentally affect to dread and deprecate as if with this miserable pretence would go the truth and sweetness of the womanhood so outraged in the name of propriety and respectability.

The mistake is to regard paid work as de-rogatory to the dignity of a lady. Why should it be less honorable for her to live by her own labor than by that of her father, not to speak of being dependent on a brother or other re-lation? The simple cure for the evil is, to accept capacity for any work, not poverty, as accept capacity for any work, not poverty, as the only right reason for undertaking the work......My experience has taught me that it would be a great gain if all girls could look forward to a possible professional ca-reer. Not that all need enter it, but that it should be an every day thing to enter a pro-feesion and that to be capable of entering the poverty as a security of the tariff System," is a secure to the article in the September num-ber on the "Evils of the Tariff System," writ-feesion and that to be capable of entering fession, and that to be capable of entering ten by John Roach, Prof. R. E. Thompson, and it should be considered honorable and desirable. Some girls do not need this stimulusbut many do."

upper room in the boarding house (my hus-band having gone that day to New York), quite awake, and perfectly passive, when suddenly I saw standing beside my bed my former neighbor, Mrs. H., dressed in deep mourning. I was not a Spiritualist, knew nothing what-I was not a Spiritualist, knew nothing what-ever of mediumship, and had never seen any of the phenomena, and felt no surprise at her being there; but springing up in bed, I held out my hand, saying: "Why, Mrs. H.! I am sorry to see you in fresh crépe. What is it for?" She made no answer, but burst into tears and feeling some weight settle on the bed at my feet, I looked, and there sat the most beautiful creature I had ever seen. Her long brown hair hung about dimpled should long brown hair hung about dimpled shoul-ders, her round white arms reaching out to me. I took the little figure in my arms, and ried, though how I knew her, I cannot tell, saying: "Why, Pet H., how perfectly lovely you have grown." "Yes," she said, "I was fourteen years looking for my soul, and have just found it," and before I could reply she that d from my arms, and a voice I foll such floated from my arms, and a voice I felt was hers, singing a strain of the most rapturous ecstasy and perfect melody I ever heard, died away in the distance. Pinching myself to be sure I was not dreaming, I arose, went to the door, opened it and looked out, glanced at the clock which showed a few minutes past three, sprang into bed and in five min-

utes was sound asleep. Going down to my sitting room next morn-ing, the first thing I saw was a letter which had been handed in while I was at breakfast. Glancing at the post mark as I opened it, and seeing it was from Cleveland, O., there passed over me the thrill which since I have seen and experienced something of mediumship, I have learned to recognize as indicative of spirit presence, and my eyes were turned at once to one sentence: "Pet H. is gone at last. She was fourteen years old a short time ago, and failed from that time, and fi-nelly died. Her method is incompatible ?" Benally died. Her mother is inconsolable." Before I could read any more of the letter which was of general news of Cleveland friends, that viewless, silent presence of which I knew nothing, but only felt the irresistible impulse, drove me to my desk, and never left me till I had written to the inconsolable mother, what I had seen, and added as I re-member I did, these words: "If, indeed," (for I was a total skeptic as to all future life) there is any life beyond, may we not hope that this innocent and pure soul, held from the very nature of its covering here, from all knowledge of evil or temptation, has, by law knowledge of cyll of temptation, has, by law of compensation, found a fitting tabernacle and a glorious mission in that great unknown region." I have never heard from or seen her since that night. Troops of spirit friends and children show themselves to clairvoyant eyes when I go among the mediums, but none has ever spoken her name or described her about me, yet I doubt not when the web her about me; yet I doubt not, when the web is all woven and the threads all shown which go to complete the pattern, I shall find the one she brought helping to give grace and beauty to the fabric—the weaving of my soullife, the spiritual garment. Somerville, Mass., Sept. 1st, 1884.

# **Partial List of Magazines for October** Not before Mentioned.

THE NORTH AMERICAN REVIEW. (New York.) For October is notable as well for the import-Nelson Dingley, Jr. In addition to these discussions of high political issues, the *Review* has an article by the Rev. Dr. Augustus Jes-sop, entitled "Why I Wish to Visit America;" "The Philosophy of Conversion," by O. B. Frothingham; "The Origin of Yellow Fever," by Dr. C. Creighton; "Shall the Jury System be Abolished?" by Judge Robert Y. Hayne; "The Genesis of Tennyson's Maud," by Richard Herne Shepherd; and "The Development of Machine Guns," by Lieut. C. Sleeman. THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Contents: In War Time; The Battle of Lake George; Ave; Relation of Fairies to Religion; An English Literary Cousin; The Lakes of Upper Italy; In Tuscany; Minor Songsters; Washington and his Companions viewed Face to Face; Buckshot: A Record; Boating; The Migrations of the Gods; A Bourgeous Family; Southern Colleges and Schools; The Solitary Bee; Palmer's Odyssey; The Life of Bayard Taylor; The Contributor's Club; Books of the Month.

THE SONG FRIEND. (S. W. Straub, Chicago. A Musical and Literary monthly.

# BOOK REVIEWS.

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

GYMNASTICS OF THE VOICE. A System of Correct Breathing in Singing and Speaking, based upon physiological laws. By Oskar Guttmann. Albany, N. Y.: Edgar S. Werner. Price, cloth, \$1.25.

The author says: This is a practical guide in the training and use of the singing and speaking voice, and is designed as a drill-book for schools and for self-instruction. The text for the new edition has been revised from beginning to end. Many pages of new matter have been added, including numerous exercises for practice which have never before been n print, and which are the results of the author's ife-long study and experience.

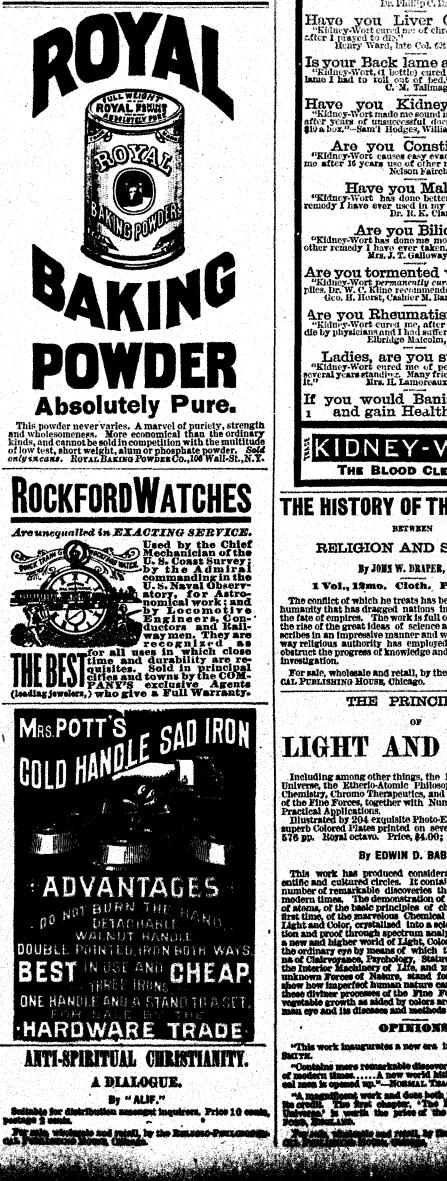
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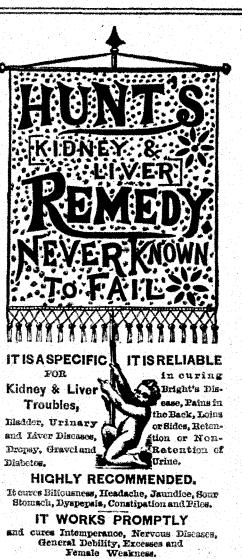
PROTECTION AND FREE TRADE-TO-DAY, AT Home and Abroad, In Field and Workshop. By Robert P. Porter. Boston: James R. Osgood & Co. Paper cover, price 10 cents THE SOCIAL EMANCIPATION OF THE GIP-SIES. By James Simson, New York: Thomas R. Knox & Co. Price, paper cover, 25 cents.

Fowler & Wells Co. have in press for immediate publication, a work which is a new departure in book-making, being a text-book of Physiology and Hygiene, in the form of an allegory, under the title of "The Man Wonderful in the House Beautiful," by Chilion B. Allen, M. D., and Mary A. Allen, M. D.; and it is the purpose of the writers to put forth the principles of physiology in a manner to be easily un-derstood, and at the same time entertaining to the reader. reader.

Mr. W. D. Howells is writing a novel for the com-ing year of *The Century*, under the title of "The Rise of Silas Lapham." In the first chapter, which will be printed in the November number, Mr. Howells returns to the life of Bartley and Marcia Hubbard, the much-discussed hero and heroine of "A Modern Unstance." I charter in the character of in Instance," showing Bartley in the character of in-terviewer for his "Solid Men of Boston " series.

Some notable training schools for neglected or unfortunate children, are interestingly and profitably treated with illustrations in the graphic volume issued by D. Lothrop & Co., "How to Learn and

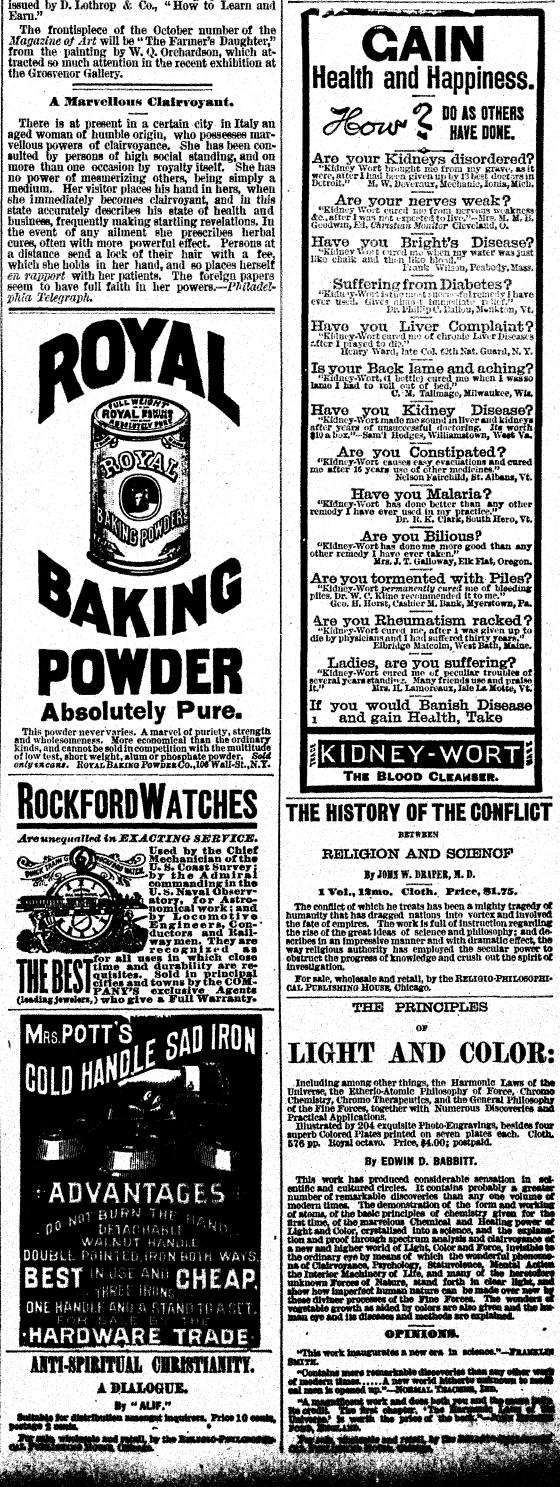




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5 SOLD BY ALL DRUGGISTS.



embraces every thing which affects mankind as a social being. Hence the range of topics and their manner of treatment, is as varied and interesting as it is possible to consider in seven crowded and lengthy ses-sions. In the department of education, for instance, such questions were discussed as, The comparative importance of classical and scientific studies; Kindergartens; The Higher education of women; Industrial and art education, etc. In that of health, papers were pre-sented on The Tendeney of Modern Athletics, Physical Training in Schools and Colleges for Women. Then there were papers upon the Treatment and Reform of Criminals, The Condition of the Freedmen, The treatment of Lunatics, of Paupers, and of Juvenile Depravity. It will thus be seen how wide and important a range of topics were treated by persons skilled in their several departments.

This column will not suffice to contain the merest outline of the wise words uttered by women, upon one or another topic. Before giving extracts, however, it may be well to state that, to the view of the present writer, there was a vital want underlying much that was presented at the Social Science meeting. That was the want of a vital spiritual view of individuals and of society.

The intellectual and the scientific methods prevailed; the intuitional and spiritual were not often obvious. While there was display-ed a vast amount of learning, experience, humanitarian feeling and earnestness, in the majority of cases, there was a deficiency in insight, in dealing with man as a spiritual being, related, through his highest nature, with the Infinite Fountain of Spirit.

In two or three cases, eminently in the Prison Reform Association, a related society, which held its meetings alternating with those of the Social Science, essayists rose into the truly religious part of their natures, and spoke from the depths of being. At such times a divine breath permeated the audience, and truths from the interior sprang into the light and life. The atmosphere changed from the coldly scientific and intel-lectual, to that in which truths are felt, beyond and above any mathematical expression of them which man can make. But to return.

### RECENT EDUCATIONAL WORK.

A summary under the above head, by Mrs. Emily Talbot, furnished a series of sugges-tive texts for the friends of woman. The author gave a description of the many improvements which had been made in schools. Vacation schools are among the first; these, instituted in a few cities, are devoted to mechanical and technical training. In them the girls, while kept from the streets, are taught sewing, knitting, drawing, embroid. ering, and even light carpentering. Teach-erstor these schools are specially and severe ly trained in their several ways.

She next spoke of school savings banks which train children to frugal and careful living and the preserving of their small savings Children are the best agents of social ings Children are the best agents of social reform. Physiology may be taught in the public schools to a certain extent, as it gives scholars a proper regard for the functions and normal condition of the human system. Mrs. Talbot spoke of the necessity of looking after the sanitary conditions of the school rooms, and that the atmosphere should at all times be pure and wholesome.

Her account of the work done by the asso-ated college almont, embracher young wo-the manufactor form hitrates default make and seen

# DEPARTMENT OF HEALTH.

In this department, Dr. Lucy N. Hall of Brooklyn, N. Y., read a list of condensed and valuable statements. She spoke of sanita-tion in connection with dwellings and tenement houses and their populations, of the physical training of girls, of social purity and inebriety. Woman especially had interest in all these. She spends most of her time indoors and so needs to have the dwelling pleasant and wholesome, well constructed and properly supervised. One of her leading topics was how to dispose of the waste pro-ducts of the house, with the least contamination to the atmosphere. She next called atten-tion to sunless, unventilated rooms, and to the danger of overheating them in winter. The condition of tenement houses was deprecated, since in them are propagated crime, degradation, disease and drunkenness. But Mrs. Hall's thoughts and experience's in regard to the health of her sex, and the advantage to the race of fine physical organizations in the mothers of the future, deserve a longer and better recapitulation.

# ARRESTED DEVELOPMENT.

A Transformation that was Delightful to Behold,

BY JULIA A. DAWLEY.

A few years since, when my home was in Cleveland, O., I became acquainted with a couple who had besides two beautiful and intelligent boys, a girl, the eldest of their children, who at the age of nine months, seemed suddenly to cease to develop in any way, and who, at the time of which I speak, was as perfectly helpless and dependent as a puny baby. No teeth had ever appeared, or if they had once done so and dropped out, no others had taken their place; the tongue, thick and large, hung always from the ever open month; the legs had never borne any weight; the hands almost nerveless, clasped the few simple toys the child seemed to care for, but knew no use; the voice, a strange moan or shrick, if the child were excited; the large head, too heavy for its slight support, hanging helpless to one side-all this gave to the unfortunate creature an appearance so repulsive that only the love of the devoted parents could make it seem anything but a dreadful sight, and to no one outside the family did there seem a ray of intelligence above or even equal to the lowest orders of animal life. Its name, if it ever had one, had been changed to Pet, and we only knew it as Pet H.

The chances and changes of a busy life. found me in the early part of 1881, in Spring-field, Mass., where amid the excitements and sorrows which pressed hard upon me, I lost sight of, and interest in the people and scenes of the Cleveland days. No thought of the family I have mentioned, I am sure, had been in my mind for months, when the incident I am about to relate occurred.

It has been a life-long habit, and a very in-convenient one, I confess, of mine, to awake convenient one, i coniese, of mine, to awake at about two o clock every morning—no mat-tor at what hour I go to sleep, and to lie, wide awake, quiet and open-eyed, utterly un-able to sleep, while all the rest of the world seems dead or asleep; this fit of watching musily, though formulation as always, has-the dill satisfies to the more

THE MAGAZINE OF ART. (Cassell & Co., New York.) Contents: "The Farmer's Daughter;" Current Art; A Cartoon by Lionardo; Strand and Mall; A Child's Fancies; "His Eminence's Birthday;" Art in France; Head Gear in the fifteenth Century; "Alsatian Pilgrims;" A Painter on Composition; Menzel and Frederick the Great; "The Minister's Garden;" The Chronicle of Art; American Art Notes.

CHOICE LITERATURE. (John B. Alden, New York.) Contents: Mohammedan Mahdis; The Steppes of Tartary; Rough Notes of a Natural-ist's visit to Egypt; Goethe. The Meissonnier Exhibition in Paris; English Sisterhood's; Untrodden Italy; Wren's work and its Les sons; Thackeray and the Theatre; A Limit to Evolution; An Eastern Paradise; A Peep at Cymru: The Prayer of Socrates; A Song in three parts.

THE PHRENOLOGICAL MAGAZINE. (L. N. FOW ler, London, Eng.) Contents: M. Louis Pasteur; Heat and Cold; Self-Esteem; Self-Knowledge; Psychological Basis of Religion; Infant Feeding in Summer; Transcendental Faculties in Man; Magnetism or What? Women and Work; Beautiful at Forty; Praise and Blame; Balmy Sleep; The use of the Imagination; Facts and Gossip; Answers to Correspondents.

THE WOMAN'S CENTURY. (Mrs. Esther T. Housh, Brattleboro, Vt.) A monthly magazine devoted to Art, Literature, Biography, Home, Science and Woman's work, in Industries, Missions, Charities and Reforms.

MISCELLANEOUS NOTES AND QUERIES. (S. C & L. M. Gould, Manchester, N. H.) A monthly for Professors, Teachers, Students and Pupils, containing answers in all departments of literature.

THE SEASON. (The International News Co., New York.) An illustrated Magazine, containing the latest Paris fashions and elegant designs in Needle work, Embroidery, Etc.

GODEN'S LADY'S BOOK. (J. H. Haulenbeek & Co., Philadelphia.) This number contains the usual amount of good reading matter, Fashions, Engravings, etc.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co. New York.) The table of contents is found to be varied and interesting with contributions by some of our best writers.

THE VACCINATION INQUIRER. (Westminster, England.) The organ of the London Society for the Abelition of Compulsory Vaccination.

LADINS' FLORAL CABINET. (22 Vecey street, New York.) A magazine for the Ladies devot-ed to Flora Callars, sie. 

# RELIGIO-PHILOSOPHICAL JOURNAL.

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

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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

ciously used, goes without saying: the interrity 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 holden in the winter or early spring, in some city of central location, and devoted strictly to business. Members who cannot attend should feel it their duty and pleasure to send up suggestions to be considered and acted upon. At this winter meeting the working for e of the Association and the plans of procedure could be perfected, so that the summer meetings would have but little detail work to look after. Next summer the Association should hold a three days' convention at each of the large campmeetings, detailing some officer of the Association to each convention. Afterwards and before the close of the camp season the annual meeting could be held at some one of the several camps, and it would not need probably, to extend over more than two days

# Swing, on Lunatics and Fools.

of one session each.

One of Chicago's greatest divines, Prof. Swing, has evidently been reading Dr. W. A. Hammond's book, and inspired thereby,he 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. Whether this peculiar idea possesses any additional weight or importance, because it emanates from an eminent minister of the gospel, is exceedingly doubtful: hence it must be as carefully considered, as if it originated in the thoughtful brain of an infidel like Paine, or an agnostic like Ingersoll, or an atheist like Voltaire. Prof. Swing sets forth among his multitudinous illustrations, the fact that a druggist of this city on one occasion suddenly ended a human life by putting up the wrong medicine. Many customers were in the store; he was in a hurry; he put up morphine instead of a similar looking drug. The inquiry then arises in the mind of this great preacher "whether a clerk is able to fill an order only when he has no customers in the shop," and he asks the questions: "How empty must the shop be in order to secure safety? Must the street in front of the drugstore also be empty? What if a fire-engine goes by? What if a dog fight occurs while the druggist is reaching for quinine? Is he justified in taking down strychnia?" Then, as if suddenly inspired by a sage who lived 100,000,000 years ago (no wise man of recent date could possibly have induced the sublime query) he questions: "What if his motherin-law has come to visit him?"

Such questions as the above arise in the expansive mind of this eminent divine: but then, he claims there is another side to the fact of erring druggists, to-wit: that most tions being exceedingly rare. " Each one is

sometimes his sermons abound in grand and beautiful, liberal thoughts; and then again. singularly enough, they overflow with strong.

pungent orthodox sentiments. If insane at all, it must be during the transit from the sublime, soul-elevating sentiments of liberalism, to the desolate fields of orthodoxy. When, however, he calmly retraces his steps from the domain of orthodoxy to the beautiful field of liberalism, which is large enough to enclose the whole human family, he is perfectly sane, his mind lucid, his aspirations towering, and his emotions bubbling over with sublime sentiments. He is only a dunce or insane when he seeks nutriment for the soul in those desolate regions where ministers of the gospel roam who believe in a literal hell of fire and brimstone, where God will punish the wicked forever.

But Prof. Swing is not alone in his conclusions. James Sully, author of "Illusions," 88.VS:

To be the victim of an illusion, is, in the popular judgment, to be excluded from the category of rational men .... We must, however, recognize the fact that most men are at times liable to illusion. Hard-ly anybody is always consistently sober and rational n his perceptions and beliefs. A momentary fatigue of the nerves, a little mental excitement, a relaxation of the effort of attention by which we continually take our bearings with respect to the real world bout us, will produce just the same kind of confusion of reality and phantom which we observe in the insane.

Even if the conclusions of Prof. Swing and James Sully are true, it is a consoling fact that among Spiritualists insanity is rarely manifested; indeed, we do not believe there are a half-dozen Spiritualists confined in all the insane asylums of the United States; and the "foolishness" that is manifested generally in our ranks, is a milder and more harmless type than that exhibited by any other class or sect of people in the world.

# 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. There are, too, a great many religious cranks, who never become weary in talking of "the dear Savior," and his capacity to assume all the sins of this depraved world. In Chicago they are generally tract-distributors. The medical fraternity abounds in cranks, who claim to have discovered an infallible remedy for all the ills to which flesh is heir. All visionary men are to a certain extent cranks, ever projecting but never realizing. Cranks are the natural product of society as it now exists, and it is only occasionally that one illuminates the world with some grand achievement.

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 persons are crazy part of the time, the excep- | numerous as flies at a summer's picnic. "They remind me," said a well-known scientist in the employ of the Government, "of a certain class of people in the country, who 3. go about ragged and down at the heels the year round, but who, when the circus comes into town always find money enough to visit it. It is so with some of the men who turn up at the meetings of this Association. They seem to enjoy the atmosphere of the whole thing, and to be able to live upon the mental morsels they pick up here during the rest of the year. There can be no doubt that the reading of papers by such people acts upon them as a kind of safety valve, without which they would perhaps, commit some dangerous excesses upon the community in which they live." One of these men desired to read a paper upon a method devised by him for protection against cyclones out West. His idea was to erect magnetized wire fences. or something of that sort, around the houses or spots it was desired to protect. He expected that the cyclones would be obliging enough to pass around his fence, and leave the property thus protected by him alone. Fortunately his paper was discovered in time and returned to him with as gentle an intimation as the secretary was able to couch in words to the effect that the committee was not prepared to accept the startling theories propounded by him, or even willing to submit them to the Association. The man started for home in disgust and has not been heard from since. It would do no harm to 11. apply the same treatment to certain other people. 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. On one occasion, when the Salvation Army was giving a public demonstration, in order to attract the attention of Deity, Captain Gore was mounted on a dilapidated donkey, in imitation of Christ's entry into Jerusalem, and he wore a scarlet tunic and cap in order to assume a quaint appearance. At a signal from the motley crowd he touched the obstinate ass with a whip, with the intention of making it go; but the ass seriously objected, and a large congregation of larrikins, who were in the immediate vicinity, began to yell and deride the wretched dumb brute. The ass persisted in its refusal to proceed on the religious pilgrimage, and about forty or fifty of the people who surrounded Gore attempted to push it. In the confusion which followed Gore was nearly thrown upon his head, and the animal, having become frantic, attempted to force a passage for itself through the crowd, and vainly endeavored to pitch Gore off. After further difficulty the animal's obstinacy was overcome, and the procession proceeded a considerable distance to Brempton Park. There

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. As the animal declined to go Gore dismounted, and the crowd lifted it up by main force and carried it into the ring. Gore remounted, and then began an acrobatic performance on its back, amid the chants and hallelujahs of the soldiers. As the ass refused to be a participator in this ludicrous proceeding, Gore, amid cries of "Amen" and "Praise the Lord," seated himself with his back to the donkey's head, and grasped madly at its tail, in order to keep his position.

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. Sooner or later they discover their own weakness, and at once reform themselves. Sometime we shall give brief biographies of several of the most noted of these characters.

# 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. One of the leading authors and writers in Spiritualism in a private letter to us of a late date in referring to Mr. Wallis says: "No praise can exceed what he deserves for his course as a medium and a man, while in this country." In the Medium and Daybreak for August 29th, Mr. Wallis, under the heading, "Important to Mediums," puts forward a valuable proposition, one which if generally acted upon will result in great good. Here it is, as follows:

IMPORTANT TO MEDIUMS.

To the Editor.—Dear Sir,—I was very much inte-rested in the recent discussion of Transfusional Me-diumship, and Mr. Harrison's experience with Mr. Morse. It seems to me that the matter requires iun-er light thrown upon it, and as a means to that end It seems to me that the matter requires full-I have drafted some questions to elicit information regarding the nature of mediumship, and the exper-

iences of mediums and spirits controlling them. I wish to suggest that we have a symposium num ber 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 such answers be sent to you on or befere September 8, or September

That no answer be published before that date, that each answer be given independently. That the Medium of September 19 contain as many answers as you can insert; the remainder to appear in subsequent issues.

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. We, from our personal ex-periences, can give many facts that will help the students to understand it and us better; and the spirit friends can explain their work and difficulties, and

help the Cause in a very practical way. Let us speak plainly, briefly, and to the point, and great good will be done. Yours in the Cause of Truth and Progress, E. W. WALLIS.

QUESTIONS TO BE SUBMITTED TO MEDIUMS. Are you a shut-eyed speaker: wholly unconscious, partially entranced, or conscious? 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. Many of his former congregation. desiring more freedom of thought and utterance, will follow him. Services for the first time were held in the hall of the The Eye building, Sunday, Sept. 7th. The following is a declaration of principles:

I. Puppose: This church shall exist for the maintainance 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 believing in polity, implies, is non-sectarian, believing in polity, independent congregational. 2. It prescribes no creed as condition of membership. 3. It invites all, so disposed, to unite in the development and exercise of love to God, by obedience to His laws, and earnest endeavor to bless mankind.

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 Hurse 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 Spiritual ist 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. Kallock, 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. Address her at 265 West 34th St., New York.

Large numbers of dried and smoked lizards

greater desideratum than ever before. The JOURNAL will be kept up to the highest standard possible with the facilities of the publisher and editor, and he hopes for the hearty and continuous patronage of the better and more intelligent class of the great public, both within and without the Spiritualist ranks.

# 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 meeting was in every way more successful than its friends had anticipated. Many who had regarded the Association with indifference and in some instances actively opposed it, having found that they had been misled as to its scope and intentions, came heartily to its support. A good increase of membership resulted and the outlook for this year is indicative of a steady, healthy growth.

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. There would have been some indebtedness but for the generosity of President Jackson and one or two others, who made no account of the sevral sums paid out by them for the Association. The efficiency of the organization for the ensuing year depends wholly upon the zeal of its officers, and the benevolence and active assistance of every individual member. Funds are needed to circulate such literature as is needed to forward the work of local organization, educate public sentiment, and bring about united and harmonious action among those who can stand upon the Association's Declaration of Principles. President Jackson is an able officer, and his heart is fully in the work; if he is heartily assisted by his staff, and properly supported in his efforts by the members, he will be able to show a splendid year's work in his next annual report. There is now in the treasury the amount paid in for membership fees for the current year, mostly from new members. This fund should receive continuous addimas through payment of dues on the part of old members, new membership fees, and last net by far the most important, through dobelinos from liberal-minded friends who can Most to ald the work by gifts of from five s to one hundred dellars or more. That 

now and then a fool of the most complete order and species!" he says, and then he proceeds to illustrate his theme:

All the laws and penalties in the world will not avail to make a druggist or anybody else have his full senses through all his life. Crazy moments or seconds will come. A wise man will step backwards off a porch or into a mud-puddle, a great philosopher will hunt for the specks that are on his hand or on his forehead, a hunter will sometimes shoot himself or his dog, a barber will often forget his job and slice off a piece of a chin or an ear or the nose. A girl at work at Marshall Field's had been feeding a great cloth-knife for ten years. On one occasion she watched the knife come down slowly upon her hand. Too late she woke out of her stupor with one hand gone. For a few seconds her mind had failed and she sat by her machine a temporary lunatic and had watch-ed the knife approach her own hand.

He relates an incident, in further elucidation of his interesting theme. A distinguished Professor in one of our colleges was teaching near a canal. Walking along one evening in summer, he proceeded as calmly and deliberately into the canal as he had been walking along the path a second before. He was auickly brought back to his normal senses and to the consideration of things sublunary by the water and mud and the extreme absurdity of the awkward position he was in. He had on a new suit of clothes and a new silk hat, which were badly solled through his insane adventure. He illustrates further by referring to various incidents:

Our mail-collectors find in the iron-boxes along the Our mail-collectors find in the iron-boxes along the streets all sorts of papers and articles which have been put in by some hand from whose motions the mind has become detached for a second. A glove, a pair of spectacles, a deed, a mortgage, a theatre-ticket goes in and on goes the person holding on to the regular letter which should have been deposited. This is called absent-mindedness, but that is a brief lunacy. A lunatic is a person whose mind is habit-ually out of balance. Nothing is more common than for a mind of the

Nothing is more common than for a mind of the highest order to become lost on the cars or on a steamer and to feel for hours that for some reason the train or the boat is going the wrong way. It is one of the most unpleasant feelings that can befall a traveler. A good night's rest may perhaps restore the mental rectitude and composure. When one is lost in the woods all the objects of nature seem false. The sun is felt to be wrong, the streams to be unfa-miliar. Instances are on record of the inability of a mind thus lost to recognize its own home when it had come to its very gates

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?"

Now, as Prof. Swing gravely asserts that each one living in this sublunary sphereking or queen, lord or serf, democrat or republican, layman or priest-is at times insane or a consummate dunce, it might be well for those who feel so inclined, to endeavor to determine when this eminent divine is a fit subject for the insane asylum, or wherein lies his special constitutional weakness, making him a desirable subject for a dunce block, or the State Institution for Idiots. At what moments and under what peculiar circumstances does he exhibit an and interest solutes or more. Inst poculiar circulastances does no exactly at the ass absolutely refused to go any forthe

proofs of spirit identity? Have you other phases of mediumship than pub-lic speaking, and has your mediumship chauged

since your first development? Do you try to educate yourself and develop your mediumship?

Are you much affected by "conditions," if so, how

QUESTIONS TO SPIRITS CONTROLLING MEDIUMS. How far are the trance utterances of the medium to be regarded as yours? Do you supply the words, or only impress the ideas? Do you take complete " control" of the organism or simply stimulate and inspire the thought fac-

nitiee? Do the conditions of the medium, or the surrounding influences, affect you: if so, how?

- Do you speak for yourself only, or act as spokes man for other spirits? Can you "give expression to facts and thoughts
- foreign to the medium"? Do you appropriate and use thoughts, ideas, and illustrations which you find in the mind of the medium, or do you "pick the brains" of some one present; or are you helped or hampered by
- the influence of a positive person How is it that speakers, presumably under spirit control, sometimes give utterance to the thoughts of persons in the audience?
- of persons in the augiencer If spirits through mediums employ information and illustrations which the medium has acquir-ed by ordinary means; or which they (spirits) obtain from the minds of persons in the audience are we justified in thinking such spirits dishon-est and immoraly and in calling them "mental pirates "?
- Do you know anything of "a class of spirits who pander to their audiences, retaining to them-selves truths which would not go down with their hearers "?
- Is it your opinion that trance mediumship re-quires the "shut-eyed" condition? That the medium should refuse to educate himself, but rely solely on "the spirite" for intellectual culture and spiritual development? 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?
- Will you explain what you understand by Thought Reading, Thought Transference, or In-fusion; and the difference between psychological states and spiritual mediumship?

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. These replies to be mailed to us at the earliest practicable moment after this issue of the JOURNAL, and all to be sent in before October 15th; none to be published until after that date. Let the answers be clear and explicit; and as brief as is compatible with a candid, lucid and comprehensive reply to the everal questions.

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 Bosphorus, that he then expected to sail for home from Liverpool about Sept. 20th. The Jourand, hadnes to lay before the routers done, of Many, taxon a manpeers appendings

are imported by the Uninese physicians. The are used in cases of consumption and an æmia 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. Dr. B. is doubly fortunate in having a practicing physician for a wife; this makes a double team equal to any emergency.

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 malodorus Fox having exhausted his supply of green goose in Iowa, and finding it difficult even with the assistance of his backer, 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 JOURNAL of December. 7th, 1878, contained an interesting two-column biography of this preying peripatetic; it would be well for the Minnesota people to refresh their memory of his record.

The London, Eng., Truth says: "The Vicar of St. Margaret's, Barking, 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, has 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 presided for them.

# SEPTEMBER 27, 1884.

# **RELIGIO-PHILOSOPHICAL JOURNAL.**

Dr. J. K. Bailey spoke at Lake George, N. Y., September 17th. He has made an arrangement with Dr. Hagaman of Chattanooga, Tenn., to travel together and give tests, lectures, etc. They are now at Brooklyn, N.Y., and can be addressed at No. 118 Willoughby Street until further notice.

The Saratoga Sentinel of the 18th, contains an inspirational lecture written through the mediumship of Mrs. H. J. Horn and delivered before the Society of that city by Mr. Horn. The enterprise of the Sentinel's editor, Mr. Huling, in supplying his constituency with matters spiritual as well as temporal is most commendable, and the JOURNAL hopes he will wax rich.

Mrs. Emma A. Nichols, known to thousands In the West as one of the best mediums ever in Chicago, is making a few weeks' visit among her old friends here. She reports that her husband, Dr. Nichols, has established a good practice in Vermont, and the family are all in excellent health. A strong effort is making to induce Mrs. Nichols to spend her winters in Chicago, and the JOURNAL most heartily seconds the attempt.

Mrs. Julia E. Burns, a clairvoyant and a medium for independent slate-writing and other physical phenomena, has located in Chicago. Mrs. Butns comes from Indiana and brings very high recommendations both as to her personal and professional standing. She has taken up her residence at 132 DeKalb Street, between Polk and Leavitt. Ogden Avenue car to Polk, brings callers within one block.

Mr. L. H. Sawyer was elected President of the People's Society of Spiritualists at Martine's Hall, 55 Ada St., last Sunday, in place of Mr. William Nicol, who has resigned, as his business calls him to Wisconsin for a number of months. Mr. Nicol has filled the position, with honor to himself and the society for the last six months. He has given twenty-nine lectures, and conducted the Conference meeting every Sunday. D. F. Trefry is still secretary.

The Rev. Mr. Stanford, an English clergyman of New Zealand, recently resigned his parish and began to study law. For this his Bishop threatened to degrade him from the ministry. In reply, Mr. Stanford carried the war into Africa in the following style: "I have known from time to time since I have been in your diocese of my Bishop being a land speculator, mixed up in the conduct of pottery works, and bargaining over an annuity." The Bishop will probably let Mr. Stanford alone.

Jonathan M. Roberts, once the publisher of a libellous sheet, whose name may possibly be remembered by the JOURNAL'S readers, was arrested the other day on a charge of criminal libel. The arrest was made on complaint of Mr. Thomas S. Tice. It might be well for those who are interesting themselves in beg-give money to aid the quondam libeller in ging money to aid the quondam libeller in again starting his alleged newspaper, to also raise a fund to pay the would-be editor's fines. and hire a substitute willing to pose as scapegoat. This would ensure regularity in the issue of the Mongrel Mutterer and harmonize the old gent with his environment. Dr. Alexander Wilder writes: "Quite a thrifty Society has been formed in Newark, N.J. Many of its attendants belong to the Liberal League. Miss Amarette M. Beecher, a cousin of the many ministers and authors, addressed them Sunday evening, Sept. 14th. I was present and much pleased with the lecturer. She is a woman of superior acumen and intellectual vigor, earnest and outspoken, and carries too many guns for a trifler to attempt any nonsense with. She seems to be quite an itinerant; she goes to Portland and other places in the East, and will be in the field many weeks. Capt. H. H. Brown writes from Cariboo, Maine, that he was completely prostrated after his work at Etna Camp, it being the fourth camp he had attended this summer. He is now better and will remain in Maine during October, speaking part of the time. He is to give two lectures at Mapleton. He will be at Dexter, W. Hampden, Bangor and Newport between October 1st and 12th, and his address during this time will be in care of L. C. Smith, West Hampden, Maine. He will be in Massachusetts in November. January 1st he expects to start West. February and March he will be in Ohio. He is open for engagements between Ohio and California after March 30th. Those desiring his services will do well to write him at once. We have always looked upon our esteemed cotemporary the Chicago Evening Journal. as the quintessence of conventional propriety and amiability, incapable of mutilating the property even of an enemy, much less that of so staunch an admirer as the RELIGIO-PHILOSOPHICAL JOURNAL. But alas! our heart has been wrung by a cruel mutilation; in its issue of last Saturday, the Evening Journal, in quoting from our editorial columns, makes us say, "Physical Research Institution." We can stand considerable, but the psychical effect of this unwarranted physical philandering with our property, has proved too much for our equanimity. We had hoped, Brother Shuman, to live long enough to vote for you for governor once more, or may be for mayor of Kvanston; but now we have one less incentive for remaining in this cruel world. If you will cremate the printer, or name the day for the proof-reader's funeral, we will try ever so hard to restore you to our confidence. Yet, dear Governor, how can your innumerable transnogrifiel our "psychical" into sound-thing is athering "physical" for other than of a

It appears from the Bordentown, N. J., Register, that Mrs. Susan C. Waters, a prominent Spiritualist of that place, lately presented Lodge No. 16 of Odd Fellows, with a large and striking picture symbolic of the principles of the order. The painting, which is original in design and strong in effect, is five and a half feet high, and is inclosed in a heavy gilt frame. The picture represents a sea and a shipwrecked vessel; but across the dark clouds appears the rainbow of hope which has been reflected from one bright cloud on the left, through which the all-seeing Eye looks with compassion on the struggling people in the water. The latter are seen catching ropes which humane men are throwing to them from the high rocks of the coast. In one corner is the following inscription: Presented to Bordentown Lodge No. 16, I. O. of O. F., by Mrs. Susan C. Waters, Sept. 1st. 1884.

Mr. and Mrs. John Pirnie celebrated the fortieth anniversary of their marriage on the 19th. Mrs. Pirnie who is now a robust, placid, motherly woman of sixty years or thereabouts, and looks as though she was good for forty years more on earth, tells us that when married she was supposed to be dying with consumption and was too feeble to speak aloud. John loved the invalid and was bound she must die as his wife. By the intervention of spirit friends, as they both believe. Mrs. Pirnie was in time restored to perfect health, and no suspicion of consumption now lingers. Mrs. Pirnie has done a fine work since her advent in Chicago, both as a healer and trance medium. She expects to remove shortly from her present location at 425 West Madison Street, to some more quiet

quarter of the city. The White Lady.

# To the Editor of the Religio-Philosophical Journal:

Perhaps you know that I have passed two months in Virginia at the Mission house of Miss Sallie Holley, of whom you will find a sketch in the *Index*. While there a gentle-man by the name of Fallen conveyed Miss Holley and myself something more than fifteen miles, that we might see religious services in the old Yeocomico church in which Washington sometimes worshiped, and built in 1706. On our way the conversation turned upon Spiritualism. We were at the foot of a deep gorge, with an almost insurmountable hill above us, when Mr. F., pointing to the top, remarked: "There beside the woods is where the white lady is said to come. A neighbor of mine was going over the hill which had been known as the Haunted Hill, when he saw a woman standing there, who immediately crossed to the center of the road. He had two pointer dogs with him, which ran ahead and crouched down, howling piteously at the feet of the woman. He called the animals off and screamed to the woman to get out of the road, as she frightened his

I suppose it is no unusual belief, that our dumb friends see what is invisible to human sense, but I have long been convinced of this, and that what is often called the unaccountable neighing of a horse is nothing else than developed, and one of the best gifts of hered-ity will be this development, till at length we shall not need mediums, but shall have ocular, natural proof that the higher forms tend to, and comprehend, the spiritual, which will discern, not as through a glass darkly, but face to face, as the eyes of Peter and John were made capable of seeing Moses and Elias.

Darwin relates a most wonderful case of somnambulism and sleep talking combined. It was that of a young lady about 17, who suddenly became seized with convulsions of all the muscles of her body, then she made great efforts to vomit, violent hiccoughs, and in about an hour she was seized with a violent spasm. In half an hour these ceased and the sleep suddenly began, and was observable from the look of her eyes, which were all attention. Then she talked aloud with imaginary persons with her eyes open, and could not for about an hour be brought to attend to the stimulus of external objects by any kind of violence it was possible to use. These symptoms returned in this order for six weeks. The conversations were consistent, and the hearers could understand what she supposed her imaginary companions had answered. Sometimes she was angry, again witty and vivacious, but most often inclined to melancholy. She sang some music accurately, and quoted from the English poets. Once, trying to repeat some lines from Pope, she forgot a word, and began again; when she came to the word it was shouled in her ears. and this to no purpose. Finally she recollected it herself. When she recovered she appeared to be greatly surprised, and called npon her sisters as if in great fear. Finally she got so she could walk around the room when in one of these sleep-talking paroxysms without touching any of the furniture, though her steps were tottering and wavering. And afterward she drank a dish of tea. when the whole apparatus of the tea-table was set before her, and said there was medicine put in it. Once she smelled of a tuberose that was in her room, and talked out aloud about breaking it off, but said it would make her sister so angry. At another time she heard a bell ring, and taking off one of her shoes as she sat upon the bed, she said; I love the color black; a little wider and a little longer, and even this might make me a coffin." Yet she was not sensible that any person was about her. When her paroxysm was over she could not remember a thing that had happened.

# Letter from a Christian Woman.

To the Editor of the Religio-Philosophical Journal:

In your paper of September 6th, your summary of Rev. Dr. Rylance's argument on Reason-Belief-Demonstration," was (as far as it went) essentially correct. Allow me to criticise your remarks upon it. I deny that the preacher and agnostic are on the same plane. The preacher grounds his argument on immortality, from the fact that Christ taught it, and was the first after he had passed from earth, to return again to verify the truth of his words. The argument of the agnostic (anglice, idiot) must necessarily be worthless, as a know-nothing is of no account whatever side he may espouse. You ask: "Has there ever been a case where one who has passed from earth has returned?" I implicitly answer. Yes! Jesus Christ returned over 1,800 years ago. We Christians "clinch this as an indisputable fact," asserted as it is, most solemnly by holy men of old. Is not their word to be believed, at least equally with the men and women of to-day, who are permitted to see their beloved return? Do years make the difference? Ought 1,800 years of time, destroy the blessed facts of to-day?

In the truest, holiest sense, we Christians are Spiritualists. Just because our Divine Lord returned and talked with his disciples, we believe that in the mysterious mercies of our heavenly Father, we are in this age permitted "to talk with friends who have pass-

# Lassed to Spirit-Life.

Passed to spirit life, from Ancora, N. J., August 29th, 1884, aged 40 years, 2 months and 19 days, "Daisy M. Dawn," better known to the Spiritualist public as Sara S. Allan,

She was a trance and claivoyant medium, very earnest and conscientious. Her aspirations were to practicalize the spir-itual philosophy in all toings. Belleving the welfare and progress of human kind required the emancipation of woman from fashion bondage, she persistently refused to adhere to the prostiling styles, and wore for twelve years the "Ameri-can costume" on all occasions and in all piaces. She travel-ed extensively in the East, West and South; and finally adopt-ed the "Union Garment" of the Harmoniai Order, which she used four or five years. Helieving the use of animal food to be contrary to the best interests of man as a spiritual being, she discarde it, and so continued for sixteen years. The difficulty of carrying out such reforms in society as it is, in connection with her sensitiveness as a medium, compelled her at last to withdraw from active itinerage, and seek that repose and recuperation so needful to her, in the more quiet sphere of the Home School, where the various elements es-sential to a peaceful civilization are atiming to be developed. Here was her home during the last four years of earth-life. About five years ago her system received a shock while travel-ing through the South (and West), from matarial conditions and violent opposition to mediums in and reform, from which she never fully recovered. A braw, earnest soul, devoted and faithful to her convic-tions of right, though all the world should frown, yet tender-hearted, social, self-sacrificing, she heas at last joined the low-ling through of singht sneeds the reach of pain or sorrow. She was a trance and clairvoyant medium, very earnest and

Incartee, social, sorvacements, new has at fast, jointed the hey-ing throng of bright angels above, who are working in behalf of humanity, and is now beyond the reach of pain or sorrow, and feels not the poison shafts of mental criticism. This brief tribute of friendship is offered by one who knows her well and honors her greatly. Papers please copy. J. MADISON ALLEN, House School Aneorg, N. J. Sort 1009, 1994.

Home School, Ancora, N. J., Sept 10th, 1884. From Dryden N. Y., August 29th, 1884. Mrs. Myra M.

wife of W C. Tripp, aged 33 years. where or W C. Tripp, aged 38 years. The subject of this notice was born in Dryden, and passed her carth-life near the home of her childhoot. Early in life she embraced understandingly the philosophy, phenomena and soul-comforting doctrines of Spiritualism, in which she lived with honor, and by which she was sustained in passing from this to the joys and scenes of a higher and better life. Her funeral was attended on Sunday, Ausust 31st, by a large conceurse of people, who, in harmony with her special request, were addressed by Rev. J. H. Harter, of Auburn, N. Y., assisted in the services by fine singlug, under the leader-ship of Mr. Willis Crittenden. COM

# Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation meets at Brooklyn Institute, Washington, near Concord Street, every Sunday, at 3 and 7:45 P. M.

Lyccum for young and old, Sundays at 10:36 A. M. Abraham J. Kipp, Superintendent. Ladies Aid and Mutual Relief Fraternity, Wednesday, at

Church Social every second and fourth Wednesday, in each

month, at 8 p. M. Psychic Fraternity for development of mediums, every Thursday ovening, at 8 o'clock, sharp. Mrs. T. B. Stryker, President.

The South Brocklyn Spiritual Society meets at Franklin Hall, corner 3rd Avenue and 18th Street, every Wednesday evening at 8 o'clock. Mr. Bogert President; Dr. Patci, Secretary and Treasurer. A Progressive Spiritual Meeting will be held every Sunday afternoon at 3 o'clock, in Franklin Hall, corner of 3rd avenue and 18th street. South Provident Science for

and 18th street South Brooklyn. Seats free. GERARD ENGELEN, Chairman.

The Brocklyn Spiritual Conference meets at Everett Hall 398 Fulton Street, every Saturday evening at 8 o'clock. W.J Cushing, President; Lewis Johnson, Vice-President.

The Brooklyn Spiritual Fraternity will meet at 16 Smith St., two doors from Fuiton, in the hall of Union for Christian Work, every Thursday evening, 8 P. M. S. B. NICHOLS. President. John Jeffreys Secretary. A. G. Kipp, Treasurer.

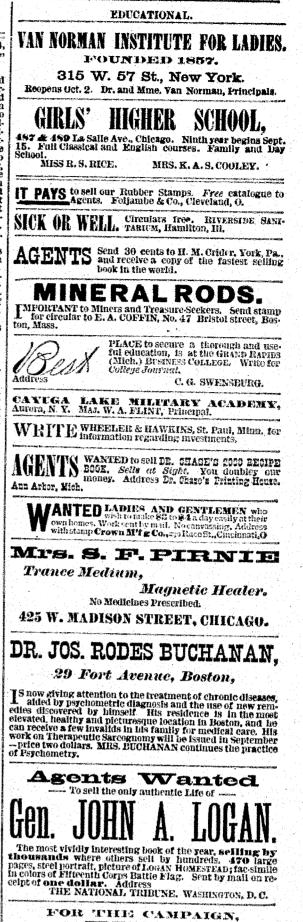
New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 3 P. M., at 171 East 69th Street MINS. S. A. MCCILETCHEN, Secretary.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 p. M. and 7:30 evening, in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

# Saratoga Springs, N. Y.

The First Scelety of Spiritualists at Saratoga Springs, N. Y., will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Mon-day and Tuesday evenings of each month, at which Mrs, Nellio J. T. Hrigham will officiate. E. J. HULING Sec. H. J. HORN Pres.

Kansas City, Mo.





I am writing you a long letter, when my object was to thank you for the JOURNALS, which I find waiting my return. . E. O. S. Blue Point, L. I.

horse. He had not the least idea that the object was other than real flesh and blood, supposing some girl was going over the road and was fearful of the dogs. She did not move, but kept her place; the dogs crouched and howled in a strange manner. The man repeated his order, but in an instant she was on the other side of the road, the dogs dragging themselves on their bellies toward her and howling; and then she was gone. The man would have doubted the evidence of his senses had not the conduct of the animals covinced him of the reality of the vision. No sooner did it disappear than they turned and barked, and followed the carriage.

### Somnambulism.

# Some Queer Freaks of Sleep-Walkers.

Sleep-talking is one of the most marvellous suriosities of sleep. It is sometimes connected with somnambulism, but more frequently manifested alone, and often speaking to a somnambulist at once awakens him, and if in a perilous position, results fatally. Dr. Binns tells of a young man, aged 18, of robust constitution, who went to Syria from a town on the Black Sea to pursue his studies at the gymnasium. After falling asleep he would arise and utter most remarkable deciamations. Sometimes he recited long speeches from Xenophon with perfect accuracy, though when awake he could only remember a few lines. One night he wrote the theme he had to deliver the next day. In the morning, hav-ing overslept himself, he was vexed at not having prepared himself for his tutor, and wondered much when he discovered the theme completed and lying on the table before him.

The Archbishop of Bordeaux speaks of a subject who asked for a glass of brandy to warm him. As there was none at hand they gave him water, but he at once detected the cheat and again demanded brandy. He was given a glass of strong liquor, seemed rerefreshed, and lay down without waking. There is a remarkable case related of a young American lady who preached during her sleep, performing regularly every part of the resbyterian service from the psalms to the benediction. She was the daughter of respectable and wealthy parents. She fell into bad health, and under its influence disturbed her family by her nocturnal eloquence. Her unhappy parents, at first surprised and per-haps flattered by the exhibition of so extraor-dinary a gift in their family, finally concluded it was the result of a disease, and thinking a change of scene would improve her-visited New York and other great cities of the Union. She would preach at night on board steamboats; and at tea-parties she was host of very proper readers know that you transmogrified our "psychical" into source than these as stanty "physical" for other than the second witness her extraordinary per-primates. How memory although they had the second stantary of schemetric discourses, source the second stantary of schemetr

ed away, sometimes even see them." We be lieve and rejoice in this most wonderful manifestation of latter times. It is the greatest solace to bereaved hearts. Thanks be to God for this most blessed privilege!

You may claim to be "the only ones who can add this last proof." We Christians claim to be the only ones who can add the first proof.

"Now is Christ risen from the dead, and become the first fruits of them that slept. For as in Adam all die even so in Christ shall all be made alive."

A CHRISTIAN WOMAN. New York City.

# A Great Exposition.

The Exposition at New Orleans is attracting the attention of the press in all parts of the country and abroad. Almost every newspaper has something to say about the preparations that are being made to further the work of State or local associations. The special representatives of the Exposition commissioned by President Arthur, for the pur-pose of procuring exhibits have found the newspapers ready to report speeches and print the latest news relating to the World's Fair. This circumstance no doubt springs from the fact that the people throughout the land read with much interest all that is printed concerning this great enterprise. By the wide-spread influence of the press the Exposition is known and talked about in India. Austra-lia, on the banks of the Congo, in the South American republics, and in the frozen regions of the North. Seeming impossibilities have been overcome, and the scheme limited to a cotton exhibition at first, has been enlarged by degrees till it now embraces a grand exposition of arts, manufactures, mines, agriculture, and in fact about everything in which the people of to day are inter-ested. This Exposition to be opened in December next, covers more ground, has more exhibits entered, than can be recorded of any other World's Fair ever attempted.

Aside from the pecuniary means furnished, the untiring industry of its directors, this marvel of the nineteenth century owes much of its renown to the power of the newspapers.

### Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

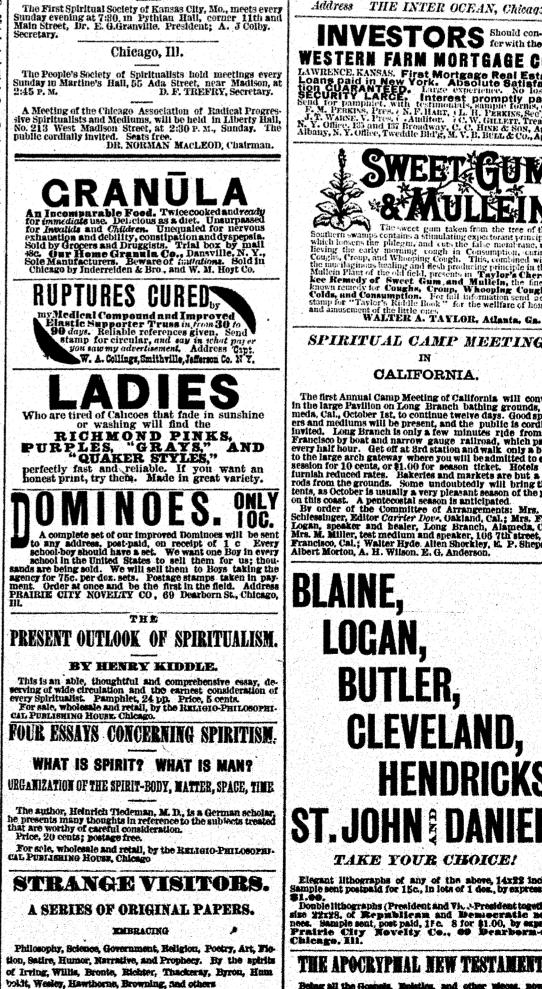
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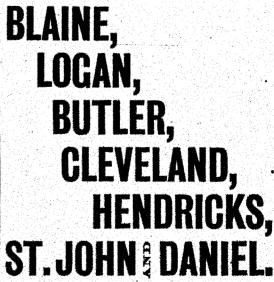
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WALTER A. TAYLOR, Atlanta, Ga.

# SPIRITUAL CAMP MEETING IN

# CALIFORNIA.

The first Annual Camp Meeting of California will convene in the large Pavilion on Long Branch bathing grounds, Ala-meds, Cai, October 1st, to continue tweive days. Good speak-ers and mediums will be present, and the public is cordially invited. Long Branch is only a few minutes ride from San Francisco by boat and narrow gauge railroad, which passes every half hour. Get off at 3rd station and walk only a block to the large arch gateway where you will be admitted to each session for 10 cents, or \$1.00 for season ticket. Hotels will furnish reduced rates. Bakeries and markets are but a few rods from the grounds. Some undoubtedly will bring their tents, as October is mually a very pleasant season of the year on this coast. A pentecostal season is anticipated By order of the Committee of Atrangements. Mrs. Dr Schlessinger, Editor Carrier Dove, Oakland, Cal.; Mrs. F. A Logan, speaker and healer, Long Branch, Alameda, Cal.; Mrs. M. Miller, test medium and speaker, 100 7th street, San Francisco, Cal.; Waiter Hyde. Alten Shorkley, E. P. Shepard, Albert Morton, A. H. Wilson, E. G. Anderson.



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Price, 41.85. Peeringe, 10 Conta. 

# **RELIGIO-PHILOSOPHICAL JOURNAL.**

# SEPTEMBER 27, 1884.

A LAND AND A LAND A

# Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

# For the Beligio Philosophical Journal,

CASSADAGA.

One Friday evening an exhibition was given in the amphitheatre by the Philloues' Lyceum at Casea-

the amphitheatre by the Philoues' Lycoum at Caesa-daga. 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, and songs by Cora Rouse, Lulu Crane, Dr. Harry Crane, Bessie Ramsdell, a trio by Mr. and Mrs. Crane and Miss Barnes, and two by J. T. Lillie. A cornet solo by Mr. Damon was well rendered. The day previous Mr. O. F. Kalicor delivered an address upon the sub-

Mr. 0. P. Kellogg delivered an address upon the sub-ject, "Chautauqua and Cassadaga," comparing the positions of the two representative schools in the field of religious thought. He said that there are sympathies common to both, for both are striving to throw light upon the question of the future life. He

his state of ignorance in regard to the high moral and philosophic truths of Spiritualism. He defined

superstition as religion out of fashion, and religion as superstition in fashion. He related an account of a debate which he had once held with an Ohio di-

vine. Mr. Jones, an Ohio State Senator, had sworn

to the statement that he once saw a girl making pancakes, and that while the girl was standing be-fore the stove the pancakes rose in the air and flopped over. He thought it was the work of a mischievous spirit. Well, the preacher made fun of this, and said "how ridiculous it would be for an

angel to come from heaven to turn pancakes?" Then Mr. Kellogg told him of the time Elijah was

hungry, and an angel came down and took some corn meal, and that angel, with his white wings and

golden crown, set to work and made an old-fashion-ed hoe-cake and baked it for Elijah, and, he con-tinued, the difference between your theology and

mine is, that we turn our pancakes and bake them on both sides, while your hoe-cake is only done on one side, and is half dough! Judge Edmunds had written of a dream or vision of heaven which he

had, and spoke of meeting sombody who gave him a glass of fresh butternilk to drink, as when on earth. The preacher made sport of this also, and

earth. The preacher made sport of this also, and wanted to know where the cows were kept in the spiritualistic heaven. Then Mr. K. reminded him of the time the angel drove down from the orthodox heaven with a span of horses and a charlot to get Elijah; and he said, "now you go up there to the livery stable where they kept those horses, and right behind that stable you will find the cow shed where the Spiritualist keave his cowa!" This was to illus-

the Spiritualist keeps his cows!" This was to illus-trate the fact that while the Church can find sub-jects for ridicule in the philosophy of Spiritualism there is also a plenty of material at home. Then he

proceeded to argue that since God is a spirit, and

can influence matter, can call worlds out of the depths of space and evolve thereon all the countless forms of physical life, since God, as an infinite spirit

can produce infinite results in the realm of matter,

the spirit of man, as a finite being, can produce lim-ited or finite results in the same realm. He said

that if the Church denys this he will drive her into

the depths of atheism, and drown all life in the black chasm of eternal night. As to the work per-formed by the theology of Chautauqua, he gave an illustration of a doctor who was attending a sick

child, and when the doctor gave the child some med-

icine the mother asked what it was for. The doctor replied, "That, my dear, is to produce fits, and I am just death on fits!" Chautauqua theology gives us medicine to convince us that we have got the disease called "depravity," and then it sets to work to cure it. The speaker wouldn't give a wave of his hard

it. The speaker wouldn't give a wave of his hand for all the medicine that Chautauqua has, to doctor

souls for something they never had-something they

were vaccinated for before they left the court of heaven. Chautauqua has scientific methods and we

like that,---but they try to make them bow to the past. Chantauqua takes Genesis, Cassadaga takes Paleontology.

1.9

Lake

The Fisherman's Friend. BY O. W. BARNARD.

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

Awake, O Muse! of the bounding main, My song inspire with a tender strain, To sing the praise in a voice divine So well deserved by a mean canine. A fisherman dwelt by the briny deep, Where eagles scream and the breakers roar; Where sea guils hover on airy wing, While harsh their notes o'er the billows ring. Who dwelt with him by the bounding sea; For ten long years did this faithful friend His master's fortune and life defend— Shared in his danger, hunger and toll, With trust and faith that nothing could foil— Ever ready in any disaster. Ever ready in any disaster To give his life for that of his master-With undivided constancy and love Pure as the beams that shine from above; A trust and faith this spaniel bestowed Upon his master, worthy a god Example more worthy, none hath seen, A lesson so grand, from a brute so mean! He'd served his master thro' heat and cold, But now at length he was growing old, While his master's heart had turned to stone, So into the sea his friend was thrown--Around bis neck a cord was applied To which a stone was securely tied, When quickly he sank beneath the wave, His master thought to a watery grave-The stone slipped out, then he rose again, Swam for the boat thro' the heaving main; But now the master with fell intent With oar in hand on his death is bent-Ungrateful monster! his friend to slay, Who's served nim faithful many a day, He beats him now with his heavy oar, 'Till the water is red with his gore. Raising his oar for a final blow, The boat he quickly doth overthrow-Unable to swim he's sinking fast Beneath the waves of the ocean vast-He's sinking down, he can rise no more, No aid can come from the distant shore; Now hope has fled, and his life must end He's drowning now instead of his friend; But his friend can swim, some strength remains, The blow intended to dash his brains, Had missed its aim, and his life is spared, And to save his master he's now prepared, So diving quickly beneath the wave With kind intent his master to save, He drew him forth unto life once more, And toiled and struggled to reach the shore, But weak himself from the loss of blood And struggling long in the heaving flood, It was long before he reached the strand With the feeble powers at his command. At length the spaniel and master found The master saved by his faithful friend Who had basely sought his life to end-Ungrateful man with a heart more base, Than the meanest type of the canine race! A lesson learn from thy "faithful Tray," And never again from thy manhood stray. O man! behold in a brute so mean The grandest example on earth e'er seen-Of sweetest forgiveness ever known, Bestowed on one with a heart of stone.

# The Gospel of True Manhood.

BY CHARLES DAWBARN.

# No. 3.

The mystery of earth-life does not commence with the ecctasy that sounds the marriage peal over the union of sexes. Proud man and fair maiden plight your troth if you will. Mingle your life and your loss in the gravible of effections and your with love in the crucible of affection; seal your vows with a kiss upon the infant brow and claim him for your own. Nature is laughing at your innocent glee. She has lent you the material covering to that self-existent soul, and you have baptized it in your mutual love. That is all. The soul moves with its divine life-force and you see the infant life. The laughing eye, the pouting lip, the dimpled cheek, are the blosoms of parental love. You watch the unfolding intelligence with breathless interest. For a brief moment the soul seems almost visible and divinity triumphant; and then as atom and molecule are wrought out in nature's laboratory, matter becomes master, and its law triumphant 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, and we call it "spirit;" but the refined is ever superior to the crude. It penetrates and permeates the coarser particles, giving to the soul higher and grander powers of manifestation; yet the laws of matter remain as absolute as the laws of spirit. If we now recall the fact that in every stage of an eternal existence the soul must use matter through which to manifest itself as intelligence, we see that if progress be eternal then it is essential that the refinement of matter be also continuous and without limit. Eternity has its molecules. We call them "time," and time is the great element in the refinement of matter. Nature builds her form of beauty by adding atom to atom as the mason points his column to the sky; but intelligence is born of the soul, and ever ready to manifest as conditions will permit, for it is subject to those conditions So the philanthropist who hopes to change human nature by merely altering its conditions, is like those law-worshipers who think they can make the drunkard sober by shutting him in prison for six months, That is a fair illustration of what man-made law can do. Nature's pathway of progress has no wind-ings. She accepts the best there is for survival, and allows the rest to die out. No love nor hate; no anger, pity, nor sorrow; neither justice, injustice nor malice, but always eternal law. So man's life is the human soul looking out through the conditions that surround it; but that human soul has a gran-dau of which wronhed and agen paragraf. dour of which prophet and seer never dreamed them man was made of clay to be abased and de-spised. He was too insignificant to, rule, so a ruler was invented and called God. Man was belittled that God might be glorified. The hour has now come for God to be belittled and man magnified. Matter, law, and the human soul stand to-day, ever have stood, and ever will stand as a divine trinity, self-existent, but supreme only when in triune har-mony. Man has three manifestations of himself: one that perceives, one that thinks, one that acts. The soul, the spirit and the mortal; and for the per-fect life on earth these three must become one. But how can they be one or become one whilst 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? Being thus the child of ignorance and superstition, swathed in the bandages of priesthood, he has crawi-ed or waddled up to his stand-point of to-day. The remedy is twofold, time and self-effort; time to give the right material conditions; self-effort to harmonize the mortal with his surroundings. Both are necessary, but to many the hour has come whilst the self-effort is not put forth. Self-effort demands that you be willing to acquire knowledge, and then that you put your knowledge to practical use.

#### What do we Know About the Spirit-World? A Strange Comparison with Chautaugua-Spiritu-

# alism versus Theology-Late Happenings at the

# In the Militor of the Religio-Phil I was much interested in reading that article in

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?" I struck the key-note of my experi-ence with Spiritualism, and I meet many others who entertain the same position. They all claim to have investigated the subject for years, are firm believers in it, yet are not satisfied with what they have re-ceived. Like Mr. Harding, I think we know very little about the Spirit-world, and I doubt very much if we ever shall have an extensive knowledge of it before we enter that nace ourselves. I have conbefore we enter that place ourselves. I have conversed with spirits (or what purported to be) of all grades of intelligence, not only in private circles, but through nearly all of our best public mediums, yet I am still in the dark regarding some of the sim-plest things relating to the Spirit-world. What first led me to investigate Spiritualism was

the death of a brother, older than myself, who was very dear to me, and I would have given the whole world at that time, had I possessed it, to have received a communication from him fully satisfying me that he still lived; but I have never received it, al-though I have been an investigator twenty years. I have received communications hundreds of times have received communications numerics of times, purporting to come from him—some of them being very strange and startling, yet they all lacked some little information, seemingly easy to give, which left me still in doubt. I can say the same also regarding other spirits who have communicated with me. They have given me test after test, fully satisfying me of spirit presence yet not one has ever convinced me spirit presence, yet not one has ever convinced me, beyond all question of a doubt, that the messages given come from any relative or friend whom I ever knew while living in earth-life, and when requested to do so, all have either refused or evaded the ques tion. To show how this has been done I will relate one or two instances:

A few months ago for several weeks there was young lady stopping at my house, not out of her teens, who was one of the best writing mediums that I had ever met. She was unknown to the public, not more than a dozen persons besides myself be-ing aware that she possessed the gift. She had never attended a spiritual scance, nor had a sitting with other mediums before I became acquainted with her; neither did she know anything about Spiritualism except the little that had occurred at her own home, the first making its appearance

about one year before. 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." But I was doomed to disappointment, for when the medium's visit was over, I knew no more about the Spirit-world than when she first entered my house.

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, it seems to me, to obtain them. One of her controls, who claimed to be a physician while in the form, was a sharp, witty, intelligent spirit, and well posted on all subjects of interest to humanity. I talked with him more than with any other of her controls, and requested his presence oftener partly because he was so intelligent, and partly because he had such good control over the medium. He could use either of her hands in writing, and could always express just what he wanted to say, whether the medium was reading, talking or sleeping. This control, whom I always called Doctor, never refused to give me all the information desired pertaining to this life, and especially if its tendency was spiritual and elevating, but when questioned regarding the Spirit-world he was dumb, and if preced too hard, would either evade the question or turn it off as a huge ioke.

Returning home one evening from attending to little business, I met an old friend on the street, and stopped for a few minutes to chat with him. Our scopped for a few minutes to chat with him. Our conversation turned to the subject of Spiritualism, and before separating, it terminated in quite a dis-cussion, I contending stubbornly for certain points which I considered right. On arriving home the medium handed me a long communication, which the Doctor had just written through her hand; and you reader can index of my any star than I count you, reader, can judge of my surprise when I found it to be a criticism of the conversation held between myself and friend a half-hour before; and in it the Doctor pointed out and explained to me the position which I took, showing me that I was wrong and my friend right. The medium had not been out of the ouse that evening, and had no way of learning what had occurred. This little incident convinced me that the Doctor was a separate and distinct individual from the mebut whether he was the one he claimed to be when living in earth-life, I could never learn. Again, keeping always in view the ideas that I might some time be convinced of my brother's continued existence, I inquired of the Doctor if he could not look up this brother for me, and bring him into the presence of the medium, where we could talk with each other. He consented to do so, and arrangements were made to have him there at eight o'clock the next evening. Of course I was anxious for the time to come, and felt that now I shall receive the precious prize; but as before I was sadly disappointed Promptly at the appointed time the Doctor was on hand and informed me that my brother was present. "Well, Doctor," I said, " what has my dear brother got to say to me?"

# North-western Kausas Camp Moeting.

#### To the Editor of the Beligio-Philo 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. Too much praise and zeal can not well be bestowed upon the officers and leaders of these meetings. The Bianchards (brothers), Knowles, Bishop and their es-timable ladles are truly and persistently unremit-tent in their energies to make the meetings a suc-cess. The Spiritualist ladles here are deeply in earn-est. Here, as everywhere, we find some ercellent. cess. The Spiritualist ladies here are deeply in earn-est. Here, as everywhere, we find some excellent, irue, and pure mediums, and a sprinkling of frauds. The writer was so unfortunate(?) as to arome the frauds, and they arose from their lurking places to give forth pitcous and disconcerted yells of agony and wrath. Every genuine medium, so far as the writer could hear, seemed giad of the reference made by him (there are frauds here upon the ground), and no one seemed hurt except these angelic persons themselves. Ohl how emphatically clear becomes the grand

Ohl how emphatically clear becomes the grand utility of the work the JOURNAL is doing, when we witness the injury which frauds and corruption are bringing about; but fraud is not the only disgusting feature we have to meet. There is also the work of the cunning, low, half-developed spirit, and that of the malicious and willful, which cause certain sensitive individuals, who are not noted for intelligence, to seem so ridiculous, that uninformed, intelligent people shrink away in disgust. These unfortunates should be cared for by their friends; but what can we do for frauds? How bold the hypocrite must be, who can assume to be under spirit control, when here are sensitive natures around who can see that he is simulating!

But there were some most excellent mediums present, and the writer had a sitting with one, in present, and the writer had a sitting with one, in company with five other persons, and bega space to refer to it. The lady is Mrs. Fannie Ford, living in this county, an unprofessional medium (trance and speaking). Mrs. Ford is an extremely sensitive, kind lady, the wife of a farmer, and is possessed of a mild, sweet and loving nature. Our faith in her was augmented when we found that she is work-ing for the good of the cause, demanding no reward; yet we should not permit such to go without comyet we should not permit such to go without com-pensation. On Sunday during the forencon we in-duced Mrs. Ford to sit for us, to learn what result might be obtained. Let it be understood that the medium and those present (seven in all) were per-fect strangers to another. As soon as she became entranced she spoke as follows, extending her hand:

"A lady with dark eyes and curly hair, stands be-fore me holding in her hand a goblet of pure water; she offers it to this tall gentleman on my right hand (the writer), and says:

# 'Take and drink of this, As an earnest of my affection, Unbroken and true, But ere we separate, Give me one sip of what The angels have given to you.""

This beautiful emblem of pesce 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. By way of contrast to this beaatiful simile, a spirit 'brother of the writer's present wife stood before the medium; his description was long, accurate and strikingly apt. She then announced that he unrolled a scroll which contained a few lines of doggrei so characteristic of the spirit's boyhood, he would be recognized even by that. The lady with seeming difficulty then read as follows:

# "In youthful days we sow the seeds, But do not stop to pull the weeds; As time rolls on they grow more stout, And we can hardly yank them out."

Mrs. A. said the witty, boyish doggerel pointed so accurately to her fun-loving brother's boyhood, that she knew him well. After this the medium gave us some verses which were so funny we enjoyed them hugely. She closed with some verses, grand, pa-thetic and beautiful. This camp meeting was in nearly all respects truly pleasant and enjoyable. B. R. ANDERSON.

# To all Friends ot Spiritual Progression, Greeting.

In December, 1883; the Working Union of Pro-gressive Spiritualists, took the occasion to make a

# Notes and Extracts on Miscellancous Subjects.

# A hot spring that emits steam and sulphuric vapor has been discovered at Osyka, Miss.

There is more crime in Rome and vicinity than in any other region of the world having the same population.

Alvan Clark, the telescope-maker of Massachusetts though eighty years old, is still at work. He and his sons are the leading telescope manufacturers of the world

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

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

Baron Van Werth, of New Brunswick, N. J., adas a subject for dissection to be given to the medical student who will promise to bury what he does not use of the subject.

Walt 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 around us has any real existence. Everything is delusive, evasive and shaky."

An Arkansas man thinks he has exhumed the pet rified head of a fairy. The supposed fossil is about the size of a large walnut. The features of the hu-man face-eyes, nose, mouth, forchead, 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 fails and early springs.

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

A "hallelujah lassie" of Haverhill, Mass., has re-nounced 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 fiesh.

Miss Laura Shelnut, 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 'is said. Charles W. Hutchinson, ex-Mayor of Ulica, has not only helted from his home hut has bolted the door

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 allegoric-al figures, and coins which are believed to have been struck by the early Gauls.

Mabel Griffiths, the fitteen-year-old girl who com-mitted suicide in Des Moines, Iowa, the other day, left a note requesting that her body might be cremat-ed 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.

In Martha's Vineyard the ratio of deaf mutes to the population is one in every 150 persons, a ratio greater than in any other portion of the country. Two conturies ago two cousins in the Mayhew family were married, from which can be traced a hereditary line of deaf mutes.

Captain Regard, of France, the inventor of an alleged navigable balloon, claims that the problem of aerial navigation is completely solved, and that it is now only a question of time and money. He says that a balloon postal system is as easy as a railroad avstem

The Chinese have what is termed the kite festival on the ninth day of the ninth moon. Sometimes the kites resemble serpents thirty feet long, at other times a group of hawks hovering around a center, all being suspended by a single strong cord, but each kite moved by a separate line. Sometimes the kites are cast adrift under the belief that they will carry away with them all impending disasters. Edward King thus writes from Paris of two noted Victor Hugo and Marshal von Moltke were men: both at Raggatz in Switzerland recently. I think it would be difficult to find in America two such vigorous old men of 80 as the famous Prussian General and the celebrated French poet. Neither of them seems to have any intention of dying for the next quarter of a century." Engineering enterprises on the Isthmus of Panama are carried on at an immense sacrifice of human life. It has been estimated that the railroad from Panama to Aspinwall, which was built through swamps filled with deadly fevers, cost a life for every tie. The workmen employed on the Panama Canal are being swept off by scores, and their places have constantly to be filled with a new supply. The Russians are a very religious people in the observance of outward forms. Their religion con-sists chiefly in lighting candles, blessing holy images, bowing to the floor and making the sign of the cross over and over. Holy images are found not only in the churches, but in houses, on public places, in railroad stations and telegraph offices, and no de vout Russian passes them without bowing and making the sign of the cross. A Large Prune Orchard. Luverne (Cal.) Union: Perhaps the largest prune orchard in the world is situated one mile south from Saratoga, Cal., and contains 16,000 trees. It was recently sold for \$72,000. It is situated on a gentle slope from the foot of the mountain to the Los Gatos road, and can be taken in at a glance. Near by is the famous Rice orchard, containing fruit and nut-trees of almost every known variety; also the O'Banlon & Kent orchard of eighty acres, for which \$110,000 advance has been offered and refused. Intelligence has just been received at Santa Fe, N. M., of a diabolical deed perpetrated in the little Village of Chimayo, Rio Arriba County. Juanita Herrera, a Mexican woman whom the natives believed to be a witch and in league with the devil, was murdered by three desperadoes, who dragged her from her adobe hut, striped her naked, bound her hand and foot, and finished their devilish work by butchering the poor creature with bowle-knives. Although known, no arrest of the murderers were made, the officers being afraid. The principal feature about a Chinaman's costume s the fact that nothing ever fits but his stockings. His clothing consists really of three or four shirts or garments made after the fashion of a shirt, each opening in front and having five buttons, a sacred number. These buttons are never in a straight row, but in a sort of semi-circle half round the body. The outer garments have sleeves a foot longer than the urm, a fact which affords abundant opportunities for theft. A Chinaman's jackets are his thermometer. He will say: "To-day is three jackets cold, and if it ncreases at this rate to-morrow will be four or five ackets cold."

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. Chautau-qua may be great in theological speculation, but it is all a fleeting vapor compared with the demonstration of immortality at Cassadaga. Beligion has ever had a warm heart, but little brains. Philosophy has had brain, but little heart. There will be a grand wedding soon, and brain and heart will be one in

Surely we all recognize that since much of poverty and its long train of ills comes from there being more enters than producers, we have the royal pow-er, if we choose to use it, of ceasing to bring into the world mouths that we cannot fill, children of povery crying in vain for bread.

If we refuse to seek instruction and practice it when found, then nature will pass by us and our most leaving us to die out, for her law, " the survival of the fident," demands that a man both use his rea-ted and ourb his peetions.

# We do not on the personal of lost could be the point of the point of exclusions as tanging by the balance in tanging by the balance definition of the point of lost could not be balance of the point of

modern Spiritualism. Religion has ever carried upon her back a pack of rags. Science like a naughty boy, has been running up from behind and plucking hem away, one by one. Soon religion will drop her bundle of rags, and they will be made over in the great paper-mill of thought, and upon those pure white sheets will be written the grand truths of the future religion. Nothing short of a verbatim report can do justice to the wit and eloquence of this fine

addrees 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. Another gave the name of Charles T. Coit, formerly connected with the National Bank, Buffalo. He de ecribed a Sally Barton, with interior scenes of her former home; all of which was recognized by a person who stated that she never saw the medium before, and knew he had never been at this house .--GRAPHO in Buffalo Express.

# The Religio-Philosophical Journal.

The press of other matter has prevented us from giving an earlier notice of that most excellent week-ly journal, named above, and published at Chicago; a paper which we have been in the receipt of for some seven or eight years past. It is so well edited and has so able an array of writers for its columns, that we always peruse with pleasure its contents. But its uniform ability is not its highest recommendation. It is the avowed advocate of true and pure Spiritual-ism--not of that false semblance that goes under this name and swallows greedily all sorts of wonderful stories of apparitions and communications from de-parted spirits, as told by credulous partizans and in-terested pretenders, for glory or gain; but of that genuine Spiritualism, that denounces and exposes fraud and pretense wherever found, and rests only upon facts that are ecientifically examined and demonstratively proved, to the satisfaction of the keenest skeptics and the most philosophical intellects of all the enlightened nations of the world. It is owing to the conclusiveness of these oft-repeated demon strations among the most advanced peoples of the nineteenth century that is due the unprecedented spread of modern Spiritualism, which has actually made more progress and won more adherents in thirty years than Christianity did at its start in three hundred years. Through the kindness of J. C. Bundy, the editor of the BELIGIO-PHILOSOPHICAL JOURNAL, we have been the recipient of numerous magazines and weekly issues of spiritualistic journals, coming from France, Germany, Italy, Spain, Russia, Mexico and South America, to say nothing of like papers in English from the United States and Great Britain. Some of these have been regularly maintained for more than twenty-five years past, and all show the astounding, yet steady progress of Spiritualism throughout the entire civilized world. Of all these publications, the RELIGIO-PHILOSOPHICAL JOUBNAL is one of the very best, out of about thirty that have come under our observation. It is so, because of its scientific methods, its opposition to charlatanism, cliques, fraude, sects and sectarianism, as well as to all immorality, vice and wrongs of all sorts. It is the sworn foe of the materialism of the day and the upbuilder of the true spirit of the Christ of the New Testament. By its proofs and those of like kind, now accessible to all carnest seekers everywhere, and by these alone, can the immortality of man be clearly demonstrated at the present day. And by its spirit and aims and methods alone, can honesty, virtue, truth and humanity be upheld in the world. We give this journal such high praise because it deserves it, as our familiarity with it for years, enables us to know.—Wooglant (CaL,) Mail.

Newton Crabtree writes: I am well ple 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. Long may the JOURNAL live and prosper.

A. C. Demm 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 train.

The largest public hall in Victoria, B.C., was let for a prine fight on a recent night. The next night day refuend to allow Bob recent is become in it acting that the public should should

Nothing," he replied

"What! nothing," I asked. "No, nothing"

"But, Doctor, what is my brother here for?"

"Because," he replied, "you requested his pres ence.'

"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

"Have it that way if you like, then," he replied: your brother is here all the same."

"But you are not willing to prove his presence?" " Yes.

How?" I asked.

"By describing him." "Then, Doctor, please describe him, and I will thank you even for that."

I thought I had the Doctor pinned down at last where he could not crawl out without giving me, at least, something reliable and definite, which he did, but spoiled it in the end. The description given was

as follows, and quite correct: "Your brother is tall, slim, dark blue eyes, light complexion, with small, light-colored moustache

about twenty years of age, and homely as the devil!' My brother was considered quite good-looking while living. I felt a little annoyed at the Doctor's oke when I was so sincere, and I told him so, with the remark, that whenever I asked him from light from the Spirit-world he was always trifling and

never seemed willing to give it. "Very well," he replied, "if I do not bring you any light then I will leave, and let some other fellow come and hold the candle," which he did, but the next spirit left me no wiser than did the Doctor, and I would have preferred to have had the Doctor remain.

Yee, Mr. Harding is about right when he says that we know very little about the Spirit-world. G. F. W.

# Change of Residence.

To the Editor of the Religio-Philosophical Journal:

Knowing your willingness to publish anything of anowing your winingness to publish anything of interest to your readers or the great cause of Spirit-ualism, 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 casy of access, but up to this augments we have all us indicates. to this summer we have felt no inclination to do so. It was in this little, obscure and unromantic village, that Spiritualism found us, and changed the whole tenor of our hitherto humble lives. Here for fourmay the me of the all over this broad land can testify. We have in the past, and shall in the future, allow the manifesta-ions to advertice themselves, not seeking notoriely or over publicity. Burnest seeking notoriely will endeavor to treat our dant that frames, and we will endeavor to treat our dant that frames, and we will endeavor to treat our dant that frames, and we will endeavor to treat our dant that frames, and will endeavor to treat our dant that frames, and will be our frames home. Meanwhile Re. Aug. Shed. 1995.

few statements as to our position, purposes, and de-signs, as a society, but then recently organized and incorporated under the statutes of this Commonwealth, for the practical work of establishing a system of educational and benevolent labor, upon a basis so broad and comprehensive, as to include the mental, physical, moral and spiritual spheres of human life, for the object of disseminating the grand truths of Spiritualism necessary to a higher spiritual life, which we deem necessary to a purer and a more enlightened civilization. As a requisite to our work we referred our readers to the commencement of the erection of the "First Spiritual Temple," which we promised would be "a suitable edifice for the spiritual home of both mortals and angels, that in point of beauty and utility will compare favorably with any building dedicated to similar purposes in any part of the world, and such a one as every public spirited and Progressive Spiritualist may have reason to feel proud of in any land, as being worthy this great cause of humanity."

To-day, the "First Spiritual Temple" is nearing its completion in fulfilment of our promise to the world, as evidence of our faith and intentions in our co-operation with the angel world to perform the part alloted to us, and as pledged, and prompted by conscience and duty.

Accordingly, we can now state that all necessary arrangements are perfected for its completion, within the limits of our own small society, without the necessity of calling upon the many generous men and women of wealth and benevolence, and the love of spiritual purity, who we feel would gladly have aided us in our enterprise both spiritually and ma-terially, and assisted us to lift the heavy burden from the few, who as mortals are virtually carrying the weight alone, could they have rightly understood our motives, purposes, and designs in contradistinc-tion to the ambiguous statements, impressions, and fancies of the misinformed and ignorant, who always have existed and will continue to exist as stumbling blocks and hindrances in all reformatory move ments

Therefore, we deem it necessary to make this statement at this time so that they who are so in-clined, can be set right as to our material affairs and desire to be numbered among the co-workers and patrons of this good work, and have the opportunity of the present occasion with ourselves to become contributors, with joint investments and interests, in this our common cause; although not fully prepared to enter into all of the active duties and services now demanded, but are ready and willing to sustain those who are called to do so.

That such an opportunity may be offered, we are now instructed by our guiding spirit band, to issue this call to all liberal and benevolent Spiritualists and citizens from the humblest to the most affluent, who feel in sympathy with our work, to give al such the privilege of giving of their means from the smallest amount to the greatest, for the purpose of assisting in the furnishing and maintaining the cur-

The estimated expenses of the Temple. The estimated expenses of the furnishing is about \$50,000 which will include as the principal items: The senting of the main auditorium with theatre

The seating of the main auditorium with theatre seats, and requiring 1,500, also, 2,000 seats for the other halls, scance rooms, and library; organ, gas fixtures, plumbing, carpeting, book cases, furniture, internal decorating and heating apparatus. No further donations are now required for the erection of the Temple, (which, is the property of the Working Union of Progressive Spiritualists, do-nated by a single individual,) but subscriptions will now be received from all those who wish to aid in now be received from all those who wish to aid in its furnishing and maintenance.

Subscription books are now open to receive pledges ms, in full payment, or on insta d to the convenience of the donor. or dona best suited to the conver

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

Several members of the Union are also authorized to solicit and collect subscriptions, having books bearing the signature of the Treasurer, to whom subscriptions may be given should they call on you. Persons wishing for further information regard-ing the work of the Society can receive the same by

According to the Massachusetts Bureau of Labor Statistics among the women laborers of that state are 106 barbers and hairdressers, 6 barkeepers, 8 bill posters, 9 commercial travelers, 2 bank officials, 2 pawnbrokers, 4 teamsters, 2 sallors, 1 gun and lockpawindrovers, 4 teamsters, 2 saliors, 1 guin and lock-smith, 75 bakers, 58 shoemakers, 6 carpenters, 2 door, sash and blind makers, 18 masons, 1 paper-hanger, 1 plumber and gasiitter, 2 carriage makers, 16 watch and clock repairers, 10 cabinet makers, 10 harness makers, 7 machinists, 4 blacksmiths, 285 printers, 2 stone cutters, 4 coopers, 295 laborers, and 5 engineers.

Many great musicians have been precocious when young, others have developed gradually. Music is an art that shows aptitude early in most cases. It is art that shows aptitude early in most cases. It is strongly individual, and a painter can sconer be creat-ed by industry than a composer. If the latter has not some individual original ideas he will never be-come a composer of the first rank. Haydn began his sureer at the age of 8; at 15 the had already de-veloped much of his independence in idea. Basthov-en was at 15 a noted musician in Cologne. Morart phyred at 4 years on the harpsichord; at 5 he com-posed and traveled as a virtues. Mendelswohn im-provised fredty on the plane at the age of 5. Schu-mann, what a boy, would always get his hoy com-parations mount him at its plane, while he musicially described fredty on the plane, the age of 5. Schu-perides mount him at its plane, while he musicially described fredty on the plane, at the age of 5. Schu-perides mount him at its plane, while he musicially described fredty on the plane, at the age of 5. Schu-

# REDIGIOPPHILOSOPHICAL JOURNALL.

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# Our Average Troubles.

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

One summer evening long ago, There came a bird that none did know, And the Gluko Tree said "Woe is me!" "Tis the Woggly Bird," said the Ginko Tree---"Ah, me! ah, me! and woe is me!" "Tis the Woggly Bird," said the Ginko Tree.

Under the shade of the tree it sat, And built its nest in the Ginko hat; And the eggs were laid that seemed to be The eggs of the foe of the Ginko Tree. Ah, mel ah, mel they seemed to me The eggs of the foe of the Ginko Tree.

"It's most abourd ! it's most abourd! I'll not be fooled by the Woggly Bird," The sad tree sang, and "Woe to me! Why was I born a Ginko Tree?" "Ah me! ah, me! and woe to me! O, why was I born a Ginko Tree?"

"Revenge is sweet!" the Ginko cried, To stand upon his head he tried; But failed, for he'd not been taught When young to posture as he ought; Ab, mel ab, me! he'd not been taught When young to posture as he ought.

So now the little Wogglets roost (At least, a year ago they used) Upon the branch---if branch there be, The branch of the ill-used Ginko Tree. Ah, me! ah, me, if branch there be, They roost on the branch of the Ginko Tree.

#### MORAL

There's no such thing as the Ginko Tree, There's no such thing and ne'er will be; It's also true—though most absurd!— There's no such thing as a Woggly Bird. Ab, me, ab, me, it's most absurd, But there's no such thing as a Woggly Bird!

1.2

A .....

### A Cute Gardener.

Meissonier, the painter, had a gardener who was a good botanist and a great wag. He knew the seeds of all sorts of plants, and Meissonier was always trying and always falling to puzzle him. "I have got him now," said Meissonier to some friends at a dinner party, and showed them a package of the roe of dried herrings. Then he sent for the gar-dener. All the guests smiled. The gardener ar-rived. "Do you know these seeds?" Meissonier asked. The gardener examined them with great at-tention. "Oh yes," said he at last, " that is the seed of the polypus fluxinus, a very rare tropical plant." A smile of triumph lighted the face of Meissonier. "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 annouuced. "M. Meissonisr," he said, " the plants are above the ground." "Oh, this is a little too much," said the great painter, and all went into the gardenet to be-end the heat he heat he guests are boy the great painter, and all went into the garden to be-hold 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 Meissenier. He discharged 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 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 nutri-tive material to repair the waste, loss of strength necessarily follows, and growth is out of the question. Parify and enrich your blood with Dr. Pierce's "Gol-den Medical Discovery" and then exercise will de-relow and not consume your polone velop 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 cholers will rage during two consecutive years in the same place. It has been ascertained that cholera made its appearance at Marseilles last year, a case followed by death hav-ing occurred at the hospital in a room containing numerous other patients. The disease made a good many victims. The mayor, who was immediately advised of the fact, proceeded to the hospital. En-ergentic measures were taken to prevent further conergetic measures were taken to prevent further con-tagion, and in order to avoid a panic in the town, the mayor collicited and secured the silence of all persons aware of the facts. The chief surgeon, two house surgeons, a warder, 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.

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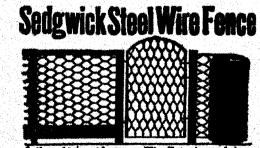
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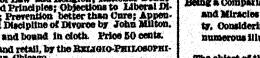
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r who can devote a large share if not ne to advancing its Interests and as of local organizations which may enter he confederation. The A. S. A. should stand to local societies, in a relation analogous to hat of the General Government toward the several 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 accessions 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 scance 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 in-dividualism 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 organiza. tion, 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 aiding 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 medial 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 Spir-

It is only an according affect of interform should not inter Spiritualists to band themselves together in a spirit that we sytematic and organic effort to present and merial that we 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 helps 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 sec-tarian, as he has a creed. Some Spiritual-ists 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 pos-session 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 a terse and eloquent explanatory address 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 desiritualists, some of them able exponents of the ability 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 plat-forms 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; edu-cate 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.

should not loss from thentity. She despised a spirit that would lie just as much as a mortal that would lie. This national Organisation is for the good of Spiritualism-for the needs of spirits in this world and in the other.

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### A TIMELY SUGGESTION.

Judge Dailey now suggested that the subject under discussion was not the need of Organization, but how to proceed in the work of the Association; and he would request that the speakers confine themselves to the discussion of this question.

MRS. MAUD E. LORD.

Mrs. Mand E. Lord expressed her pleasure in listening to what had been said from the platform and her desire for organized effort on the part of Spiritualists. Spiritualism lacked the dignity it might have if it possessed an organization. One of the troubles of many mediums is that they are nonenties; and this demands that we should have some organized effort which can protect and educate them. Unless the Spiritualism that is in our midst shall lift us up and broaden us, it is nothing. Better that we form into a strong Association to which mediums can point and say: "That is what we are working for." She had been interested in the work of Spiritualism for twenty-four years, ever since childhood. She would have all hearts united in this great effort. She thought there was no place so well adapted for in-creasing the power of this Association as Lake Pleasant. She believed the angels would be with us in the work; she believed we had good people with us. She prayed for the kindly working of every well disposed person to disseminate the truths of Spiritualism. Spiritualism is not iconoclastic, but seeks to build up all that is good and true. and to hold up the weak of purpose.

Mrs. Lita Barney Sayles then presented the report and resolutions of the business committee.

On motion of Dr. Bailey the Resolutions were considered separately.

Judge Dailey moved that the first resolution be amended by inserting the clause: " that it be also the duty of this committee to seek to aid in, and promote the organization of societies in their several localities." As amended the resolution reads:

RESOLVED: That the Association shall at its elec tion of permanent officers, choose a Committee of Correspondence whose duties shall be to solicit mem-bership, and contributions for the printing and distri-bution of literature; who shall also render a monthly determine of the solicit membership and the solicit membership. statement of the condition of Spiritualism in their vicinity, and make any suggestions that they may deem requisite thereto; that it shall also be the duty of this Committee to seek to aid in and promote the organization of societies in their respective localities. The President is authorized to add to this Committee at his discretion. And further, that the Association issue a large edition of its Principles, Objects and Aims, together with the circular address of the Pres-ident, which has been already printed, and other tracts and leaflets upon the subject, for distribution

The resolution as amended was adopted.

After some discussion, it was voted on moion of Mr. Bundy that the remaining Resolutions be laid on the table and taken up the next morning.

The Association then adjourned until Sat urday morning.

# THIRD DAY'S SESSION.

The third session of the Association opened with singing by the Glee Club, President Jackson in the chair.

The first business before the Association was action on the resolutions offered by the business committee, which had been laid on the table at the previous meeting. The resolutions read as follows:

Resolved, That we recommend to Spiritualiets generally to organize local eocleties based upon the Declaration of Principles of this Association; suggesting, to avoid expense, that these meetings be held at different homes until some other means pre-766. That we recom ment in all communities of social societies to promote pure social relations, humane and charitable work, and the dissemination of spiritual knowledge. Resolved, That we encourage the education of children in spiritual truths, and in our theories of religion; and also that we recommend the formation of classes in Physiology, Hygiene and the Natural sciences

nen need the enthusiann that had in order to carry on success a that ! fally 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 intelli-gent men of your day, and the unintelligent will follow. Present your philosophy in an intelligent style and the world will feel the

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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 grogshop 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 in-structed 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 associa-tions 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 aft-er 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 organ-ization dies when its use ceases. The educational branch of Spiritualism had his heartfelt indorsement. 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

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MRS. HAMA HARDINGE BRITTEN OF ENGLAND, expressed her interest in the work proposed by the Association and hoped those present would manifest their interest in the work by 'thought, hand and pocket." Mrs. Britten was pressed to speak at length, but having only just arrived after a long and dusty jour-ney, she begged to be excused.

After a short recess to enable those present who so desired to join the Association, the election of officers for the ensuing year took place. The following were unanimously elect-ed: President, J. G. Jackson, Hockessin, Del.; Vice President, Dr. A. B. Spinney, Detroit, Mich.; Secretary, F. N. Pennock, Kennett Square, Penn.; Treasurer, John Winslow, Bristol, Conn.; Trustees, J. B. Young, Marion Iowa; A. H. Dailey, Brooklyn; Newman Weeks, Rutland. Vt.; J. C. Bundy, Chicago; Mrs. Lita Bar-ney Sayles, Killingly, Conn. On motion the Secretary was instructed to send to each member of the Association a list

of the officers with their post office addresses that correspondence may be opened with each.

The Business Committee offered a list of names of persons to act as correspondents for the Association. After some discussion and the addition of other names to the list offered, Mr. Bundy said that the selection of such names required consideration, as while every member would undoubtedly be willing to undertake the work, if business and time permitted, some persons could not give the attention to the matter; he would suggest that members present who were able to undertake the work, should volunteer as correspondents; and he would recommend that every member of the Association consider him or herself a member of the Committee and write every thing of importance, while it is fresh in their minds, to the Committee on Correspondence.

It was then moved that the Association resolve itself into a committee of the whole to correspond with the President on all matters of interest that may come within the experience of each member during the coming year. Carried.

The thanks of the Association were then tendered to the secretary and treasurer pro tem. Mr. David Jones and Dr. Ripley for services rendered: and also to the New England Association of Spiritualists for kindness in granting the use of their grounds, and to the Amphion Glee Club of Troy, N. Y. The meeting adjourned sine die.

# TEST YOUR BAKING POWDER TO-DAY Brands advertised as absolutely pure CONTAIN AMMONIA

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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 constitu-ency, 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 effectu-ally 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 en larged 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 frater-nal 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, orderloving 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 de-serving 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 to insugarate a movement in the line of practical organization; they elaimed to rep-rement 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.

State Care

### 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 num-bers 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

Resolved, That the Association elect a Committee whose duties shall be to avert, and change, obnoxious legislation and to further that which is cesential. A discussion followed in which Mr. J. Clegg Wright, Miss A. M. Beecher, and Mr. Hudson Tuttle participated.

Mr. Wright thought the subjects treated of by the resolutions were of extraordinary importance. The growth of any movement depends upon the energy put forth in promulgating its fundamental principles; and in the fundamental principles of modern Spiritualism you have have something more than speculation. You have the science of observation and experience. Organization comes to develop the philosophical expression of reason. It is to get an intelligent expression of the thinker, who is always wanted. Or-ganization is not destructive of the thinker, nor of mediumship, which can never be destroyed by any organization. You cannot change the laws of nature; but you can make

conditious which will enable you to explain the phenomena. Your liberty and your conception of its necessities are all expressed in the formula which you call your constitution; and it is a misconception that any body's rights can be trampled on by an organization based upon free thought. No danger can come where the people have the free expression of opinion; where there is a breath of liberty, despotism cannot live. Where a man or woman has something to say to the world, the world wants to hear it. No organization can stop it; organization will ex-tend its power. Organization is not des-tructive of liberty, nor will it crush free thought; but it comes to preserve order and intellectual life. By strict discipline the Roman character grew in solidity, developed in power, and conquered the world. The speaker admired the conflict caused by intellectual differences. He wanted a man to be able to do more than merely assent. He could reverence a man who could contribute to the consolidation of the reformatory movement. A man who has something to teach is heroic to his age. Organization cannot make a man a genius, but it can make conditions for him to be heard. Spiritualism is for organization and organization for Spiritualism. A party, a clique, anything partaking of the character of division, can have but or the character of division, can have but one part in the great revolutionary and evo-intionary thought of the day. Combative-ness is necessary to free thought, for in this way new thoughts are born. It is in fight-ing that we grow in the furtherance of thought. You need tools, and you want the best tools of avarantices that can be provided best tools of expression that can be provided. The world has written down its successful efforts; learn from the lessons of history. Learn to venerate truth and character and Learn to venerate truth and character and inspiration as necessary for the permanent promulgation of the science of modern Spir-itualism; and remember that age and length of service are entitled to respect in this movement. Young men should remember that hard workers have gone before, that hard battles had to be fought thirty years ago. Be-form does not mean destruction of the old; it does not mean trampling upon stiers. The

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 Chau-tauqua 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 ad-mirable. 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 Camp 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.

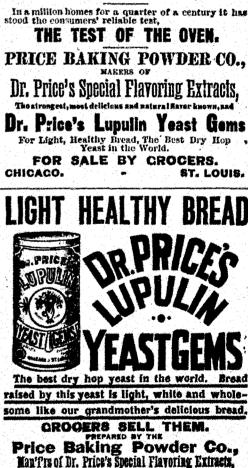
Dr. J. K. Bailey offered the following reso utions which were adopted:

Resolved: That we have received with fraternal ap-preciation Mrs E. D. Smith and Mrs. Sue B. Fales who have co-operated with us as delegates from the "Southern Spiritualist Association, and

Besoived: That the suggestions made toward con-solidation with that Association, are worthy of ear-nest thought; but the time is not yet the for such a step, as it cannot be taken with propriety except up-on co-incident objects and aims and sameness of dec-laration of principles.

Judge Dailey offered the following resolution:

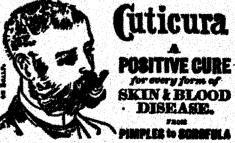
Resoluci: Timi this Association will accept the avious of isotarars who can within their respective



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Dr. Barker, of the Brighton, England, Hospital, says: "Ridge's Food resembles the mother's milk so closely that infants are reared, and coll reared, exclusively upon it." Another physician, at the head of an orphan asyum, says: "I have been using this prepara-tion for five years or more, and have the most unbounded faith have been using this prepara-tion for five years or more, and have the most unbounded faith in it as a diet for infrants up to, asy, eighteen months eld." In case, four visce-35C, 65C, 1.125 and 81.75. 60d by all druggists, and many grocers. WOOLBICH & CO., on label.



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