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

No. 1

Readers of the Journal are especially requested to send 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 De properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Secieties or the condition of old ones: movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated secounts of spirit phenomena are always in place and will be published as soon as possible

CONTENTS.

EIRST PAGE .- Passed to Spirit Lufe

GECOND PAGE.—"Father of Democracy." Spirit ualism in the Churches. "The Manifesto." The Scance with Mrs. Cringle-Reynolds. A Modern Sibyl.

THIRD PAGE,-A Liberal View. Notes from Lake Piece ant. August Magazines Received Late. Ecck Reviews. Now Books Received. Miscellaneous Advertisements.

FOURTH PAGE.-Vocation and Character. The Blind Tigor-Peverse Human Nature. Home for Destitute Modiums. R. Heber Newton. Queen City Park Camp.

SIFTH PAGE.—The Silver Wedding. "Spiritualism in the Churches." The Y. P. S. S. The Y. P. S. S. Miscellan cons Advertisements.

SIXTH PAGE.—Good out of Evil. Employment in Reaven. A. Reply to W. T. Brown's Attack on Madamo Blavatsky What Did it? Notes From Florida. A Remarkable Care by the Spirits, Religious Thought. Oriental Propagandism. Poison in Her Tea. Saw Her Son's Spirit. The Strong and Weak Points of Spiritualism. Note and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.-Alone. Boodle. The Nature of God Miscellaneous Advertisements.

PEGHTH PAGE. Jesse Shepard on "Spiritualism in tho Churches." A Rejoinder to Jesse Shepard. Notes from __ Qaset. Miscollaneous Advertiscments.

PASSED TO SPIRIT LIFE:

Funeral Obsequies Over the Remains of Henry B. Champion.

Addresses by F.H. Woods and J.J. Morse.

To the Editor of the Heligio-Philosophical Journal After several months of great suffering, Henry B. Champion peacefully breathed his last at "Sunny Brae," the home of Mrs. E. L. Watson, Santa Clara county, California, on the second day of August. He was sixtyone years of age, and the immediate cause of his death was cancer of the stomach. For three months he was confined to his room, and for weeks his spirit seemed to hang so slightly to the form that a breath might sever the tie. Undoubtedly the congenial surroundings, the ever watchful and tender care of Mrs. Watson and her household, combined with his own calm and unmurmuring spirit and a restful trust in the future before him, greatly lengthened these waning hours. His knowledge of spiritual truth and angel communion, gained through many long years, was the courage and happy triumph through all the trying ordeal he was called to endure. Not a word of complaint reached the ear, but full of joyful expectation and expressing unquestioning confidence in a grander world waiting his coming, he welcomed the final hour that should reward his trust. All through the later years of his life he has had through his own powers many and rare communications from his spirit friends, and at the opening of the year received in the nighttime a message to the effect that he would pass away about the first of August, which

was strikingly fulfilled.

The last tributes of respect and affection were beautiful and impressive, and were held on Thursday, August fourth, at two in the afternoon in the rural home that nestles at the foot of the mountains, completely encir cled by myriad trees now heavily laden with the fruitage of the year. A number of sympathizing neighbors and warm friends of the deceased gathered around the precious remains. Mr. J. J. Morse arrived at an early hour from San Francisco, and the angelic presence that ever attends him and the beloved Mrs. Watson shed its divine radiance over every heart; as the invisible world seemed to open its arms and enfold our own. Resting on a support close by the casket, was a large fine picture of William Ellery Channing wreathed in flowers; one whom Mr. Champion greatly admired and loved, and whose noble spirit had often inspired him. Prominently on the wall hung the picture of another royal soul, the never to be forgotten William Denton. A lovely pillow of flowers and green rested at the head, bearing touching and tender significance, as it was a floral tribute representing the devotion and love of an only surviving daughter, Mrs. Kate Hudson of Nashville, Tenn. Across its center was the word "Father," and on the left hand lower corner, "Kate." A large wreath of white rose-buds and leaves hung upon the outer door, and from room to room these offerings of nature that are beautiful in all places, scattered their fragrance and gladdened the eye.

A quartette of friends, with piano accompaniment, sang sweetly, "Nearer, my God to Thee," and at the close, "Where the roses

ne'er shall wither." Mr. F. H. Woods of San Francisco, the pres ident of The Golden Gate Religious and Philosophical Society, made a few feeling re marks, followed by the able controls of Mr. Morse; all of which are given in full below.

Mr. Woods has rendered a kind and brotherly assistance through the trying hours at Sunny Brae, and has done all that a gener-

dens by many hours of personal presence and sisterly aid.

A beautiful spot in the cemetery of San José holds all that is mortal of our risen brother, but only the boundless universe and the hearts wherein he has long dwelt can hold the pure soul of Henry B. Champion. G. H. HAWES. San Francisco, Cal.

REMARKS BY F. H. WOODS.

Friends and neighbors, we have come here to-day to pay the last sad tribute of respect to our friend and brother, Mr. Champion, who has passed through that change which is common to the let of all humanity—the change called death. Science and spiritual light teach us that from the smallest molecule to the farthest star everything is per-meated with life; life is soul, soul is intelli-gence, intelligence is God, and that which is called death is simply reformation. We know that from the dawn of creation to the present time decay and re-formation have been going on and will go on to the end of time. It is the inevitable law of nature. Our brother here before us had climbed the

hights and understood the principles of life, and death to him was a welcome guest. One of the last requests of our brother Champion was, that for him there should be no sorrow and no mourning, but rather rejoicing at his release from sickness and suffering. He was fond of music and he loved flowers these he would have. He desired no formal ceremony over his remains, but if a friend could say a kindly word he would be grate-

Mr. Champion has been for many years a central figure in the spiritualistic movement. For many years he was president of one of the largest epiritual societies in Philadelphia. He had throughout the East many warm friends who were ardently attached to him; he also had children, who to day are far from here and cannot drop a tear over this beloved form. For the sake of these children, for the sake of these children, for the sake of these castern friends and many others, we have concluded to depart a little from the unostentations desire the angel while children are successful. a teacher of his own faith who is now present. We also thought, friends, that perhaps some of you might like to hear a funeral discourse from a spiritualistic standpoint, for you know that in the supreme presence of death all systems of religious belief find their crucial test.

. In the few short years that I have known our brother I have learned to love him, as all do who have been brought into relationship with him. It has not been given to all, however, to sound the depths of that tender and manly heart. I loved him for those attributes that go to make up a grand and noble

manhood. In this household he will be sadly missed His residence here has been a benediction: he has been a father and a friend; his lofty integrity and pure life have been bright and shining examples, while his extended business experience has made his wise and prudent counsel invaluable. They will miss him, but they know while he is absent in the form he will be with them in the spirit, for here in this quiet home where his weary and wounded heart has found that repose which it so much needed, he will still make his dwelling place, he will still be their counselor and their friend.

Could my lips voice the wishes of the heart I would indeed pay a proper tribute to my friend; I had expected he would do that service for me. I can only say in the language of another, "Speech cannot contain our

Then followed the invocation and address by the control of J. J. Morse:

INVOCATION.

O. Thou who art the Lord of life and the Master of death, whose broad providence flows forth in loving ministry to all the needs of thy children, we, in this solemn hour of the accomplishment of thy most mystic purpose in regard to thy great human family, do here invoke Thy name, Thy truth and Thy love, that through the exercises of these moments may come to each heart and understanding the comprehension of thy divine will and loving purpose, that are as much made manifest in what thy children call death, as in the more gladsome sweep of birth and life. Grant, then, that your hearts, here and now, uniting in one solemn accord, linking together in the mutual throes of loving sympathy, may be so joined in one great fraternal bond and spiritual aspiring, that all may reach upwards with their in-most being to that Divine Fatherhood that rules and governs in the fairer world beyond, whither thy dear brother bath now departed, as it rules and governs in the world where thou dost remain, being by him left behind. And as thy aspirations rise upwards may the golden gates swing wide upon their hinges, and the glory-light of that supernal world descend in a radiant flood upon your features, enkindling within you all that is good, and true, and useful. And as thine eyes thus unsealed by the flood of glory that descends upon your mortal senses, revealing the glories around you, may that beloved face, in its enfranchised beauty, and spiritual gladness, shine amidst the radiance that shall fill your minds, and you learn from the inspiration of his presence, of the ministry of that greater and better life beyond; learn that thy brother is not dead nor sleeping but has only gone before.

of the Wisdom, Love and Justice of that God whose divine powers and qualities we invoke here to day.

ADDRESS.

"He was a man of sorrows and acquainted with grief" is a phrase that has been attributed to the gentle life of one whose footsteps wearily trod the planes of mortal being eighteen hundred years ago. The inmost soul and heart of that carnest life throbbed responsive to the loftiest sentiments of being, and to the harmonies of divinity itself. Many have been men of sorrows and acquainted with grief since his day, and their hearts and souls have beat responssive to the truth of nature, humanity and God; their souls have been uplifted that they might see just a little way beyond the or-dinary ken of mortal sight—catching brief and fitful glimpses, to be sure, but glimpses nevertheless, of the greater life and the grander beauties that are awaiting you all. Among the many of the great hosts of those who have thus reached upward and seen forward, who have suffered, grieved, and borne their burdens patiently and bravely, let there stand before you in your memory, from this day forward, him whose mortal remains you have gathered around to-day. He felt, he suffered, and he grew through suffering, as only growth can come to the human soul. Reaching out into the broad life of God, he was enveloped in nature's divinest truths and principles; so nature whispered her secrets to him, and unscaled the eyelids of spiritual sight whereby he saw the divine principles that are heped and dreamed of by so many who have not yet the power to fully behold them.

Roll back the life-line of this faithful friend, whose "death" you need not mourn— for death is unknown throughout the broad realms of being, and you will find as you trace it backwards, carnestness, sincer-ity, sweetness, honesty and truth,—all the the angel while clothed upon in ilesh. There fore, being a man among his fellows, there was that of the angel in his nature that made him beloved by the faithful and the true, who stood side by side with him in the hours of trial when the bitter waters of affliction and sorrow surged their darksome tides across his being.

He was a worker. Man should ever be a worker. It is not needful that he toil with his hand or even his brain, so long as he does good. The work of kindness is a labor ready for the hands of all. Each and every one can perform some kindly task in the line of such labor, that shall plant seeds of future happiness and fruitfulness in the lives and bosoms of your fellows. Such labor did he faithfully. Wherever he could bestow something of ase and beauty, with prodigal hand did he turn to the garner house of his soul and bring forth that which should germinate, grow, develop its flower, and bring forth fruitful blessings with the lapse of vears.

As a studen, he was a worker, and learned the lesson years gone by, that there were other powers and faculties within the nature of man than those usually associated with his purely external life. The realities of that life that lies thinly veiled from your ordinary vision were open to him, and he saw things that seem strange and mysterious to those unacquainted with these powers of human nature. In the earlier days we are speaking of, when the voice and sighting of the spirituat life came to him, through the exercise of these higher powers and faculties, he was able to bring a conviction of the truth and reality of that future state and the possession of those higher powers of man's nature, to a minister of the Christian faith, J. B. Ferguson, who had groped in the darkness of hope and faith, but felt his need of conscious knowl edge. Our dear "departed brother," as you will call him, brought that certainty and absolute conviction that placed the feet of that friend on the firm ground of knowledge, and planted such seeds of use and beauty as fructified in after years for the benefit and blessing of thousands of his fellows throughout the wide world.

Our friend was a thinker, as well as worker and seer. A thinker of thoughts,—a most important office this. When the thinker grasps a thought, and rolls it, as it were, within the atmosphere of his own soul, and infuses it with his own personality, that thought, bringing with it the inspirations of human goodness and spiritual truth, germinates within the mind, and flows out in writings and communications, which go broadcast, blessing and enlightening the minds that peruse those writings or printed pages. We are glad, and it is proper for us to say that the labors and thoughts of your good brother, who now stands just beyond the threshold, will be preserved for the use and benefit of coming ages. A good friend, under the fair skies of the sunny South, has the task in hand, and ere long you shall see the pages that shall contain the record of the thoughts of him whose form you now see lying prone before you. When those thoughts go upon the world's mighty ocean of inquiry they shall find havens and harbors in the minds of many earnest thinkers; they will be as ships sailing upon the great waters of thought, finding ports upon the coast lines of human doubt and questioning; they will sail into pleasant bays of reflection; riding at their anchors there they will find those

them will be freighted with a cargo of divinest thoughts and noble suggestions.

Our brother was a measurer of souls. He measured souls by that wondrous faculty you all possess in greater or less degree, whereby you, instinctively, as you say, sense the character of your fellows, and determine, without any process of conscious reasoning, whether you like them or not. What you by instinct, and a seemingly unaccountable method do, our good brother was enabled to accomplish consciously and knowingly, as you should all be able to do likewise. His spiritual and intuitive perceptions reacted out to the inner spheres of personal thought, and by so doing applied by the second transfer of the second transfer enabled him to measure, consciously, the character, attributes and purposes of those to whom he directed his mind for this purpose. There was, in brief, in the personality of this good brother's life, the embodiment, expression and spiritual development of man's spiritual nature here on earth. This should be a lesson most instructive to you all. He inspired you with the understanding and the knowledge that there is something better, greater and nobler within the wondrous temple wherein you now reside, than its material components. Take that lesson, then, to your hearts, and learn that life is something more than living; that within this bodily raiment which the divine love has provided you with, is something more than flesh and blood; that there are powers, qualities and attributes related to it, and passing through it, dignifying and deifying it, and making it indeed seem to be the tample making it indeed seem to be the temple wherein is contained the living God! Life rolls on from the past with its remote possibilities, through the present with its

actualities, onward to the great future with its wondrous promise; each one of the human family is called upon to bear a proper share and due proportion of all experiences in the evolution of its own being, and the development and progress of the race at large. Then

"There is no death in God's wide world, What seems so is but change; The flag of life is never furice,

The infinite and eternal God himself is immanent in every atom of the universe; his life flows and pulses in the glowing systems of the interstellar worlds, shines in the radiant glory of the god of day, whose golden beams fall in showers of light upon your head, beams in the beauteous rose, is disclosed in the bloom of the fruit, radiates in the consciousness of human kind, as in the tiniest grain of sand by the sea shore; and always, and everywhere, the life of God, who is the life of life, is present and operant. How can there be death? What you call death is after all but change. To day is the stepping stone of to-morrow; to-day is the crown and tri-umph of the prophecy of yesterday; this life is but the stepping stone to life beyond it. In that fairer morn and brighter day you shall awake to grander powers and nobler possibilities than ere before you dreamed were possible while clothed in flesh. And as the mortal form lies cold and inert, the pale lilies of death displacing the roses of health, see upon it that deep impassiveness which ignores the cares of trade, the weariness of toil, the anxiety of emotion and the petty slings and secret malice that have circled around its head while it was living and moving on life's great stage. The soul that lived within it has plumed its wings for a brighter sky, hath alighted upon the fairer land, and enjoys in that higher country a life so sweet and beauteous that if it had the power it would not exchange its new estate for the one it lately lived in.

There is no death! Eternal change and everlasting movement, consequent upon the eternal presence of the life of God, marks the order of existence. When the fruit has fallen from the tree of this year, behold the restorative powers of nature bring forth fruit again another year; and when this great tree of human being has brought forth the fruitage of a human soul, one that has fully ripened here, then the kindly hand of death plucks off that fruit, transfers it to another region, and there its latent qualities and essences begin to unfeld, hitherto dreamed of, but scarcely understood.

So, then, why mourn? Not for death, for death does not exist; not for life, for life is full of joy and happiness and peace. Life sounds in the gale, glistens in the glow of the sunlight, whispers in 'the summer zephyrs, rolls forth in the perfume of the flowers, shines in the glory of the sparkling eye, kindles in the firm grasps of friendly hands, speaks in the deep tones of human love and sympathy. Life, everlasting and eternal life, through every department of being, is the great reality that supplants the dominion that death has assumed so long.

What is death? It is the traveler's welcome home. What is death? God's last message to his child, "Come home, come home, to the greater home, where thou shalt learn more of my loving providence." Death leads to the better home which you shall all pass into and share in the course of time. The tears will come, and hearts will ache, and souls will tremble to their centers, when they are deprived of the old familiar presence. Oh! we know, as you know, how hard and bitter it is to see these outward ties dissolve, and learn to walk alone, depending only on the inner and unseen links hereafter, that bind souls in sweetest sympathy.

But the traveler who has left you has not gone to a far distant country from which he may never return; he has only stepped over the threshold, and the portiere at that door There in the fairer country you shall greet at their anchors there they will find those the threshold, and the portiere at that door him and with him go hand in hand up the who will hold those thoughts within their of spirit life is of the thinnest and flimslest ous and sympathetic heart could suggest. him and with him go hand in hand up the who will hold those thoughts within their of spirit life is of the thinnest and flimstest Mrs. R. A. Robinson has lightened the bur-hills of eternal being, and learn forever more mind, and these mental ships that some to character. Your tears still further obscure

it; your doubts and woes make it still more dense, but if your eyes be dried and your woes be healed and your griefs be stayed, and you can lift up your spiritual strength, be-hold that portiore shall vanish altogether, and you shall see from out the eyelids of time into the radiance of eternity. And, there, beyond, seeing the happy hosts in the celestial country, learn that they, having passed through the doorways of death, are now in the eternal presence of everlasting

Then say no more of death, but sing of life, for the purposes of God are fulfilled by all the varying changes of everlasting being; and God's great wisdom, which we may not question, and his eternal love and unvarying justice, which are beyond all dispute, hath so ordered it that through the deeper sleep that man calls death He passes. His children through the darker nightings the force day through the darker night into the fairer day, awaking them upon the nobler to morrow. Then let there be no grieving for the dead; they are not dead; they have only gone be-fore. It is not a question of "resurrection" in the enlightment of spiritual truth, it is translation only; gone from that which is, to that which is to be, with every power of mind and being, every quality of nature, every element of manhood and morality brightened, purified and strengthened by the change.

So he, on whose form you may drop the sympathizing tear, stands now robed in spiritual glory and inner beauty, with every element and faculty quickened into nobler manlfestation, radiant with the diviner purpose: and the heart that beat so lovingly, the breast that throbbed so full of sympathy, the oreast that incoded so full of sympathy, the soul that spoke so elequently out of its windows, the voice, that, melodiously as the silver tones of sweetest lute, floated upon the ear,—have all gone forward. Your brother, so added to, beautified, strengthened and sublimated, that could your soul's eyes be spend your and your soul's eyes becomed and the property of the second to the second sec opened now and you were to see his radiant glory, and know how, within himself, he tri-umphed in the triumph of life, you would say, indeed an angel has descended in our

My friend and brother, (turning to Mr. F. H. Woods), whose moving words and heartdeep sympathies spoke in the broken tones of your tearful voice a moment since, thine emotions did thy heart and soul every credit, and he, on whose behalf thou gavest utterance, feels and knows more truly than he could ever before,—though while living he clasped your hand and had no sort of doubt of your friendship,-yet now, among the hosts who knew him, and the many who loved him, you stand in honored regard and deep affection, as one of the sweetest and the truest whom he ever called his friend and brother. His blessing and benison rest up-on you; his greeting and care go with you, and that affection, fraternal sympathy and spiritual love, which he breathed into your life, survives the change of bodily condition, and holds you with tenderest cord to his great soul, still even more strongly than when he last clasped your hand, and gazed with sweet affection into your limpid eyes.

And you, sweet sister, (addressing Mrs. E. L. Watson), whose loving heart, earnest service, sympathetic care, and ineight to his nature, revealed a ministry so kindly and so graciously rendered, as to be, itself, a noble example of loving charity, sisterly love and womanly goodness, what words may we say for him to you? What words may we say that are needful to buoy up your heart for all the vacancy within your breast, and give you the light and sunshine that shall chase away the gloomy clouds of sorrow? Only this: As thou art strong in the consciousness of spiritual truth, honesty and integrity; as thou art strong in the memory of the earnestness and truthfulness with which thou didst serve this good brother in his hours of need and trial; as thou art strong in the recollection that thou didst soothe his passage between the two worlds with all that loving friendship and kindly goodness can possibly accomplish, let the recollection of all that thon hast done, and borne, be to thee a rich and glorious compensation to sustain thee in this thine hour of trial. Soon the clouds shall roll away, the blue sky shall again disclose its azure glory, the golden sunlight shall stream in upon your nature, and, in the still and quiet watches of the night, the old remembered voice shall break upon the silence. Under this blessing rich, ripe, and rare, all the trials and tribulations being then forgotten, thou shalt know that thy faith in life, in God, in truth, are vindicated by these few words we give to thee to-day. May it be done unto thee in like kindness, and sincerity, when thy need for such arises, as thou didst do to him who graced your home, whose life you soothed, whose end you made so peaceful. And for all the household here

thoughts go forth. Your friend hath not gone, he hath but retired from outward view, but he lives and moves amongst you still. He will be the same loving presence, the same cheerful inspiration, the same zealous worker for right and truth, the same earnest upholder of all that belongs to integrity, virtue and honesty. And gathering from his life, his thought, his aspiration, the appropriate lessons that belong to them, may we not invite you to accept them and apply them to your own hearts, building up your own souls in accord with his great nature, and embodying the virtues, excellencies and goodness of his life, in the characters of yourselves? Then shall you have good reason to remember with pride and pleasure the

gathering here to pay this tribute to his

"FATHER OF DEMOCRACY."

Thomas Jefferson's Advice to Peter Carr, Written One Hundred Years Ago, and Now First Printed.

VIEWS ON LANGUAGES, MORAL SENSE, RELIGION AND TRAVEL.

Beston Dally Globe.

NEWPORT, R. I., Ang. 10.—The following letter, written by Thomas Jefferson 100 years ago to-day, while in Paris as minister from this country, and addressed to Peter Carr, of Newport, whose descendants are still residents of this island, has never before appear ed in print. The letter is the property of George W. Carr, who loaned it to the Newport Mercury for publication on Saturday next, and the editor of that paper has kindly allowed the Globe correspondent to copy it, that such sound advice direct from the pen of the Father of the Democracy in America might appropriately appear first in the leading Democratic paper in New England:

PARIS, Aug. 10, 1787. DEAR PETER:-I have received your two lettera of Dec. 30 and April 18, and am happy to find by them as well as by letters from Mr. Wythe that you have been so fortunate as to attract his notice and good will. I am sure you will find this to be one of the most fortunate incidents of your life, as I have been sensible it was of mine. I inclose you a skotch of the sciences to which I wish you to apply, in such order as Mr. Wythe shall advise. I mention also the books in them worth your reading, which submit to his correction—many of them are among your father's books which you should have brought to you As I do not recollect those of them not in his library you must write to me for them, making out a catalogue of such as you think you shall have occasion for in 18 months from the date of your letter and consulting Mr. Wythe on the subject. To this sketch I will add a few particular observations. First, Italian. I fear that the learning of

this language will confound your French and Spanish. Being all of them degenerate dialects of the Latin, they are apt to mix in conversation. I have never seen a person speaking the three languages who did not mix them. It is a delightful language, but late events have rendered the Spanish more useful; lay it aside to presecute that.

Second, Spanish. Bestow great attention on this and endeavor to acquire an accurate knowledge of it. Our future connections with Spain and Spanish America will render that language a valuable acquisition. The ancient history of a great part of America, too, is written in that language. I send you a dictionary.

MORAL SENSE INBORN.

Third-Moral philosophy. I think it lost time to attend lectures on this branch. He who made us would have been a pitiful bungler if He had made the rule of our moral conduct a matter of science. For one man of science there are thousands who are not. What would have become of them? Man was destined for enciety. His morality, therefore, was to be formed to this object. He was endowed with a sense of right and wrong merely relative to this sense. This sense is as much a part of his nature as the sense of hearing, sceing, feeling; it is the true foun-dation of morality, and not the go nalan, truth, etc., as fanciful writers have imagined. The moral sense or conscience is as much a part of man as his leg or arm. It is given to degree, as force of members is given in greater or less degree. It may be strengthened by exercise as may any particular limb of the body. This science is submitted in some degree to the guidance of reason, but it is a small stock which is required for this; even a less one than what we call common sense. State a moral case to a ploughman and a professor. The former will decide it as well and often better than the latter, because he has not been led astray by artificial rules. In this branch, therefore, read books because they will encourage as well as direct your feelings. The writings of Sterne, particularly, form the best course of morality that ever was written. Beside these, read the books mentioned in the indorsed paper, and above all things, lose no occasion of exercising your disposition to be grateful, to be generous, to be charitable, to be true, just, firm, orderly, courageous, etc. Consider every act of this kind as an act which will strengthen your moral faculties and increase your worth.

CAUTIONS ABOUT RELIGION.

Fourth - Religion. Your reason is now mature enough to examine this object. In the first place divest yourself entirely of all bias in favor of novelty or singularity of opinion. Indulge them in any other subject rather than that of religion. It is too important, and the consequence of error may be too serious. On the other hand, shake off all fear and servile prejudices under which weak minds are servilely crouched. Fix reason firm in her seat and call to her tribunal every fact, every opinion. Question with boldness the very existence of a God; because if there be one. He must more approve the homage of reason than that of blindfolded fear. You will naturally examine first the religion of your own country. Read your Bible, then, as you would read Livy or Tacitus. The facts which are in the ordinary course of nature you will believe on the authority of the writer, as you do those of the same kind in Livy and Tacitus. The testimony of the writer weighs in their favor in one scale, and these, not being against the laws of nature, do not weigh against them. But those facts in the Bible which contradict the laws of nature must be examined with more care and under a variety of faces. Here you must recur to pretensions of the writer to inspiration from God. Examine upon what evidence his pretensions are founded, and whether that evidence is so strong that its falsehood would be more improbable than a change of the laws of nature in the case he relates. For example in the back of Jachus relates. For example, in the book of Joshua we are told the sun stood still several hours, Were we to read that fact in Livy or Tacitus we should class it with their showers of blood, speaking statues, beasts, etc. But it is said that the writer of that book was inspired. Examine, therefore, candidly, what evidence there is of his having been inspired. The pretension is entitled to your inquiry because millions believe it. On the other hand, you are astronomer enough to know how contrary it is to the law of nature, that a body revolving on its axis, as the earth does, should have stopped, should not, by that sudden stoppage, have prostrated animals, trees, buildings, and should, after a certain time, have resumed its revolution and that without a second general prostration. Is this arrest of the earth's motion, or the evidence which affirms it, most within the law of probabilities?

"A PERSONAGE CALLED JESUS."

of progress. Truth is progressive. Our A movement is on foot to gain a foothold for the Shaker Order in England and Scotis the history of a personage called Jesus. willing fully to avow it. Their conservatism land, and the most interesting reading in "A PERSONAGE CALLED JESUS."

Keep in your eyo the opposite pretension; first, of those who say he was begotten by God, born of a virgin, suspended and reversed the laws of nature at will, and ascended bodily into heaven; and second, of those who say he was a man of illegitimate birth, of a bene was a man or inegiumate birth, or a be-nevolent heart, enthusiastic mind, who set out without pretensions to divinity ended in believing them and was punished capitally for sedition by being gibbetted according to the Roman law, which punished the first commission of that offense by whipping and the second by evils or death in fungs. See the second by exile or death in funca. Secthis law in the Digest, Lib. 48, tit. 19, § 28, 3 and Lipsius, Lib. 2, De Cruce cap. 2. These questions are examined in the book I had mentioned under the head of Religion and several others. They will assist you in your inquiries; but keep your reason firmly on the watch in reading them all. Do not be frightened from this inquiry by any fear of its consequences. If it ends in the belief that there is no God you will find incitements to virtue in the comfort and pleasantness you feel in its exercise, and the love of others which it will procure you. If you find reason to be-lieve there is a God, a consciousness that you are acting under His eye and that He approves you will be a vast additional incitement; if there be a future state, the hope of a happy existence in that increase the appe-tite to deserve it; if that Jesus was also a God -you will be comforted by a belief of His aid and love. In fine, I repeat, you must lay aside all prejudice on both sides, and neither believe nor regret anything because any other person or description of persons have regretted or believed it. Your own reason is the only oracle given by heaven, and you are answerable, not for the rightness, but for the uprightness of the decision. I forgot to ob-serve, when speaking of the New Testament, that you should read all the histories of Christ as well as those whom a council of ecclesiastics have decided for us to be pseudoevangelist as those they named evangelist. Because those pseudo-evaugelists pretend to inspiration as much as the others, and you are to judge of their pretensions by your own reason, and not by the reason of those ecclesiastics. Most of these are lost. There are some, however, still extant, collected by Fab ricious, which I will endeavor to get and send you.

DOUBTFUL UTILITY OF TRAVEL.

Fifth—Traveling. This makes men wiser but less happy. When men of sober age travel they gather knowledge which they may apply usefully for their country, but they are, after all, subject to recollections mixed with regret; their affections are weakened by being extended over more objects, and they learn new habits which cannot be gratified learn new habits which cannot be gratified when they return home. Young men who travel are exposed to all these inconveniences in a higher degree to others more serious, and do not acquire that wisdom for which a previous foundation is requisite by repeated and just observations at home. The glare of pomp and pleasure is analogous to the mo-tion of the blood; it absorbs all their affections and attention; they are torn from it, as from the only good in this world, and return to their home as to a place of exile and condemnation. Their eyes are ever turned back to the object they have lost and its recollection poisons the residue of their lives. Their first and most delicate passions are hackneyed on unworthy objects here, and they carry home the dregs insufficient to make themselves or anybody else happy. Add to this that a habit of idleness and inability to apply themselves to business is acquired, and renders them useless to themselves and their country. These observations are founded in experience. There is no place where your pursuit of knowledge will be so little obstructed by foreign objects as in your own country, nor any wherein the virtues of the heart will be less exposed to be weakened.

Be good, be learned and be industrious, and you will not want the aid of traveling to render you precious to your country, dear to your friends, happy within yourself. I repeat my advice to take a great deal of exercise, and on foot. Health is the first requisite for morality. Write to me often, and be assured of the interest I take in your success as well as the warmth of those sentiments of attachments with which I am, dear Peter, your affectionate friend,

TH. JEFFERSON.

Spiritualism and the Churches.

To the Editor of the Religio-Philosophical Journal:
I have read with much interest Jesse Shep

ard's article in your paper on "Spiritualism and the Churches." It seems to be his idea that Spiritualism is finding its way among the members of the churches, and that they are deterred from avowing their belief in it, and especially from leaving the churches, and connecting themselves with Spiritualist associations by the low tone of the prevailing Spiritualism; and he hopes to remedy this state of things by lifting Spiritualism to a higher level, and especially out of mere phenomenalism into its true place as a phil osophy. I agree with him entirely in think ing that many persons are repelled from the public avowal of their belief by the low character of some of the mediums, by the lack of all high purpose in many of those who seek its manifestations, and by the loose morality of so many Spiritualists, which last seems to the public mind and is often in fact the out-growth of their belief. I would gladly see a cause so rich in its true philosophy lifted above all these things that degrade it; but I do not agree with Mr. Shepard in regretting that so many religious people who accept the facts of Spiritualism still retain their con-

nection with, and affection for, the churches to which they belong. I see no reason why one who has by a careful and intelligent ex-amination of evidence come to believe in Spiritualism should at once abandon either his religious faith or his connection with the church to which he belongs. A Jew would be still a Jew; a Romanist a Romanist; a Congregationalist, an Episcopalian, a Uni-

versalist, might each remain what he was

It is true that the theological teachings of Spiritualism would lead us away from some of the old and even cherished dogmas of some of the churches; but the churches themselves are departing from their old standards. An arrival at the most liberal point of theology would hardly be a greater departure from the orthodox dogmas of the present time than these present dogmas are from those of a hundred years ago. The church was intend-ed to be a great instrument for bringing the world to Godliness. It has done a great work in the past; it is. I am sure, to do a great work in the future. I am sorry to see any lover of God's truth turn his back upon it As he grows liberal, let him stay in it and help to raise the average of liberality as well as to influence his brethren. I believe pro-foundly in the "Spirit of Truth," which Christ said would "guide us into all truth," The very idea of "guiding" involves the idea

against it, and be compelled to win its way by convincing doubters and opposers. This struggle is not only a moral education in it-self, but makes the truth wrought out more precious. If we were all reformers we should be a mere centrifugal force that would throw society out of gear. For one I see no good reason for the organization of Spiritualist societies, especially if regarded as taking the place of the old religious organizations. Spiritualism is valuable for its moral philosophy, and for its development of psychology as a science, and its friends may well meet to study and discuss the subject in these relations, just as the adherents of any other science or philosophy meet to explain and advocate their theories; but I see nothing in it that is distinctively religious. Rightly understood it is a great help to religion. It proves our future existence; it helps us to a higher spiritual life; it teaches, that a man is what his gandant reckes him and the tranwhat his conduct makes him and the transcendent importance of character, and espe cially that if by an immoral life a man opens his heart to devils, devils will come in and abide with him.

While, therefore, I would lift up Spiritualism to the highest moral plane, I do not desire that its friends in our churches should withdraw from their church relations, but that they should stay where they are and demonstrate the entire compatibility of a belief in Spiritualism with the highest Christian life and teachings. John Hooker. Hartford. Conn.

Hartford, Conn.

"The Manifesto."

To the Editor of the Religio Philosophical Journal:

This is the title of the monthly literary ex hibit of the Shaker communities in the United States. It is a plain and unpretending, neat little periodical, typical of the Shaker character. It is mainly filled with articles of a moral and religious nature, contributed by members of the communities, inculcating lessons of charity, forbearance and good will toward all; simplicity and sincerity, genu-ine goodness and practical usefulness—in short, the whole spirit of original Christianity, or true humanity. The religion of the Shakers, it seems, is more a practical, living, every-day and-hour sentiment and aspiration than the so-called religion of most of the orthodox sects. Leading more simple and natural lives, less steeped in selfishness and arrogant pride, practicing temperance in all things, I presume there is more truthfulness and sincerity, less hollowness and deceit more purity and spirituality found among them than in the world at large. I wish I could live among a family of them for a season, and see what lessons I could learn. That some system of communism or socialism similar to that of the Shakers, will be the outcome of a higher type of humanity, there

can be no reasonable doubt. In Spiritualism the Shakers are our elder brothers and sisters. They were the recipi-ents of spiritual influence, and familiar with the fact of spirit existence and return before the advent of modern Spiritualism. Their susceptibility to spiritual influence and control probably accounts how they came to be called "Shakers," and how a similar body of devout men and women came to be called "Quakers." How we, modern Spiritualists, have escaped being labeled in a similar manner. ner, I cannot explain to myself, except as a marvel. You are aware of the fact that many of the wiseacres, who "investigated" the ings in the presence of the Fox girls said the raps were produced by some peculiar snapping of the toe-joints. Quakers—Shakers -Jerkers, they would constitute a great tripartite fraternity!

It strikes me that the moral philosophy of the Shakers, as exhibited in their *Manifesto*, is extremely biblical or scriptural, and run-ning too much in old theological grooves. To

my mind.

"Truth is Truth, wherever found, On Christian or on heathen ground."

The bible is a pretty old book, and can't possibly contain all the truth which is important for us to know. While that book is still valuable, containing many a ray of truth, light and inspiration from on high truth which commends itself to reason, and is attested by one's own experience, it contains at the same time a mass of rubbish, cumbersome and profitless—a medley of fancy, folly and truth jumbled together, which no reflect ing mind on an advanced plane of knowledge can continue to accept. From the spiritual philosophy we can and should learn, that what of inspiration and revelation the Bible contains, was not given by God himself, in propria persona—no! it was given by spiritmessengers, advanced spirits, who were com missioned to teach and instruct, and these spirit teachings were calculated and adapted to the immediate necessities, conditions and capacity of those to whom they were given. What is imperfectly preserved in the Bible of ancient inspiration and spirit teaching, are mere scraps and shreds of all that has been given. It was not necessary for the salvation and progression of mankind, that copies be made and preserved, because inspiration has never ceased. There are periods of elevation and depression of this spiritual influx, but at no time have any people been entirely destitute of it; nor is the present age. The idea of an authoritative and final revelation for all future times and conditions and states of development, is nothing less than a supersti-tion, and is one of the objects of Spiritualism to uproot such superstition.

"The pure, fresh impulse of to-day.
Which thrills within the human heart, As time-worn errors pass away, Fresh life and vigor shall impart."

In the August number of the Manifesto Brother Whitworth's perspicuous reply to Westbrook, is contributed by Elder H. L. Eads from the RELIGIO-PHILOSOPHICAL JOURNAL, and reprinted entire.

From an article on Education, in the same

number, I copy the following:
"There are some sixty Shaker families who have been taking and educating child-ren for about one hundred years. Thousands of these children have gone out from among them, when they became of adult age. But few of these ever became paupers or criminals. Being educated in a community they learn how to do a great variety of things The boys learn to manage cows, sheep, horses, poultry; how to work on the farm, garden, orchards, and how to turn their hands to almost every kind of mechanical work, such as carpentering, blacksmithing, shoemaking, etc. In a family of sixty people, almost eve ry thing can be done by the members, who have been educated in the family from raising and cooking the food, to plumbing the buildings. Why should not public industrial schools be self-supporting communities, like Shaker societies? War, pauperism and crime would soon be matters of history, like slavery and the inquisition."

the opening of his missionary labors in Glasgow. He is accompanied and assisted by J. M. Peebles.

On the evening of the fifth day of the voyage, in response to a call from captain and passengers, the Elder delivered a lecture of about an hour and a quarter. It was well received, thanks voted, and the captain congratulated him as achieving a success. A general feeling of satisfaction was expressed the next day. Of his opening meeting at Glasgow he writes: "Our first gathering was a revival. I have never witnessed the like before. It reminded me of the time, when in company with Elder Richard, we met the spirits in New York, through the early mediumship of the Fox girls. We could feel them as tangible as if they had been in the body. If the family could have heard what the spirits said through two or three fine young men mediums present, they would have been delighted and astonished. They would not doubt but that our mission had its beginning in the Spirit-world, whatever may be the result; the powers above are at work for us and with us."

GEORGE LIEBERENECHT.

A Scance with Mrs. Crindle-Reynolds.

To the Edifor of the Religio-Philosophical Journes: I like the impartial stand the Journal

takes in dealing with mediums; always fear-less in denouncing the wrong and upholding the right, according to its best information, and the evidently honest convictions of the editor. In a journal covering so extensive a field of human thought, and dealing with such a vast and varied range of scientific facts as the phenomena of modern Spiritualism presents, it were impossible that one human mind should compass the whole, and do exact and equal justice to every part, or that one investigator into any particular phase of the phenomena, or through any particular medium should be received as absolute authority, beyond whose opinions others must not transcend. I am led to these remarks, Mr. Editor, from reading the recent denunciations in your paper, and charges of fraud against Mrs. Crindle-Reynolds of this city. I know that the reality of materialization is a mooted question among even Spiritualists of superior ability and attainments but in my extensive acquaintance with this class I have invariably found those who deny the reality of this phase, though many of them, like your correspondent, M. M. Chand-ler in your issue of July 16th ult., are old Spiritualists, yet have given but little, if any, attention to this phase of the phenomena. Without trespassing too much upon your columns, I desire to relate a few facts that came under my observation at the final scance in this city, given by Mrs. Reynolds on the evening of Aug. 8th.

Coming to this city from Ord, Neb., for the sole purpose of investigating the phenomena of Spiritualism, having first prepared myself for an intelligent examination of the sub-

for an intelligent examination of the subject by a two years' course of reading of our best scientific writers on psychical phenom-ena, I felt better qualified for the work than one who knew nothing of the subject. Still I have not presumed to write anything pro or con in regard to the mediums of this city until now, after nearly four weeks of most careful investigation. I have attended a number of scances given by Mrs. Reynolds, and had I reported the first one without seeing more, I should have unhesitatingly denounced the whole performance as an artistic and well planned delusion. Further investigations with a different circle, under vastly better conditions, have convinced me that such a report would have been, not only erroneous, but a very unjust misrepresentation. But to my description: The room in a private house where the medium has been stopping for a brief period in the city, on ground floor, facing on Mission street, one of the principal thoroughfares of the city; cabinet, a curtain stretched across corner of room. I examined it carefully. Contents: a plain cane bottomed chair and a tin speaking trumpet. Circle, mostly invited guests, nine ladies and sixteen gentlemen, among whom were many prominent men of this city; time 8 to 10 p. m. The room was lighted by a gas jet, shaded by a paper shade. The company was seated in semi-circle from either side of cabinet around the room; light was turned low at times, but not so low but that all in the circle were plainly visible, and even the features of each distinguishable. In the circle was A. L. Johnson, acknowledged to be one of the best and most reliable psychometric, clairvoyant and speaking mediums in the city, whose powers I called into requisition, so I might compare her opinions with my own. The medium sat in front of the cabinet a few minutes, while the song "Nearer, my God, to Thee" was rendered by the circle. As the last notes died away the medium quickly arose, parted the curtains, and entered the

I neglected to say that the medium was dressed in maroon colored trico skirt, with maroon velvet street jacket, wrists encircled by black bracelets, a large shell pin fastened, dark colored rusch around the throat. (This description of dress is given me by a lady friend present.)

No sooner had the medium entered the cal-inet than a large hand and arm, bare to the shoulder, was thrust out, and in less than thirty seconds a form of a large lady, apparently much larger and heavier than the medium, dressed in full white costume, stepped out into the room, and said, "Good evening, friends," in a voice plainly heard by all. She stook perhaps, thirty seconds, and retired

back into the cabinet. The room was light enough now for me to see the time by my watch. "Effic," the little cabinet spirit (so-called) then began talking, calling many in the circle by name. Her voice was apparently that of a child ten years old. At the same time, Mr. Gruff, another claimed cabinet spirit, spoke in a deep bass voice seemingly from the cabinet. These two carried on a conversation, perhaps two minutes, sometimes both speaking at once, each being a distinct and entirely different voice, which fact certainly does away with M. M. Chandler's idea that the voices all came from the same vocal organs." Then two female forms came out together, and walked and talked independently. Neither of these forms were as large as the medium, and both could not have been her, and we all positively know that a confederate was out of the question. These remained out but spired. She was more skilled in the interhalf a minute, and then retired, and in a mo-ment an entirely different form, clad in full white lace came out, walked past me, and on to the extreme end of the circle, about twenty feet from the cabinet, and said she wanted her sister Mary. She asked a gentle-man to get up; then she took his chair, set it back so she could pass through, went per-haps three feet farther, stopped a few sec-

is a wholesome thing. It is no more than right that every proposed reform, every new idea, in fact, should have a presumption the Atlantic in the steamer Georgia, and of hours of this remarkable scance, varying from what appeared to be a two year old babe to a tottering old grey headed man. I will, to save space, describe but a few of the most remarkable:

Two friends, Mr. and Mrs. C-, of Ord, Nebraska, who accompanied me, had each privately, without my knowledge, before going, requested their daughter Annie, who had appeared to them at previous scances, and been completely ident ified, to dematerialize while they were holding her hands; or, if she could not do this to come this time, if possible, without the thin yell which usually—not always—covers the face of these materialized forms. This request was made in the privacy of their own home, speaking as the world say to the "empty air." It was thus asked as a test and communicated to no one, in the deep of the second to the flesh, at least. Among the first forms to come from the cabinet was one purporting to be "Annie." She called for "papa and mamma, and immediately she had kissed them she said, "Papa, I can't demateria lize for you this time for I must save my strength for Laura (a sister of Mrs. C.), to come; but I will come again and try and leave this veil off as you wanted me to do." They were then about three feet in front of the gebinet. three feet in front of the cabinet. The form stepped into cabinet and in a few seconds returned, and said: "Papa, I can't get this off now; I'm not strong enough. See, papa, it's a part of me," and she seized Mr. C's hand, rubbed it over her face, and said, "You can feel it, can't you papa?" Mr. C. says he rubbed and pinched the face, and the thread of the lace seemed settedly inhedded in of the lace seemed actually imbedded in the flesh and to be a part of it! Will some poilosopher of these strange and mysterious occult laws, please explain this remarkable phenomenon? The form soon went into the cabinet, and Laura came out at once, and was joyously recognized and sent loving mes-

ages to friends at home.

A form materialized within two feet of me, walked by me six feet, returned and dematerialized where it had formed fully eight feet in front of the cabinet. When it had gone down a little ball of light seemed to remain on the carpet. By request of Mr. Gruff, Dr. Corbett of this city, who sat by my side, picked up this ball and found it to be a roll of fine illuminated white lace. He put it down again, stepped back one step to his seat, and instantly in the presence and plain view of all, that ball began to move, to unroll as if lifted from below, then it spread out and in less than ten seconds a full form of a young lady, beautifully illuminated, stood there at my very feet. Having thus materialized under my very eyes, she advanced a few steps, then turned round, walked to the cabinet and disappeared.

The light was now turned lower, and an illuminated form, calling herself "Polianthus," an Egyptian, came out. She was fully a head shorter than the medium. She walked direct to me, reached over my shoulder, took a bouquet of roses from the mantle shelf at my back, walked to the cabinet, entered, and in about ten seconds returned, carrying in her hands what seemed to be the same bouquet, except it was beautifully illuminated. A. L. Johnson, the medium before mentioned, now spoke to her in her native tongue. "Polianthus" stopped a moment, seemed startled, then in an instant rushed to where Miss Johnson was sitting, embraced and kissed her, talked fully a minute and then presented her with the beautiful bouquet. This was within four feet of me, and I was closely watching all that occurred, and here is the art. immediately "Poliantons let go the bouquet, that instant the brightness vanished. It was disilluminated, if I may use the term. When she had gone back to the cabinet, which she soon did, the light was turned up and nearly all of us examined the bouquet. It was a small bunch of red and white roses, the same we had all seen on the mantle at the commencement of the scance. Many more remarkable things I could relate about this, to me, most wonderful scance, but I fear my article has already signed its own death warrant on the charge of too much length.

I expect to continue my investigations, Mr. Editor, until I have seen all the most prominent mediums on this coast. W. A. WOTHERSPOON.

San Francisco, Cal., Aug. 10th, 1887.

A MODERN SIBYL.

The purpose of this paper is to review briefly some of the remarkable facts and ineidents of a life marked by a wonderful psychical and almost prophetic phenomena; a life lived partly in the past and partly in the present century, and whose incidents are well authenticated historical facts. According to Tasso, but ten sibyls have lived up to his time, mostly in Persia, Greece and Rome. They possessed the prophetic instinct, writing prophecies chiefly in verse, called sibyl-line books or oracles. In Greece they were written in Ionic hexameters, often so defective as to lead to the subsequent adoption of prose. Apollo was their great oracular deity, who was consulted by no less than twentytwo oracles at Delphi; though the most important oracles of Apollo were at Olympia, in Elis, and Dodona, in Epirus. But the Romans adhered to the augury of sibylline. Their chief oracles were those of Faunus, in the grove at Albunea, and on the Adventine hill. The vehement Demosthenes consulted the oracle, but Cato, of Utica, disdained their wisdom. The spiritual Greek character better apprehend the possibilities of divination than the more rugged and masculine tem-perament of the Romans, with whom the spirit of divination and oracular wonders ultimately declined.

Mlle. Marie Anne Le Normand, sibyl, astrologer and counselor of Napoleon Bonaparte. Robespierre, Alexander of Russia, the Empress Josephine and others, was wonderfully skilled in the art of divination, and an adept in the history from all former ages to known days. The annals of the Greek and Roman oracles, of the Gallic Druids, and the prophets of Baal were familiar to her. Born in the year 1772, at Alencon, in France, of respectable parentage, she was a walking somnambulist at the age of seven years. Being too young to practice deceit, she was the vehicle of an occult power which was the wonder of theage in which she lived. She became the oracle of the royal abby of Benedictine, making then and there her first pre-diction, in the midst of ecclesiastical environment, and was thereupon introduced to Bishop Grineldi as one supernaturally inpretation of dreams than Joseph in Italy, and was a living demonstration of the doctrine of second sight, and at the age of twelve was a perfect adept in the practice of judicial astrology, in the casting of horoscopes and the arrangement of caballistic figures. She explained the assertions of Plato, Aristotle and Plutarch, how Socrates prophesied the principal events of his own life, and also how onds, and there in plain sight of all, the other | Tacitus, Tiberius and Marcus Aurelius interform materialized, and the two went back to | preted dreams. She explained the cures effected by the use of amulets in the Middle Ages, and the cure of king's evil by the seventh son. She discovered many of the vulgar methods of divination existing since the days of Circe, such as the divining-rod cartomancy, but at once adopted the art of chiromancy and processing the language of Salaman as and proclaimed the language of Solomon as

"Length of days is in her right hand, and in her left riches and honor."

Let it be remembered that Ptolemy, Plato and Galen considered chiromancy one of the exact sciences, and expounded it fully in

their writings.
At the age of 17, our sibyl made a notable prediction. When Louis XVI. convoked the states general, she predicted the downfall and destruction of the French monarchy, after existing 1800 years; also the suppression of convents and the dispersion of the clergy in France. She disclosed her true destiny to the Princess de Lambelle; to Gen. Hoche, his brief but brilliant military career, and to Lefebre his elevation as Marshal of France. She also predicted long life to Mile. de Montpensier, who was to have been guillotined the next day, but who lived to her 100th year. To Murat she truly predicted a violent and speedy death, and a magnificent funeral; to Robespierre and St. Just, immolation at the

hands of an infuriated populace.

Mmo. de Beauharnais, who subsequently became the Empress Josephine, being a prisoner at the casernes, with other ladies sent to the sibyl the data for drawing their horoscopes—their ages, the month and day of their birth, night or day, initial of their babtismal names, their favorite color, flower and do-mestic animal. The sibyl was then at La Force, and ignorant of their several names and personalities. She predicted the death of M. de Beauharnais, Josephine's husband, and her subsequent marriage with a man destined to the highest dignities and fame, the world's prodigy; and finished by intimating their divorce. These predictions were singularly coincident with those of the celebrated Euphemia David, the negress of Martinique, who had assigned her the future empire of the French. At this time Napoleon, an officer of artillery, was introduced to the sibyl by Gen. Lasalle, who was yet unknown to Josephine. He was told that he would win great battles, conquer kingdoms, distribute crowns and astonish the world: that he would marry a widow and die in exile. This she professed to read from the lines in the hollow of his hands, which she declared to be a chef d'œuvre of chiromancy.

Mirabeau consulted her by letter from his decidence of Vincennes, and Mara de Steel was

donjon at Vincennes, and Mme. de Stael was told that on the morrow she would be snubbed by Napoleon, when he called her a "seditious magpie." Talleyrand once addressed the pythoness as follows: "Illustrious sibyl, will you never predict for me aught but misfortune?" 'This may have been intended as an irony, but in view of her great fame and warrivaled nafronega by the great it cannot unrivaled patronage by the great, it cannot

have injured her very much.
On the 28th of November, 1809, while interpreting a terrific dream of serpents for Josephine, she told the Empress that an infa-mous deed would be committed against her December 16 following, meaning her divorce by her husband. For this Emperor Napoleon. arrested the prophetess, seized her furniture and cabinet, and imprisoned her for twelve days in solitary confinement, during which time the infamous deed was consummated. In the case of Horace Vernet, the painter, her prediction covered thirty years, in which she assigned to him magnificence in art, and the patronage of a great king. That king was Louis Philippe, who commissioned the immortal artist to go to Africa to fill a notable artistic work. This promise was made to Vernet when he was a little child, and his fame as an artist shows the promise faithfully fulfilled.

In 1810, Pottier, the famous comic actor, drew a prize in the lottery at Lyons of 250, 000 francs, by buying tickets under her direction, given him sixteen years before. The tickets he bought were, by singular coinci-dence, the numbers of his birthday.

Her apartments were the haunt of statesmen, warriors, philosophers, authors, kings and lovers, and when she was relieved from arrest at Brussels, in 1821, for averred companionship with Ariel, she was borne in triumph through the streets by a delighted and enthusiastic populace. She was solicited to become an adjunct of the French police in 1811, but rejected the overtures of M. Pasquier, the Chief, with disdain, as a suggestion of sacrilegious and mercenary import, holding her genius and vocation to be above the utilities of even civilization.

She was the author of Memoirs of the Empress Josephine, dedicated to the Czar Alexander, and received from him a diamond ring in approval of the excellence and justness of her authorship. She wrote several works on necromancy and divination, notably "Les Prophecies d'une Sibyle." Her history and predictions are superior to those of Nestrodimus in the sixteenth century, or those of the Cumean sibyl of the Roman epoch. H. T. W.

The Liberal View.

"The old view that held its place so long in the church," says a Universalist exchange, "that the heathen were flowing in one continuous stream down to endless perdition simply because they had no knowledge of or faith in Christ, when they had never heard of Christ, and had no way of hearing of Him, was simply a hideous mockery of justice, an infamous crime, a foul blot upon the fair face of religion. The wonder is that such an idea of God and His government should have been tolerated so long in the church. It has been called the 'nerve of missionary effort.' when, if the truth were known, it would be found that it has driven more good men and women out of the church than it has been the means of bringing heathen into it, and on evangelical grounds, lost more souls than it has saved.

"And while the theory of probation, either in this life or the future, forms no part of our own creed, believing rather that the divine purpose is best represented in the spiritual education of the human race, and that our Heavenly Father uses all worlds to this end, limiting His saving grace and forgiving mercy to no time or place; still we cannot look with indifference upon this new movement, and would say all honor to those Andover professors and others who desire to see Christianity redeemed from all traditional incumbrances that threaten to mar its beauty and destroy its life—who sincerely wish to vindicate the character of God and glorify the law of righteoneness, by asking for those who live on 'India's coral strand' or 'Cevlon's isle' the opportunity at least of knowing and accepting Christ as their Savior, before they are sentenced to endless torments because they do not know and accept Him,"

It is stated that the false prophet who recently predicted the destruction of Mexico by an earthquake has been sent to jail.

NOTES FROM LAKE PLEASANT.

[Special Correspondence.]

The camp grows, and every one seems to be contented and happy. It is a general re-mark, "It is so quiet this year," and yet those mark, "It is so quiet this year," and yet those who know, say that there are as many campers as usual, and as many guests at the hotel as at this time last year. There are many strangers here, and those who have been here year after year say that the class of people who come grows better every season.

Monday is a rest day, and after the lectures, concerts and crowds of Sunday, everybody is glad that there is nothing special going on.

Time flies rapidly and no one knows where

Time flies rapidly, and no one knows where it goes. Many are interested in the conferences which often may be better termed test or experience meetings. Ten minutes is the limit, consequently there are many speakers and various are the topics discussed.

Monday evening an entertainment was given in the Association Hall, complimentative Mrs. Spe. R. Tolos. Music reading and

ry to Mrs. Sue B. Fales. Music, reading and tests made the evening pass pleasantly. Tuesday afternoon Mrs. H. S. Lake,at the re-

quest of friends, gave a lecture based upon questions sent up by the audience.

On Wednesday Mrs. Amanda M. Spence continued her theme of Sunday in her usual convincing style, the subject being "Death and its Relation to the Physical."

Thursday avening there was another enfor-Thursday evening there was another enter-

tainment in the hall given by friends of Mrs. Dillingham, and those who were there pro-

nounced it a very enjoyable affair.

Friday Mr. Charles Dawbarn gave a lecture, "A Fact of to-day, or Trial of Spirits."

He said that spirit intercourse is a truth now recognized by the world, but that it has two important factors that are rarely taken into general contents. into consideration. They are, first, the ignorance of the mortal, and next the ignorance of the spirit, as to the laws governing intercourse between the two worlds. Man mortal is making a great endeavor to clasp hands with man the spirit, and arrives at every conclusion by the standard of his five senses; and to an extent man the spirit has been attempting a like impossibility by endeavoring to reach his mortal brother on the earth plane, and bring to him spirit experiences expressed through a mortal brain. The higher will always have experiences impossible to the lower. We are all visible and invisible to-day; we are all mortal and immortal to-day, and, therefore, it follows that our higher natures have experiences unknown to the lower.

The lecturer argued how impossible it was to "try the spirits." While some statements could be proved, others had to be taken as they were. Scientists classed all phenomena under the head of "mind reading." With a mind reader it was necessary to have one thought uppermost in the mind, while a me-

dium can call up the almost forgotten past. While referring to experiments in hypnotism, in Paris, Mr. Dawbarn gave instances where facts impressed; on a hypnotized sub fect were remembered afterward, and certain commands enjoined during the abnormal condition, were carried out after the mesmeric influence was removed. He cautioned his hearers to study the laws of spirit control and move slowly and carefully, actuated by a spirit of charity.

There seems to be a lack here in this one direction; not only this year but last, instan-ces have been noted that show the need of some systematic effort toward helping a cer-tain class. There are undeveloped mediums who know that they have certain strange come to Lake Pleasant, thinking to find some way to help them to understand the strange power better. They want to control the influences, yet are ignorant of the laws of mediumship, and cannot do so. Perhaps they have no opportunity at home; perhaps this is the one time, the one place. Sometimes they fall into good bands, and sometimes they do not. Instead of going into mixed circles to their own injury, they should be helped and encouraged. If some mediums, with their own wide experience, would spare a little of their time for systematic help in this direction, they would have ample opportunities

for doing practical good. There is a spirit picture on the grounds executed through the mediumship of Dr. Rogers, the slate writer, without human touch. This sounds like a big story, but when one hears of the patience and faith of those who sat for it, it does not seem so improbable. The parties sat with Dr. Rogers for three weeks, three times a week, and those for whom the picture was to be given sat at home at other times, keeping from amusements of all kinds and giving their whole mind and thought to the picture that they hoped to have.

Finally, according to directions they took some card board, tore off one corner in a zig-zag manner so as to identify the piece, tacked it on a frame and laid ir on the table. Dr. Rogers went into a deep trance. At first the spirit of a lady was seen by all, and after remaining a few minutes and when disappear ing, went up instead of going down. In forty minutes the picture was complete without the touch of mortal hands. Not only is the work on the picture such that it would have been impossible for any artist to do it in such a short time, but it is declared a perfect likeness of the husband of one of the parties composing the circles, and who had been in spirit-life over thirty years. Many cry, "Impossible! I don't believe it!" without taking into consideration the prayerful patience that possessed the sitters.

There were more people here Saturday than any day yet, owing to the clam bake at Stedman's, the fireworks and illumination. In the afternoon Mr. John Slater gave a benefit for the Association in the hall, giving many tests to more than twenty-five different persons, each of whom said they recognized the facts and names given them. To relieve Mr. Slater, Mrs. Carrie E. Twing recited very prettily an inspirational poem, giving the incidents which originated it.

The illumination was very general and cottages and tents were beautifully decorated. Lyman street was ablaze with light. Mr. White made a great display; the Pierce cottage was decorated with much taste; "Heavenly Court" received many flattering comments and many of the side streets and out-of-the-way places were gay with lanterns. The fire-works were sent off from a float on the lake, and many were the ohs and ahs of the assembled small boys, and the children of a larger growth seemed to enjoy with as much delight the rockets, water serpents, etc. Sunday dawned cool and beautiful, and

both speakers of the day had the satisfaction of speaking to very large audiences. Mr. Charles Dawbarn was the speaker of the morning, and judging by comments he was fully appreciated by his hearers. His subject was

"Universal Law." In the afternoon J. Clegg Wright spoke on the theme, "Science of Spiritualism." He began by saying: "By the word nature I mean that which is and that which persists. To me it means the totality of the seen and the unseen; the totality of the sensible and the subsensible, in perfect and complete totality. Nature is everything and everything is nature.

"For a thousand years the struggle of the human mind had been to comprehend the problems of nature by revelation, by the diluted science of the instructor of Alexander. With the dawn of the inductive philosophy came a new departure; the day of science broke, the night of science departed."

After speaking of the gradual rise of skeptical philosophers, and how philosophy invaded the idea of the sovereignty of God, Mr. Wright said that "The science of modern Spiritualism consists of some phenomena—I do not say facts; I say phenomena, and by that I mean 'that which appears,' and noth-ing more. If Spiritualism is not a science, it is nothing; it does not rest on authority nor divine revelations. Spiritualism is a science the same as geology is a science; as chemistry is a science; as astronomy is a science; and to be investigated with the same care. Place modern Spiritualism beside these. Why? Because these phenomena that occur can only be explained by the

theory that they are produced by spirits."

He showed that the atomic theory was only demonstrated objectively. "I can not say that nature is governed by universal-law because I do not know it; there may be a domain of nature that deviates from my experience. A spirit rap as a phonomenon perience. A spirit rap as a phenomenon would be of very little importance to man, were it not accompanied by a controlling intelligence."

Mr. Wright referred with scorn to the professors in Pennsylvania who without having carefully investigated spiritual manifestations stand before the world and say they are produced by fraud."

The regular business of the N. E. S. Association was held to-day, and officers were elected for the ensuing year. The constitution was revised and various suggestions were voted upon for benefiting the camp. The camp is said to be on a better financial basis than ever before and its prespects were never better than to-day. August 15, 1887.

August Magazines Received Late.

CHILD CULTURE. (New York.) This monthly is devoted to the interests of the parent and teacher.

THE PLATONIST. (Osceola, Mo.) Contents: The Yoga Aphorisms of Patanjali; Papers on Sufism; The Taro; Life of Hai ebn Yokdan, the Self-taught Philosopher; Lives of the Philosophers and Sophists; Baruch Spinoza; Interpretation of the Timaeus of Plato; Orpheus: His Life, Writings and Theology.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) Contents: Walks in the Wheatfields: Captain Sir Dilberry Diddle; Marzio's Crucifix; My Lattice towards the North; A Visit to a Dutch Country House; A Secret Inheritance.

THE PANSY. (Boston.) The young will find many protty stories, poems and illustrations in this month's issue.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philo-cophical Journal.]

SECOND STANDARD PHONOGRAPHIC READER. 744 Broadway, N. Y.: Andrew J. Graham, author

and publisher.
This is certainly a most excellent work for those to study who wish to became efficient reporters. Mr. | and open them in another direction, where you can Graham's system is easily learned, and when thor- cause, and learn how to remove it. oughly mastered by the student, no difficulty whatever will be experienced in filling any position where rapid writing is necessary. In making the selections for this Reader the aim of the author has not been to make those with which everybody would agree, for that would be impossible, but to make such as would afford as great a variety as possible of styles of expression and thought (for the reporter must study styles of thought as well as of expression), and embrace a variety of the general subjects of public speaking, so as to introduce an extended vocabulary, and thus prepare the student for actual reporting, by causing him to familiarize a large number of the most useful outlines, word-sight, contraction him tions, and phrase-signs, and by acquainting him comewhat with the conflicting thoughts which he must be prepared to report.

New Books Received.

UPLIFTS OF HEART AND WILL. A Series of Religious Meditations, or Aspirations Addressed to earnest men and women. By James H. West. Chicago: Chas. H. Kerr & Co. Price, cloth bound,

WOMAN: Her Glory, Her Shame, and Her God. By Saladin. London: Stewart & Co.

SPIRITUAL HEALING FORMULA AND TEXT Book. By A. J. Swarts. Chicago: published by

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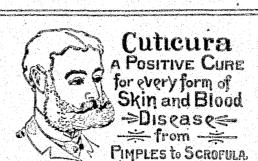
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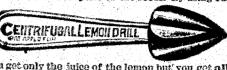
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Its general character, dignity and manifest devotion to truth, are attractive to cultured minds, even though it may cross their prejudices .- Lyman C. Howe, Lecturer.

I have long felt to thank the Journal for its careful weighing of facts bearing upon the philosophy of Spiritualism.—Wizabeth Lowe Watness.

CHICAGO, ILL., Saturday, August 27, 1887.

Vocation and Character.

"Be ye clean that bear the vessels of the Lord," was an injunction laid upon the old Jewish priesthood. Doubtless its significanco was largely coremonial, but it rose in meaning with the progress of moral and spiritual conception among the people whose God was Jehovah. It is only in the mora aspect that it is deemed of any value or force among Christian people, the old ceremonial being considered a type of the moral. So considered it is the expression of an important practical principle, that spiritual leaders and moral teachers should themselves be spiritual and moral, their character squaring with their high vocation.

On this ground the primitive Christian Church and the Protestant Church generally have required superior character as a condition of admission into the ranks of the ministry. They conceived God as a moral being, and that those who are his accepted representatives and expositors must be in accord with him in spirit and character. Only such can be in genuine sympathy with him, and be intuitively quick to understand and justly expound him to others.

Besides, there enters here a law of moral consistency and veracious honesty. It is only the good man that can be honestly concerned for goodness for its own sake. He only can be veracious to the core; and God must require such as these to serve him as His proper representatives. If God is Truth, only truth can be acceptable to Him. If He is pure and unselfish love, only this can perfectly serve Him. The selfish and unveraclous must more or less misrepresent Him. and they are hypocritical pretenders so far as their vocation and utterances imply amnity with God. This is, of course, to be construed as making due allowance for human infirmity, which always falls below its own moral ideal; but it is not meant to make allowance for deliberate falsehood and syste matic fraud, for a controlling habit of sensu ality, or for a prevailing spirit of gross and groveling earthliness, which gives no practical hint of alliance with any power or quality of a moral heavenliness.

This moral veraciousness and wholeness becomes important in proportion to the declared moral elevation and sacredness of the God professedly worshiped and proclaimed. This exalts and sanctifies the office of h's ministers, and it makes a corresponding demand on their character and conduct. If the God is a Bacchus or a Mars, his service does not imply temperance or the love of peace. If the delty is a goddess like Venus or Kali, its most sacred and honored votaries may be limitlessly sensual or malignant and murderous, but if the deity be Diana or Vesta, the spiritual and moral requirements are radically changed. It was a mortal crime for their consecrated priestesses to yield to the solicitations of sexual appetite. If the Delty be the "heavenly Father" of Jesus, the conditions of acceptable priesthood are altered again. The requisitions are more varied and exalted, or rather, they are more fundamental and allpervasive. They imply a unity of character in community with such a God. They imply a proximate and a deciderated Christliness in all who, like Christ, make it their avowed vonation to reveal "the Father."

Now Spiritualism should not be inferior | The Blind Tiger-Perverse Human Nature. here to anything which has gone before it in the name of religion. If it is, it has no mission among Christians. It should take a back seat. The best has the right of precedence, and should occupy the foremost place. Spiritualism, then, should subside as a religion or prove itself better than that of Christ. If that of Christ is the best, we should labor for its propagation and exaltation; and so far as the regular churches do this we should cooperate with them. Spiritualists will not readily admit any inferiority here; nor can they consistently so far as their religion is divine, and so far as it makes the infinite spirit, instead of the finite and phenomenal its supreme inspiration. This, however, it is to be regretted, is not descriptive of what passes for religion with a considerable number of Spiritualists. They care for nothing but a sensuous intercourse with temporarily reincarnated spirits. These people must be left out of account in the present exposition. We address those of a better mind, who want to advance a true and noble Spiritualism, who would appropriate all that is best in the old religions and add to it the philosophic and scientific light of a modern and advancing pneumatology. These must have a deity of infinite perfection, who is, therefore, purely spiritual and moral, and vitally so, not artificially. Such a being can be rightly and adequately conceived only so far as his own character is approximated, nor can the moral principles which are implied in his character he zealously maintained and propagated in purity and then practically urged on mankind so effectively by the vicious as by the virtuous.

Therefore, if Spiritualism is to succeed as a religion, it must make itself manifest as a tip-top religion; and as a condition of this, it must have a tip-top ministry,—a ministry whose general intelligence is inferior to none, whose specialty is superior, and whose prevailing spirituality and moral force are worthy of their superior vocation. The 'expositors of the highest thought and life of Spiritualism must not live in glaring inconsistency with their teachings. They should in some fair degree exemplify the supremacy and dominance of the highest qualities, devotion to truth and an honest and faithful purauit of the highest ends.

There is a class of mere phenomenalists who are only conduits for whatever comes to them, irrespective of principle or moral purpose and influence, except so far as it may presumably affect their popularity and pocket. No eignificance whatever attaches to their action or utterance. They are beneath the power of misleading and perverting, because they do not set up as moral guides. They can scarcely misrepresent, because they do not undertake to represent anything but themselves and their phenomena. These will exhibit genuine spirit phenomena whenever they can; and if, in case of financial necessity, they present a little of their own, and if in case of some other temptations they prove equally weak, religion and morals receive no discredit, because religion and morals are not in anywise identified in name or fame with these mere phenomenalists. Still, fraud and falsehood are not rendered innocent be cause of the extreme moral degradation of the perpetrator; and their sin is to be condemned, though it is not to be so severely dealt with as in the case of those who make it their duty to deal in principles and ex pound the laws of the moral and spiritual life. For these we should have a higher standard, and we should have some means and agency by which we can build up a worthy body of teachers and protect them against confusion with wandering charlatans and frauds and social leeches.

Spiritualism has obligations to itself and to the world at large. It owes it to itself that it shall not seem inferior in moral conception and attainment, and general deport ment to any other society or portion of the world. This obligation Spiritualism cannot well boast of having fulfilled, at least in the general estimation. It is for this reason that vast numbers of respectable Spiritualists retain their old religious connections or return to them after a little absence. The old churches have a moral and social dignity. which can never be attained by the prevailing methods of Spiritualism. Those churches, with all their faults, have a lofty and stern moral conviction and purpose, which makes them willing to pay for regular and stated services; and they are earnest enough to organize in every possible way at any cost to make sure of their ends. Till Spiritualism becomes equally earnest and nobly self-sacrificing and systematic, it has no rational prospect before it but to be comparatively feeble as a distinct force, and to have its best blood run in the veins of the churches. This is not the right way. The first great duty of any distinct form of force is self-protection and self development. This is a necessary condition of its efficacious influence on the world. It must organize in order to conquer. It is the army and not the mob which endures pro longed strains and achieves the great and final victories and secures and protects the results. Here is a comparatively unworked field for the energies of Spiritualism. It has a right to the crystallized results of its own labors; and its own advanced thought and principles ought to have a distinct monumental expression in an organized social force with all the material symbols and insignia thereof; and for this it needs the development of a far mightier power of generous and self-oblivious conviction of the need and duty of organized efforts for the spiritual culture of Spiritualists.

The Rev. Bird Wilkins says " the beehive is true illustration of Socialism."

The exceedingly great sinfulness of bibu-

lous humanity is comprehensively illustrated by the Topeka (Kansas) Letter. It appears that in several cities in the State what is known as the "blind tiger" is the scheme which is being used to sell beer and whisky. A description of this novel little apparatus is told by one who has investigated its peculiar nature.

The other day when he was out in Western Kansas in a town of not over 500 people, he asked the hotel proprietor if there was any place where he could obtain some beer. The host pointed significantly to a little dug-out in the rear of the hotel and motioned him to go ahead. He did, and passing five or six steps entered a room about five feet below the surface of the earth, ten feet long by six feet wide. Looking around on either side he saw the dirt wall, but gazing ahead he detected a partition dividing the room. In the center of this partition midway from the floor to the ceiling was a revolving cylinder divided into compartments. Above this " wheel " as it was called, were printed the following vords on a placard:

> PUT YOUR HONEY On the wheel. Your change will Come back. Beer, 40c per bottle. Beer, 5c per glass. Blackberry brandy, Two drinks for 25c.

He went down into his pocket, and, finding s 50-cent piece placed it on the wheel in one of the compartments. In a clear and distinct tone of voice he said "One bottle of beer please." For a second silence reigned supreme in the cave-like saloon. He soon heard a creaking sound, the wheel revolved,

and his 50-cent piece disappeared from view For the space of several minutes he heard nothing; then the wheel revolved once more and before his astonished gaze rested a bottle of beer, a glass, and a ten-cent piece, the glass being in one compartment and the beer in the other. He drank the forbidden fluid in silence, and placing the empty glass and bottle back in the compartments of the wheel he saw them whisked from his sight and then he withdrew.

Now, at no time was the party who sold him the liquor visible, and it would be impossible for him to swear who or what he was. The partition which divided the cave and behind which the unknown seller transacted his business was very tight. having but one crack in it. He looked through this, striving to see what was behind the mysterious partition, but he could see only one thing and that was a government license from the national revenue office at Leavenworth.

Human nature in some individuals has no arrived at that stage in the process of development wherein the mind feels that a sacred obligation rests upon it to exercise self-restraint. Those accustomed to indulge regularly in the use of spirituous or malt liquors will resort to almost any device, however dishonorable, in order to gratify their insatiable appetites. What is true in that one respect, is also true with reference to the greed for money, which often results in methods to oppress the poor or to defraud State, city or county treasuries. The boodlers of this city, the speculative aldermen of New York, and other human parasites that prey off the public with various schemes which they have ingeniously devised, illustrate the fact that a current of greed and dishonesty of huge dimensions permeates a large portion of the human family. The inordinate avarice of the wealthy as exhibited on the large estates of England, Ireland and Scotland, results in untold misery to the toiling masses. Senator Fry. of Maine, who has been making an extensive tour in Europe says he was struck by the degradation of the laborer, the starvation wages and terribly enormous taxation which took from the humblest a share of his pittance. The em-(ployment of women and dogs as working attle impressed him greatly. In Venice he found women in lace factories working fourteen and sixteen hours a day at a maximum rate of twelve cents a day. In Switzerland, at one of the hotels, the porter, who worked without salary, depending upon fees for his services, was taxed \$17.50 by the State.

When the grand truths of Spiritualism shall have fulfilled their mission, and thoroughly leavened the various religious sects, and banished the selfishness and greed that exist in the souls of perverse mortals, then, and not till then, will the "blind tiger" and such scenes as presented by Senator Fry cease to be.

Home for Destitute Mediums.

The project of a home for worthy, destitute mediums has often been broached and several unsuccessful attempts made to establish one. But it now looks as though a beginning would soon be made that will in time grow into a well endowed institution. Mr. E. Terry, formerly of New York City, and now of Los Angeles, California, who is spending the summer at Lake Pleasant, of which he is a director, has been considering the matter for some time. With Mr. William S. Butler, a Boston merchant, he has drawn up a subscription paper and begun the work. Below is the document:

DESTITUTE MEDIUMS' HOME.

We, the undersigned, agree to pay the amounts of money set and written opposite our respective names herein, the same to be used for the purchase of lands and building and maintenance of the same for "Destitute Mediums' Home," the payment of said amounts to be made when the amount of \$25,-000 is hereunto subscribed. The government of compromises of any kind."

of said Home to be arranged and determined by the majority herein subscribed named persons. We hereby authorize Wm. S. Butler or other person designated by him to collect the said money and place the same in the New England Trust Co. of Boston, Mass., the money to be held in trust by said Trust Co. until the several amounts aforesaid are collected; in event of failure to collect the total amount of \$25,000, the amount herein subscribed is to be returned to the respective subscribers:

Name. Residence. Am't. Elmer Terry, California. \$1,000. Wm. S. Butler. Boston,

The JOURNAL is informed that Mrs. Butler intends to make an active canvass for subscriptions, and that it is believed the fund can be speedily secured. If judiciously managed, and proper care is used in deciding who are worthy of entering such a home, it can be made a very useful and beneficent enterprise. And from the well known business ability of the parties taking the initiative the Journal has good reason to suppose that all this will be the case.

R. Heber Newton.

The readers of the Journal have come to feel a warm personal interest in Heber Newton for his manly espousal of the cause of the people, in the grand struggle for existence. His series of sermons on "Woman," unfinished owing to his failing health, attracted wide attention. Miss Frances E. Willard wrote us that she considered them the best ever uttered from any pulpit on that theme. When Mr. Newton gave up work, we asked him to let us know from time to time of his condition. Month after month passed with no word from him until Sunday last, when a letter dated August 7th, was received written from Grindelweld, Switzerland. Although a personal letter, we cannot refrain from sharing a part of it with our readers. Here it is:

"I have many times thought of your kind request to send you some news of my condi tion and have wanted to do so; but until very lately that condition was so discouraging that it was better not to report it. I was more completely worn out on leaving home than I have ever been. Lay six weeks in bed stopped at my father's house on my way South, unable to go farther or to do ough but eat and sleep. My voyage did me good and had all things gone well with me, should doubtless have steadily, though slow ly, improved. But a series of troubles fol-lowed me. Within a week from landing in Italy (I took the Italian steamer to Genoa) my eldest son was stricken with scarlet fever and lay at death's door in a dirty Italian hotel, with all my children exposed to the contagion. At the same time came the most unexpected tidings of my dear mother's death, and within a month of my dear father's end. Then followed the sickness of my second son at Lucerne. All this, you can well enough perceive, gave poor conditions for a recovery from nervous prostration. Still I did not again break down under all this slowly. Have been now two months among these glorious mountains, and am feeling somewhat of my usual health returning. We stay abroad until Oct. 12th, and I do not resume my pulpit until November, so that I hope to pull through a short winter and then take another long rest and thus gradually repair my strength."

Queen City Park Camp.

This beautiful spot on the shore of Lake Champlain and in the suburbs of Burlington, Vermont, is yearly growing more attractive. Dr. Smith, the president, writes that many improvements are now in progress. On the 29th inst., he will run an excursion train from Lake Pleasant Camp, which closes on that day, to Queen City Park Camp. \$3.00 for the round trip; good for ten days. must be the cheapest excursion ever gotten up between the two camps, and will no doubt be well patronized.

In strict accord with the settled policy of the Journal to give all sides a fair hearing and not to ignore evidence, even though the witness finds it in doubtful places and with those known to practice deception at times, there appears on the second page an account of demonstrations witnessed at a late séance of Mrs. Elsie Crindle-Reynolds. It may not be amiss to invite our esteemed correspondent's attention to the outfit of Mrs. C-R. now on exhibition at this office, taken from her at Clyde, Ohio, by well known and trustworthy Spiritualists, who detected her in swindling. Among these articles are six masks represent ing males and females of different ages; also two wigs, one of flaxen hair from which many locks have been cut by those who were afterwards ready to make oath that their particular lock was cut from the head of a materialized spirit. Two of these masks have been identified by a Chicago observer as the faces recognized in Mrs. Reynolds's circle in this city, and claimed as relatives by his family. This evidence, together with other equally good testimony exhibits the moral character of Mrs. Reynolds but does not prove that she is not a medium for form materialization; it only proves that she will cheat deliberately and persistently. It is evidence that cannot be blinked in the study of the manifestations and examination of the testimony of those who affirm genuine spirit phenomena in her presence. All physical phenomena should be observed under such conditions that the character of the medium cuts no figure in summing up the result, as the Journal has constantly reiterated.

A contributor to the Harbinger of Light July first, says: "Of the Journal's learned and most spiritual minded correspondents and contributors, we place W. Emmette Coleman in the first rank on account of his truthloving spirit, which seems to have a horror

GENERAL ITEMS.

Prof. O. S. Fowler, eminent as a phrenologist, passed to spirit-life in New York, Aug. 17th. He was 78 years of age.

W. H. Terry of Melbourne, Australia, who established the Harbinger of Light, eighteen years ago, has transferred the same to his nephew, Charles H. Bamford. Mr. Terry has published an excellent paper and should have been well sustained.

Mrs. Mary Lewis, a resident of Chicago for the past thirteen years, and a successful healer, has removed to Omaha, where her husband went last spring. The JOURNAL commends Mrs. Lewis to the friends in Omaha, and Council Bluffs as an estimable lady and excellent healer.

Mrs. F. O. Hyzer is at present in Ravenna. Ohio, where she may be addressed by these desiring to make dates for lecture engagements. The Journal is very glad to again do what it has often done before, namely, to commend Mrs. Hyzer in warm terms to societies and committees as an interesting aneaker and a woman of the finest spiritual development. No one can know her without having his faith in spiritual things intensified and his soul cheered.

Miss Caroline A. Huling who, during her few years residence in Chicago scored enviable successes in all she undertook, whether it were as office editor, healer, teacher of socalled Christian science, or dabler in theosophy, has returned to Saratoga and assumed the delicate and laborious duties attaching to the editorial chair of the Daily Register. Miss Huling is a young woman of ability and energy; she is likely to make her mark in literature within the next ten years.

A most remarkable story comes from Banks county, Ga., concerning the burial of the late Dr. A. D. Chinault. He was interred at Win's burying ground, near Lula. After the grave had been prepared, the corpse carried to it and the funeral rites performed, the coffin was lowered into the vault, and the grave was just about being filled, when a strange noise was heard that sounded like music from a harp. The crowd was considerably agitated, and a general commotion followed. No one knew what or where it was. To some it appeared to be in the grave, and to others in the trees. There is no doubt about there being a strange noise heard. The Rev. G. D. Cartledge, who was conducting the funeral rites, says he did not hear the noise, as he is a little deaf, but noticed the congregation was excited and that there was something unusual operating upon the audience.

Wong Chin Foo is a Chinaman who avews himself a heathen without a qualm of conscience or the slightest change in his inherited color. He has some heathenish ways. moreover, that distinguish him from many of the civilized and enlightened children of this Christian country. Some years ago, in his wanderings in the West, he descended on Peoria, Ill., and announced a lecture, the price of admittance being fixed at twentyfive cents. An unaccountable apathy in regard to Chinese heathens prevailed in the metropolis of central Illinois, and the lecture, financially speaking, was a failure. After paying hall rent. Mr. Wong Chin Foo had only one dollar with which to meet a printing bill of several times that amount. Instead of using the money to pay railway fare out of the city, he turned it over to the printers whom he owed, and walked out of the city in his artless, heathenish way. There is a tradition in Peoria that he afterward paid that printing bill in full.—Chicago Tribune,

W. S. Rowley of 513 Prospect street, Cleveland, Ohio, describes as follows the telegraphic instrument through which he receives messages from the Spirit-world:

"The instrument consists of merely a key, sounder and battery. The key is enclosed in a box, with a slate top and bottom. The sounder sits on the table beside it, say probably one foot away, and the battery on the floor by the table. All three are connected by wires in the usual manner, and it is merely what all operators know as a short local circuit, only that the key is placed in a box cut off from all physical contact. This box, sounder and battery are exposed to full view of every one. The messages come equally as well in full daylight as in darkness, and it can be moved from one room to another or from house to house, and no interference is experienced. I have taken it to a number of people's houses and found no difference as to results. Have had dozens and dozens of telegraph operators try to manipulate it, but none thus far have succeeded, though all can read the messages as readily (or more so) as I can, it happening many times that messages are ticked off to a first class operator while I cannot get a word myself, as it comes too fast and I am only an indifferent reader of the Morse telegraphy. having only learned it as a pastime." Mr. Rowley and his control, Dr. Wells, are doing an excellent work.

"It is manifest," says the Nashville Christain Union, "that the Romish church can never be what it once was: the imperial dictator to its communicants; and its authorities will not try to make it such again. The chief business of the organization now seems to be to take care of itself, and this it can not succeed in doing. Its fulminations have lost their power to burn, and its bulls can no longer gore. To consent to take a place on a leyel with other voluntary religious organizations is to die by suicide; and to refuse to take such a position is to perish by neglect. The papacy can not survive in this age of the world without great modifications of its pretensions, and these modifications amount to a sort of death. There will be, doubtless, for a long time to come a Roman church, but the old Romanism is dead past all resurrection."

From whence these vast formations, These wonderful creations Which we behold,

John and Mary?

VIII.

From chaos. We are fold That Jehovah's law doth hold, In the rise and fall of nations,

As in shese vast creations, John and Mary.

Thus as you stand beholding The circling years unfolding

No seeming plan, John and Mary.

Are unfolding; His mighty arm upholding; John and Mary.

And now the clouds are lifting;

While you the chaif are sifting; Do it well!

And the nighty measure swell; For in sifting, The worthless chaff is drifting;

John and Mary.

John and Mary,

XI.

John and Mary; Where wen in tears, doubts and fears,

Which shall elevate mankind, Is detecting. That man is God reflecting, John and Mary.

Behold! you now are sowing,

The seed for future growing

In the spheres,

Go hungering through the years

Without knowing, Where the bread of life is growing; John and Mary.

XII.

And when you are reflecting, All theories dissecting,

You will find

That the mastery of mind

X.

John and Mary: For every grain shall tell,

IX.

Remember that in man,

Jehovah's will and plan

The Silver Wedding.

As the Journal's subscribers may in many ways be said to be members of the same household, with purposes in common, and personal interest in one another in so far as relates to all that may directly or indirectly have a bearing upon Spiritualism, it seems not improper to give them some account of the twenty-lifth anniversary of the editor's marriage, which was celebrated on Friday evening of last week. Somewhere between five and six hundred letters referring to the event and speaking in very many instances words of congratulation, appreciation and encouragement, and all of them full of kindness and good will, whether expressed in words or not, were received prior to Friday evening. A number of excellent poems written especially for the occasion also came to hand; only the profusion of these poetical offerings prevents their publication.

On the evening of the anniversary, Mr. and Mrs. Bundy entertained at their residence about one hundred and fifty guests, who gathered to congratulate them upon their past, present and prospective happiness. The cosmopolitan, unsectarian character of the Journal's work was well illustrated by this assemblage of friends. While Spiritualists predominated in numbers, there were to be seen in this company, and heartily entering into the spirit of the hour. Episcopalians. Roman Catholics, Materialists, Methodists, Theosophists, Unitarians, Baptists, Universalists, Agnostics and Presbyterians. For the time being the company stood as one homogeneous mass of harmony, with no thought of any differences of opinion. The scene seemed to suggest that good time coming when sectarian bars shall no longer separate people of congenial tastes, noble aspirations and high purposes.

From the huge stack of letters a few are taken, almost at random, for publication. In reading these the editor desires to have his constituents sink all thought of him as an individual, and only remember that as their representative and co-worker he has endeavored faithfully to voice the best in Spiritualism, to represent them honestly, without fear, and regardless of fee or reward. And in so far as he has succeeded, that far he is their representative; and that the words of respect and commendation belong to the impersonal principles for which the Journal and its friends so steadily labor.

AN OHIO WOMAN'S BLESSING.

BROTHER BUNDY:—I have just received my copy of your Journal. for this date, and as I look over the fourth page I find reference to the approaching 25th anniversary of your marriage. Please allow me in behalf of all womanhood, of motherhood and wife-hood to thank you for this true greatness on your part, in publicly sharing with your numerous readers this acknowledgment of appreciation of your wife, your companion and co-worker in this earth-battle. Your editorial remarks on the event may seem quite commonplace to you, but I am sure you will never while here in the form be able to fully understand the length, breadth and depth of those words,—how they will go out over sea and land; how they will reach, with something akin to joy, deep down in many a heart never blessed with a look or word of appreciation. May you both be spared to enjoy each other's companionship, and make brighter and lovelier the pathway with every coming an niversary from the rosy morning of the first wed-ding day, down the hill to the crimson sunset of old ding day, down the fill to the crimson subset of old age. May the awakening on the other side be 'mid the ever living fountains of youth, with an eternity for love's honeymoon. With my heart running over with best wishes for you both,

I remain very respectfully,

MRS. S. GRIFFITH.

North Bend, Ohio, Aug. 13th.

WM. EMMETTE COLEMAN:

....I am confident that I voice the universal expression of the lovers of sound, healthy Spiritualism everywhere, in saying, "God bless Mr. and Mrs. John C. Bundy, and long may health and strength be theirs, to continue their beneficent and indispensable requisite life work." bly requisite life work."

MRS. C. T. COLE, MOUNT PLEASANT, IOWA, closes a very beautiful letter thus:

... May the years to come be enriched and glorified by the consciousness of many lives ennobled, uplifted and strengthened by the fact that you two
have walked so long together, and that your dual life,
rounded and luminous, is like a star for the guldance
and inspiration of those who wander in darkness.

THE MINISTER'S BLESSING. Rev. D. C. Howard, an Episcopal clergyman at Mount Pleasant, Iowa, who performed the marriage ceremony writes:

....Is it possible that twenty-five years have passed since I joined in the bonds of matrimony Col. John C. Bundy and Mary R. Jones? May many more happy years on earth be yours. I send my blessing for you and your wife and children.

mrs. e. r. dyar, trance speaker, from her summer home at Rhinebeck, N. Y., sends congratulations, and says:Among your many subscribers none can wish you greater happiness on the occasion.

FROM DR. N. B. WOLFE, CINCINNATI, OHIO, I very sincerely congratulate you...and regret I cannot personally join in celebrating the event in your home; I will be present in spirit....May you

PROF. J. B. TURNER, JACKSONVILLE, ILL. This aged educator and philanthropist who had made his mark on community before the Journal's editor was born, writes:

....I have not read your paper for ten years, with more care than given to any other in the land, with-out exonerating both the editor and all connected with him of all evil purposee..... I congratulate you for the vast good you have done, and are doing; and express the hope that you will live forever to prose-cute the same good work; as I have no doubt you will, if not here, in some other and better world. I have no faith to believe that God is going to give up the work of truth and righteousness in this world, or in any other one.....I owe you a great debt, and if I live eighty-five years longer I intend to go up to see you both, on whatever planet you may be. Mean-time may God bless, guide and prosper you.

GILES B. STEBBINS, OF DETROIT, writing from Haslitt Park Camp where he is acting as chairman this month, says:

... Whole pages might be filled with poor words, which would fall to tell how I appreciate your past, and hope still better things in your future. You have wrought leng and well for certain truths which you hold precious, and have aimed to be fearless and free and wise. Your aims and hopes have been held free and wise. Your aims and hopes have been held in common, in such husbandly and wifely way that you have been falthful and loving belpmeets to each other. Well have your twenty-five years of wedded life become as "pictures of silver, and well may time come for "apples of gold," in the quaint Hebrew phrase of the Old Testament. My wife will say her own word to you. What I have written fills but a brief page, but it means a volume of earnest good within. HORACE HOWARD FURNESS:

Ah, dear Bundy, how deep and how high, and how long a happiness I wish to you and yours on this bleesed silver anniversary!.... You may be very sure that next Friday I shall wish 'hourly joys to be still upon you.

GEN. JOHN EDWARDS, WASHINGTON:Your married life so far has been crowned with felicity. May you live many years more, to the golden period, enjoying health, happiness and prosperity, spreading the truth and doing good to others as now. May the good angels protect you. With sentiments of the highest esteem I remain sincerely

DR. W. B. HART, OF GREENWOOD, ILL: ...It is when I think of woman's friendship and what it implies, that my agnosticism falters, and the old faith of my youth and my kindred revives. Twenty-five years of happy wedded companionship, such as I infer yours has been, is the acme of human bliss, and, as a benefaction, well worthy of a God. You and Mrs. B. have now reached the summit of the mountain. I have touched its base on the other side. In one year, should life continue, I and the one who has shared my joys and my sorrows expect to celebrate our golden wedding. That you and the companion of your youth and mature manhood may travel life's journey together until in turn you shall witness the consummation of yours, is my fervent

E. P. POWELL, CLINTON, N. Y.

This preacher, essayist, newspaper writer, philosopher and farmer sends these words: I congratulate you on the fill-full-ment of onequarter of a century. It's a grand thing to be a man so long a time even if you have no assured future. But your eyes, my dear friend, are in your forehead and not in your backhead. What a fine thing it was in the very earliest of our Aryan ancestors to call right sort of folk, upward lookers—a true man was the uplooker"; the shiftless nobody was simply a

human being.
So, so, my friend! and don't a decent sort of life all look ahead too?—get full of prophecy and promises? Immortality is only life running on—the fulfillment of necessary sequences. It lies in the nature of things. Death can't snip out a fellow that is full of causes - those causes must go on to consequences.

....Give my kindest regards to the woman who finished the making of you. May you see your golden wedding this side the first door, and fill the whole twenty-five years in a square light, coming out stout PROF. ALEXANDER WILDER:

I send you greeting for the day and event. I have

teen entertaining myself with the surmises as to

whether the girls and boys who greeted you a quar-

ter-century ago will be among those who congratu-late you now. Very many of them are doubtless in

other fields and you find yourselves in a circle new in all essential particulars. I doubt not however you have been the bees to distill the honey as you

went along; and experience supplied the bitter

which made its flavor more exquisite.... The jester who interpreted the story of Eden pointed out as its moral, that man with a wife lost Paradise. He never

old us that that was what she came for; and that the man never regretted the exchange of a grove for a woman. So said the millions coming since; so say we all of us. Rather than lose our Eves we

would eat all the fruit in the Garden A happy

nuptial pair has always been my admiration; the

man and woman who can be each other's compan-

ion for a lifetime are, sadly enough, too rare. We

JAMES VILA BLAKE,

sends greeting in the following terms:

Minister Third Unitarian Church Chicago,

....Let me send you herewith my fraternal greet-

ing, and to you and Mrs. Bundy together my sincere

good wishes, and my hope that the golden circle will

complete itself for you together on this earth; for it is a very good earth, and you are among those who are striving to fill it with good things and good thoughts.

MRS. MARY V. PRIEST:

that one more link is added to the endless chain. "Twenty-five" only adds a silver lock, which sanctifies and binds all behind it, and beautifies and strengthens all before it; till in the chain of evolution, that which was a silver thread in youth becomes at last a golden bond.

DR. EUGENE CROWELL:

....I congratulate you on the completion of a quarter of a century of married happiness and of usefulness, and hope that another quarter-century of like happiness and increased usefulness may fall

ACROSTIC, BY MRS. SARA A. UNDERWOOD. Joyous with hope was youth's bright bridal morn; Of "Love's young dream" fulfillment sweet and dear:

Hands joined where hearts by love were earlier

New duties greeted with no cloud of fear.

Ab, well might sympathetic guest and friend Nuptials like yours with joyful hearts attend— Dual no more, your lives in one did blend.

Much more, though, should we celebrate this day, Acme and crown of twenty-five blest years— Richer noon's splendor than the morning's ray; Young, evermore, are they whom love thus cheers.

POEM BY HON. ABRAM H. DAILEY:

I.

So you've counted back the years!

Since you were wed,— John and Mary—

One by one they have fled,

Shed no tears As you count the flight of years,

John and Mary.

In the ripening years of youth, In the plighted love of truth, You two were wed,—

John and Mary— Then angels over head

Their radiant glory shed On you both,

In the hopeful years of youth,

John and Mary.

, , m.

On the stubborn road of life:

Both together, John and Mary— Faithful to each other,

In love of one another,

Man and wife,

You have made your way in life, John and Mary.

In the fading light of ages, You are writing down the pages Of the scroll of Time,

John and Mary.

And as you trace each line,

Oh, make your work sublime On the pages, With the love of sages;

John and Mary.

And as you both endeavor,

The living truth to sever.

V.

From the dross of ages, John and Mary; A dawning light presages, That in the coming ages

Truth shall ever

Triumph with each endeavor; John and Mary.

The morning light is breaking;

That in the years to be,

In the struggle to be free,

Man is breaking All the chains of error's making;

John and Mary.

And error's way forsaking

You shall see .-John and Mary-

IV.

In noble deeds of strife,—

Ob, count them all as dead;

Years of joy, smiles and tears

drawn;

When two lives have rounded into one, as I feel

elieve in you, and hope for you.

Now blessings are descending; While angel forms are bending Over you, John and Mary; In plighted troth anew. Life's journey you purage, To the ending. Angels are defending you,

John and Mary. Brooklyn, N. Y., Aug. 19th, 1887.

"Spiritualism in the Churches."

The ground covered by Mr. Jesse Shepard in his paper contributed to a late number of the Journal is being thoroughly traversed by others, showing that the field is one for wide differences of opinion, even among Spiritualists. In last week's JOURNAL Messrs. Green and Dawbarn expressed themselves, and in the current number Mr. Hudson Tuttle. Dr. Bowker and Mr. John Hooker give their views with clearness and force.

The questions involved are of great importance, worthy the profound attention of every sober mind, and the Journal hopes they will be fully handled through its columns by those whose experience and ability fit them for the task. It is to be hoped that the discussion will not become acrimonious nor neated, but will be conducted with belitting gravity and decorum, and in that spirit of brotherly love which should possess all who are competent to speak in the case.

J. Madison Allen writes: "Since leaving the far South, I have been busily occupied through June, July and a portion of August in Indiana, mostly in Evansville; but have also visited Boonville, Chrisney, Rockport Grandview and Owensboro, Ky."

Dr. J. K. Bailey lectured in Washington Territory during July and the first part of August, and at Victoria, B. C., on the 11th and 14th. The Daily Colonist of that city speaks of his audiences as enthusiastic. Dr. B. is now in Minnesota but may be addressed. for fall and winter engagements, at Scranton, Penn.

After talk and light and locomotion by electricity, what? That great, invisible, imponderable agency, if not spirit itself, seems nearly enough allied to it to be its immediate predecessor in the line of forces. Let us not be too cocksure that the stories of spiritual levitation and transmission of solid substances are not the precursors of things more wonderful than are dreamed of in our philosophy.—Boston Herald.

Mr. W.IT. Brown's Case.

GNOSTIC THEOSOPHICAL SOCIETY.

OFFICE OF THE PRESIDENT, WASHINGTON, D. C., Aug. 20, 1887.

to the Editor of the Religic-Philosophical Journal Concerning Mr. Brown's recent attack up-

on the Theosophical Society in your columns I have received so many letters asking for my reply that I beg to say that this unfortunate young gentleman's remarks or opinions upon theosophy or any other subject require no attention. Very respectfully, your obedient servant,

ELLIOTT COUES.

The Y. P. S. S.

ke the Editor of the Religio-Philosophical Journal:

Mr. Geo. Chapman, of Sheffield, Eng., will address the Young People's Spiritual Society again next Sunday evening. All those who have not heard him lecture should be present on next Sunday evening, as he is one of the finest trance speakers ever heard in this city. Mr. Chapman addressed the society last Sunday, his subject on that occasion being, "Christianity and Spiritualism." It was the largest meeting ever held by the society since it was organized.

AURORA OBERKIRCHER, Sec'y.

The Y. P. P. S.

To the Editor of the Religio-Philosophical Journal: Your correspondent had the pleasure of at tending the Young Peoples' Progressive Society last Sunday evening, at the hall on 22nd street. Mrs. Elia M. Dole, one of the best test mediums on the West side, occupied the platform, and addressed the audience. This was Mrs. Dole's first attempt, and it was a success. The encouraging words of advice given to the Society were indeed animating, and the beautiful symbols and tests made the evening one of the pleasantest. She interested her audience throughout her lecture.

Mrs. Dr. Elliott, of Englewood, formerly of Toledo, Onio, will occupy the platform next Sunday evening. Mrs. Elliott is a highly cultured inspirational speaker. Her subject will be: "Who will roll away the stone from the door of the sepulchre?" Mrs. Ada Foye, of San Francisco, will appear before the Society on the 11th, 18th and 25th of September. This is one of the most successful societies in the city, and it is safe to prophesy that it will accomplish a grand work.

In an article on the "Sixteenth Amendment" to appear in the *Forum* for September, Senator Ingalis will set forth the arguments derivable from history and from political science which go to show the impolicy of extending the right of suffrage to women.

The author of "John Halifax, Gentleman" (Mrs. Craik), will present in the *Forum* fcr September, a woman's estimate of the distinctive mental and moral characteristics of men.

Prepared by a combination, proportion and process peculiar to itself Hood's Sarsaparilla accomplishes cures hitherto unknown.

Deafness Overcome.

The advertisement of the Micro-Audiphone Co., of 1266 Broadway, New York city, appears in our col-umps this issue. This device has been before the public for over one year, and the testimonials as to its utility are unquestioned.

CHICAGO.

Tho Young Peoples' Progressive Scelety, mosts every Sun day at Avenue Hall, 159 22nd Street, at 7:30 p.m.

The Spiritualists Central Union will meet every Sunday at 2:60 F. M. in Weber Music Hall, corner of Wabash Avenue and Jackson Street. Mrs. S. F. DeWolf, President.

The South Side Lyceum of Chicago meets every Sunday afterneon:: 1:30 charp, at Avenue Hall, 159 22nd street.

The Chicago Association of Universal Radical, Progressive Spiritualists and Mediums' Society meets in Spirits' Liberty Hall No. 517 West Madison Street, every Sunday, at 2:30 p. m. and 7:30 p. m. The public conflails invited. Admission five cents.

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The United Spiritualists meet at 116 5th Ave., at 2:30 P 1., Sunday Visitors and II ediums welcomed. F. B. Geoglegan, President.

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SPIRITUALIST

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TABLE OF CONTENTS.

PART I.

INTRODUCTION.

Spiritualism Defined, from a Scientific and Religious Standpoint. The Phenomera Classified, Personal Introduc-tion to them, Recent Investigations. Page 1-14. CIPTA EVENTERS TO

. Early Experiences of Mediumship in Family Life, with Children's Mediumship only. Dr. Carrenter's Theoliss Refuted. Automatic Willing. Fogo 17-26. CHAPTER II.

Children's Mediumship in the Years 1871 to 1878. Proof of Identity. Family Psychic Phenomena in Maily Life. Page 21-34. CHAPTER III.

f Children'n Mediumship in Taily Life continued: Automatic Writing, etc., 1871. Page 25-48. CHAPTER IV.

t Spirit Voice and Ariting: Records of Seunces at Home, 1871. Page 44-58.

CHAPTER V. Records of a visit to Cornwall organized by our Spirit-Friends, 1871, and continuous Psychic Frenomena. Psy-chometry. Page 59-64.

CHAPTER VI.

In a New House (1872). Continued Seauces, Various Phonomena, School Life Interrupts. Page 67-60. CHAPTER VII.

Intermittent Home Searces in 1872 and 1873; and in Holidays. Power declines:—Pause in Phenomena. Fage 70-81.

PART II.

INTRODUCTION.

Psychic Phenomena renewed in Daily Life. Mary found to be a Medium: her Development. Social Difficulties over-come by the Spirit Workers Themselves. Page 85-96.

CHAPTER I. November, 1883. Occult Fire Lighting, First Impressions and Testings; followed up through many Months unfit Proofs are obtained of Psychic Power and Intelligence, Page 97-112.

CHAPTER II. In 1883. Miss Wood's Visit. Materializations and other Phenomena at Home. Page 118-120.

CHAPTER III. Daily Psychic Phenemens in the Years 1888-4. Skepticism in the Household var quished. A Mass of Phenomena. Fac-similes of Spirit Writing on the Cellings, Page 121-147.

CHAPTER IV. Continuous Daily Phenomena in Family Life in 1888.4. Writings Alleged to be by saudi and Wamik Critically Examined. Page 148-177.

CHAPTER V. In 1884. Centinuous Phenomena at Blackheath, with a Record of Several Sunday Evening Scances (April-July). Direct Writings, with a Fac-simile of the Lord's Prayer of the 12th Century. Writings in Foreign Languages. The Spirits' Benediction on Leaving Home. Page 178-194.

CHAPTER VI. Phenomena continued at Haslemere, Writings through the Post. The House Baunted; we Interview the Ghost and assist Him to Progress to a Nobler Life. His History

CHAPTER VII. Continued Psychic Life and Work at Blackheath and Hashmere in 1884. Materializations. Direct Writings including one in Greek. Summary of Continuous Occult Fire Lightin to the End of 1884. Dramatis Personae.

CHAPTER VIII. A Few Sunday Evening Seances in 1885. Various and Curious Phenomena in Daily Life. Direct Spirit Writings with a few Fac-similes. Page 222-287:

CHAPTER IX. Phenomena continuous at Haelemere and Blackheath, in 1885. Writing on Ceiling under absolute Test Conditions, with a Fac-simile. Materializations. Remarkatle Direct Writing before My Eyes, with a Fac-simile, at Haslemere.

CHAPTER X. A Few Extracts from Spirit Writings and Teachings presd over may Years (1871-1886). Page 249-267.

CHAPTER XI. On Tests and Conditions.—with a Special Reference to Three Failures in Home Tests with Faceletic of Test Envelope. Methods of Research into Psychic Phenomens, noticing the Medes adopted by the Society for Psychical Research, Page 268-283.

CHAPIER [XII. A Brief Notice of Phenomena in the Year 1886, with Reference to another Writing in Greek with Fac-simile. Conclusion Time not yet kipe for a General Public Ivestigation into Psychic Phenomena; their Happiest Development in the Family Circle. Signs of Spirit Outpour. Page 294-806.

LIST OF PLATES.

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Voices from the People. INFORMATION ON VARIOUS SUBJECTS

For the Keligio-Philosophical Journal. Good Out of Evil.

DY D. P. HAYNER, M. D.

We are told the world has grown better with age, is getting nearer, still nearer the light; That the echoes of discord resonnding presage The near triumph of Truth, Reason and Right.

Once 'two scald " The wrath of man shall praise Thee. The remainder of wrath shalt thou restrain. So in good time from earth shall evil fiee And naught but Good and Justice here remain,

Thus Progress may commence with dire dissent And "lead to pleasant fields and pastures now: For whon with evicything one is content All effort to advance he will eschew.

From greater ovil then comes greater good, 'Tis destined man shall overcome all wrong; Each helping to upbuild one brotherhood Through colfishness subdued, and love grown

For when a wrong to such extent has grown That by mankind no longer it can be endured, Through riponing of the seed which it has sown Its extirpation 'ospeedily assured.

Such is the law; doubt leads to advance thought: Desire for comething nobler goads us on. Through discentent the better still is sought; And thus through evil ev'ry good is won. And ov'ry race for right that's truly run, Attains the goal of noble deeds well done St. Charles, Ill., July 15th, 1887.

Employments In Heaven.

The prevailing sensation in Brooklyn N. Y., at the present time—and there is always a sensation of some kind in this charming city—is the recent sermon of the Rev. Dr. Talmage on "Employments in Heaven." In this effort the gentleman has out-Talmaged Talmage, and given to the world a dis-course which could scarcely be matched by the most ultra-radical Spiritualist in the land. Dr. Talmage is nothing if not literal, and his description of the inhabitants of the heavenly kingdom, their feelings and pursuits, are precisely as if he had personally visited some far-off and much-speculated about country, and made a topographical survey. Dr. Talmago's touches are distinctly pre-raphaelite, and while totally unlike the Rev. Henry Ward Beecher in explaints. in analytical and intellectual power, he resembles him in this, that when he gets on to a topic that fires his imagination, he is very apt to forget not only his creed, but present logic and subsequent syllogistic questions and criticisms in the pleasure and enthysics of the moment and enthusiasm of the moment.

After a sermon of Mr. Beecher's in which every thing that the infatuated spiritualist teachers-yea, and a little more—was gloriously set forth and indorsed, the writer had occasion to sneak to him on a matter of business, and so took the opportunity of alluding to the sermon. "Et tu Brute?" He said with a smile, and added, "By to-morrow I sup-pose I chall be challenged from a dozen different quarters; and the newspapers? Oh! phew!" "But quarters; and the nowspapers? Oh! phew!" "But what did you mean by it? I stubbornly insisted. "I meant every word of it, and believe every word of it," he replied. "And so do the Spiritualists," I answered, "and more than this they believe they can prove what they describe." "Far be it from me to say they cannot," was the characteristic response; "but so far I have not found any thing particularly captionized in pricinglistic phenomena. But there convincing in spiritualistic phenomena. But there is probably good leaven in that lump."

Dr. Talmage has not been so generous. His criti-ciems of Spiritualists and Spiritualism have been very bitter, and in the face and eyes, too, of the cloeest church fellowship with a spiritualistic medium a clairvoyant healer, a trance speaker. Now if these claims to spirit communion are false, or the works of the devil, as Dr. Talmage has more than once assumed us they were what right had be as shepherd of his flock, to have a professed Spirit-ualist, a practicing clairvoyant, for deacon or chief henchman of the Tabernacle? The fact is, Dr. Talmage "got to going" on the other side, and when he had fairly tackled the denunciatory steed, there was just as much joy in rhetorical invective

as in sweet political imagery.
In the sermon alluded to, Dr. Talmage says that physicians will practice medicine in heaven, for there will be disease enough on earth to keep them occupied. In corroboration of this extreme spiritual statement, he mentions cases where patients have recovered after having been giving up by the best medical talent, and adds, "Perhaps Abercrombie touched them." "Surely the Spiritualists have scored one on Dr. Talmage, a deep and ineffaceable one. Perhaps the clairvoyant ministrations of Dr. Tucker in the Talmage family will account for this complete change of opinion. Dr. Tucker is a very handsome, kindly gentleman, between fifty and sixty years of age, very rich—money all made from clairvoyant examinations, and prescriptions alleged to have been furnished by spirits-exceedingly hos-pitable and generous in the church. In fact, Dr. Tucker is the most popular man in Tabernacle so-ciety.—Eleanor Kirk in Cumberland Daily Times.

A Reply to W. T. Brown's Attack on Madame Blavatsky.

To the Editor of the Religio-Philosophical Journal: Permit me a few words of reply to the article, by

Mr. W. T. Brown against Madame Blavatsky, which

appeared in your issue of July 23.

1. The naive self-admiration of the writer and the absurd praises which he showers on his own head are in themselves ample demonstration of his com-plete ignorance of the most elementary principles of Theosophy. They show also that Mr. Brown's practice of these principles is even more defective than his intellectual grasp of them; and the self-sufficient tone of his remarks must surely have made every reador smile.

2. The ungentlemanly insignation that Madame Blavatsky is not the "widow of a Russian General" is beneath contempt. Mr. Brown is surely aware after his much-paraded experience in India, that Madame Blavatsky's identity and social position were fully and clearly demonstrated to the Indian government, which caused inquiry to be made in Russio. Prince Dondoukof Korsakof, the Governor-General of the Caucasus, is one of her oldest friends and furnished the Indian government with full and satisfactory proof of her identity and statue.

3. As to Mr. Brown's assertion that the Theosophical movement owes its origin to Mrs. Britten's "Art Magic" and "Ghostland," the assumption is simply idiotic on its very face. Any one acquainted with these works and who has studied, even superficially the principles and practice of genuine Occultism, will simply laugh at the idea; while even an intelligent outsider can gather sufficient from such modern works as "Isis Unveiled," Dr. Hartman's "Paracelsus," "Eliphas Levi's Writings," "Ragon's Masonic Treatises," particularly "Fastes Initialigeus," and last, not least, from "Light on Path," to enable him to do justice to this ridiculous allegation.

4. I will not trespass on your space by commenting on the farage of nonsense to which Mr. Brown gives utterance in his references to Mr. Hodgson and Madame Coulomb, especially to the Mahatmas, but will leave your readers to judge of its true character from what precedes.

BERTHAM KEIGHTLEY, F. T. S. Hon. Sec. London Lodge, T. S. London, England, Aug. 5, 1887.

WHAT DID IT?

Henry and Steven Nugent and their eister, halfbrothers and sisters of Billy Nugent, the young man who was killed by Kellway a few weeks ago, live alone in a little house on the corner of Ninth and Davenport streets. They went out to visit a friend, leaving the windows open, the back-door locked with the screen-door in the front bolted, while the inside door was open. When they returned the windows were down and fastened yet the doors remained in the same condition as when the party went away. They look upon the matter as a su-pernatural accomplishment, and since the time of the occurrence have not slept in the house. They can't explain the circumstance and are going to shandon the place.—Omaka Bee.

The glare of the electric lights in the Can's winse has proven very injurious to ornamental

Notes From Florida.

To the Editor of the Religio Philosophical Journal: The good old JOURNAL is so well filled of late with really valuable and very interesting matter, that I feel reluctant to ask room in it for a few stray thoughts; but I think a few plain facts about this much-talked-about and poorly-understood country may be of service to some of your many readers who are dissatisfied with their present location and are casting anxious thoughts toward Florida. I receive letters with long series of questions from Minnesota, Oregon, Michigan, Ohio, and even from Alaska, and they show conclusively that the writers know but very little about Florida, its climate, resources, productions, etc., and I would advise all such to take some good Florida paper and try to inform themselves somewhat in a general way. No one can answer fully all the questions I receive. I will try to cover briefly the more important points:

1. Is it free from chills and fever?
As a state, decidedly No. but as to large portions

2. Is it generally a healthy climate? Yes, official statistics place Florida for in advance of Mississippi, Connecticut, Maine, New York, Ohio and in fact, most, if not all other states, as to general health. Its death rate is much less. Then there are abundant witnesses all about us to the fact that most invalids derive benefit by coming here. All lung diseases are greatly mitigated, and many who come here all broken down generally, build up and become strong and hearty; but this is not the case with all; many come here to be shipped home in their coilins.

3. What kind of soil and what crops can one

I can truthfully answer, every kind, and nearly everything grown anywhere, if we include the whole State, and no one can answer such general questions at all satisfactorily without contining himself to some particular locality and to a small area There are counties in the north and west portions well adapted to general farming and dairying, and also to most fruits raised in the north, besides many other things not grown at the north. Peaches plums and some varieties of pears do splendidly there. About the central part of the State oranges are the leading crop, so, also, on farther south; but other fruit and vegetables are also grown in great variety and in many places with large profit. One coming from the north has everything to learn anew about gardenic and saming the learn anew or the learn anew or the learn and the learn anew or the learn and the learn anew or the learn and the l about gardening and farming, for the seasons are so different and the nature of the soil so various that nearly everything is different except as to some gen-eral principles that obtain everywhere.

4. Can a poor man get a living there?

Yes, if he can anywhere outside of some factory.

I mean that any man, with health and average good sense in adapting himself to circumstances and surroundings, and who is willing to forego luxuries and even many conveniencies, and endure privation and hardship, may reasonably hope to attain to a comparative competence and aspire to a pleasant home of his own here, by being industrious, persevering

and economical.

There is a rapidly growing interest all over the State in diversified industries, and greater attention is being given to raising more and buying less,—especially to stock, garden vegetables and small fruits; and I confidently think the time is not far distant when most families will have plenty of milk, meat truit, grain and vegetables of their own raising all the year round, for experiments have proved that we can have good strawberries from December to June, or even to July, and peaches from May till October, besides many other fruits in their season,—grapes, persimmons, plums, pears, pomegranates, raspberries (in parts of the State) pine-apples, bananas, etc. But it will require diligence, patience, perseverance and work to succeed, and many become discouraged and even disgusted, and hence say many hard things about Florida. I should mention the important fact that every part of the State has some remunerative money crop that is as certain and profitable as are the leading crops in other States; cotton and tobac-co in the Northern part; oranges and tobacco as you get near the Central, and farther South, sugar in addition. There are thousands of acres of the best sugar lands in the world in the region reclaimed by one extensive system of drainage in Southern coun-ties. Broom corn is also found to do well, and will home. In conclusion I would say to all, "Let well enough alone," and if you have a home in any reas onably healthful and productive country and enjoy good health and good society, be there with content and not be hasty in changing. S. BIGELOW.

Lake Mary, Florida. A Remarkable Cure by the Spirits.

to the Editor of the Religio-Philosophical Journal:

You will greatly gratify me and aid me in ren-dering justice nobly due, by publishing the follow-ing testimony, to the truth of which I myself and a numerous and highly esteemed circle of persons friends can vouch. From the latter end of 1882 up till quite recently, I was afflicted with the severes form of chronic ulceration in the stomach and aso phagus, and my case was abandoned by the mos able alloyathic physicians as hopeless, and change of air recommended at a stage when my life was almost despaired of. Homeopathy and Hydropathy subsequently tried, failed to effect a radical cure, and I was constantly subject to very severe relapses. Early in 1884, and shortly after my arrival here in New Zealand from Fiji, I met at a private scance in Wellington a Mr. Alfred W. Ellis, who, before I was made known to him or even my name men-tioned, clairvoyantly diagnosed my condition, bodily and mentally, with the most wonderful accuracy and without the slightest word or thought of mine to aid him. I must acknowledge with great thank fulness that the medical prescription and advice obtained through his mediumship at the time was o the utmost value, and afforded me considerable re-lief. While subsequently pursuing my researches into the hidden mysteries of nature and science in a private circle of friends, I was recommended mos strongly by the presiding spirit-control to submit myself to our spirit band's healing treatment for the restoration of my health; and being deprived of further advice through the mediumship of Mr. Ellis on account of his having long left this city, I mos thankfully accepted our spirit friends' aid, at a time, indeed, of extreme necessity for succor to prevent me from sinking in despair forever from this mortal sphere of existence. A period of sixteen months had elapsed since the relief obtained through Mr. Ellie's mediumship, and the demon of disease was again raging within, and my last hope rested upon the result of our researches, though scarcely s sanguine ever as to anticipate such a wonderful proposal as was now so freely and fraternally made Our esteemed friend Mr. Oscar Christian Heiden presiding in our circle, proved to be the chosen me dium for the occult healing power, and the whole circle most kindly and with the fullest sympathy and earnestness constantly met, the main purpose of the sittings being for my healing. I have now most freely and sincerely to declare that the result of the healing sittings has been a most complete success in my truly wonderful restoration to health and to

active business life. An equally gratifying result is the full development of Mr. Heiden as a healing medium, now frequently called upon to afford relief in similar case pronounced incurable by the faculty, through the transcendent powers of his spirit-guides and in-dependently of any circle. The whole phenomena attendant upon my healing would have been an interesting subject of observation and study to a truly free minded and impartial investigator in the higher walks of occult science. I must now with deep gratitude and pleasure record my heart-fell thanks to the three medical spirit-controls also to the presiding spirit control, Mr. B———, and to the following ladies and gentlemen, the members of our circle, so constantly and beneficently engaged in aiding in my recovery: Mr. and Mrs. Oscar Heiden, Mr. and Mrs. W. Moore Miss Duncau, Mrs. Woodman, Mrs. Ahigren, Mrs. Guise, Captain Moore, and Mr. Woodman.

It is now several months since the above testimony was framed, and I can conscientiously declare that all trace of my old complaint has entirely left me, and I remain in most excellent health. I have no hesitation in expressing the hope that for the cause of God, of truth, and of humanity, this testimony may be copied into every journal devoted to those highest of all interests known to and revered CHARLES S. THOMAS.

Wellington, New Zealand.

Dominie Johnson—Now, I hopes when de plate am passed round, dat all de bredren and sistern dat have experienced ligion, will rememer dat dat kind of experience has to be paid for just as well as any

Religious Thought.

To the Editor of the Religio-Philosophical Journal: The question is frequently asked, "Is religious thought becoming more liberal?" and to which there are but few of your readers that will not readily give a positive answer; yet, that religious bigotry is still a great factor in the make-up of humanity, but few will doubt. While traveling recently I visited a large city of over two hundred thousand inhabitants, and when in company with a gentleman, a Baptist, we conversed on religious matters. I said, "You have liberal churches here, Universalists and Unitar-

iane. I know of no Spiritualists."
"Yes," said he, "there is a small body of people
outside of our city who call themselves Universalists, but as church people we do not recognize them.
The Unitarians are an organized body here."
"Well," said I, "what class of people are they religiously and socially?"

"Oh," said he, "they are a fine body of people-some of our best socially and financially, but religiously we do not tolerate them; we simply leave

glously we do not tolerate them; we simply leave them at their church doors."

At the city of Buffalo, N. X., I met an old friend who travels largely for pleasure. He has visited England many times. On one of these visits, and at the city of York, Cora L. V. Hatch was advertised to deliver one or more lectures. He, with some of his acquaintances, attended the meetings. At its close one of them said to my friend, "That is the most sensible discourse that I have ever heard on any sub-fect from a woman. I could go every night to hear ject from a woman. I could go every night to hear

My friend said, "She claims no merit for herself,

She is a medium for the transmission of spirit thought, simply a spirit medium." "Oh," said he, "that settles it. I want nothing more

"On," said he, "that setties it. I want nothing more from her. I admire her for her scholastic and liberal thought, as expressed in her discourses, but your explanation makes it mere nonsense."

In a paper published in an old Catholic city, I found an article on "The Future Life of Those who do not take Advantage of the Salvation Offered them While in this Life," Among other things it says: "There is a salvation outside of the proscribed rules of the church our Lord plaint tasches. There is of the church, our Lord plainly teaches. There is an unconscious saving faith, ignored of Christ, but displaying itself in Christ-like works. Again, did not Jesus preach to the prisoners imprisoned," and scripture texts are quoted in proof of the same. The article concludes by quoting Dean Alford: "I understand these scripture words to say that our Lord in his disembodied state, did go to the place of departed spirits and there announced his work of re-demption, preaching salvation to disembodied man so that he could be judged according to men in the

At this same city I made the acquaintance of a Catholic gentleman of means, who escorted me to the Cathedral, a large structure, to show his prominence there. I was privileged to go in and through it—all about it. Large gardens were attached. On going through the church he described many of its sacred paraphernalia. He suddenly stopped in front of one of the large windows which was plainer than the rest, and said: "You see that window; it is different from any other; that opening is mine. I bought it in memory of my mother. I sent to New York and had one made for it; it is a beauty. It cost me several hundred dollars. The Bishop will not allow me to put it in." I questioned him, and he said: "He, the Bishop, refuses to let me put it in because I object to some of his tyrannical projects," and turning to me, he said, "I will make him come to my terms."

"Why," said I, "You a Catholic, a layman at that, how dare you speak thus of your bishop.

"Oh!" said he, "I mean what I say, I will make him have that window placed where it is my right o have it, even if I have to bring suit against him in the civil courts."

And so we find that while there is much of religious bigotry and intelerance yet in the world, liberal thought is steadily advancing, and even now is prom-inent in Catholic communities. Changes of thought are rapid and their influence great. Past religious beliefs are not too sacred to be questioned or dis-cussed openly; and while in consequence of his en-vironments man may have a prescribed line of life laid down for him, yet he may display an inner Christ in Christ-like works. So the world moves, and to-day we find all religious bodies in motion and commotion, from the students of Andover and like institutions to the majority of the American pulpit. The liberal thought is the only active one permeating their atmosphere. We can hardly take up any religious work without asking ourselves, "Was the writer a Christian, an agnostic, or what? and yet hardly conscious of any change taking place in our own circle of acquaintance?" Detroit, Mich.

WM. C. CLAXTON.

A wave of Oriental propagandism appears to be passing over the country at the present time. It cannot be said that it is making many converts, for those affected by it are mainly of the class who have nothing to do except to pick up every new fad that comes along; nor is it at all serious, for this class of people never to keep a fad very long, being blown about by every wind of doctrine and ready to exchange it for the next new thing that turns up. Still it is of importance enough to be recognized as

Oriental Propagandism.

one of the eccentricities of the time. Theosophy came in some time since, through the influence of the Alcott-Blavatsky combination, but it has not made any perceptible headway. There are several well-meaning and harmless people in a few of the large cities who are more or less firmly convinced that they have astral bodies and keep up a vague sort of brotherly relation with Mahatmas is the Himalayas, and may be looking forward with considerable interest to some clam state of existence like Nirvana, into which they hope to be absorbed as the drop slips into the shining sea. But with its delicious mysteries theosophy has not made the prog-ress anticipated for it. This hard-headed, practical country is not very good soil for the growth of the doctrine of divine illumination, and as a rule people are too busy finding out what they shall eat and wherewithal they shall be clothed to give much attention to spiritual ecstacles or direct intuitions Enthusiasms take more practical directions. In the August number of the North American Review Wong Chin Foo, a Chinaman, tells why he is a heathen in a very strengous and somewhat slangy style. We have noticed his article elsewhere. Wong Chin Foo, like all controversialists, only presents one side of the question—his own—and entirely overlooks the blessings which Christianity has conferred upon the race. It is also announced that Dabadah lookei, a Parsee, will shortly arrive in this country to lead the Americans to Zoroaster and induce them to read the Zendavesta, Bhagavad-Ghita, and other works more remarkable for the length than for thrilling interest. It is unfortunate for our Parsee friend that he is a fire-worshiper and devotee of the sun, emblem of the glory of Ormuzd, and that he will reach here at the close of a season during which there has been a widespread feeling of dissatisfaction with that growing orb. He will not be able to inculcate any—even the smallest—degree of reverence for the sun, but it is not unlikely that the revelers in Sordello and Ferishtalis Fancies may ake kindly to the Bhagavad-Ghita and all the other iterature circulated by the Rahnumai Mazdiasna, of

which Dabadah Sookei is a prominent member. Oriental religion may have its little day among a few people who have nothing to do but chase hob blee, especially those which have more or less of mystery about them. The country is full of these harmless cranks who are ready to accept anything that is old and supernatural in quality. But as none of these Orientalists claim that their religions teach anything but an exalted system of morality, and as Christianity does the same, it does not appear very reasonable that people will be any more moral for abandoning a religion which a child can understand and taking up with the incomprehensibilities of Buddhism, Theosophy, Parseeism, or Confucianism, or that the supremacy of the Bible as a moral teacher is likely to be endangered by the mystic books of the Orientals,—Chicago Tribune.

J. G. Rice, a farmer near Fish Dam, Fla., reports queer cloud-burst near his place lately. A circular cloud appeared accompanied by a feroclous windstorm, which tore up trees and destroyed the houses. It suddenly turned and blew in exactly the oppo it sudient furned and new in exactly into opposite direction. The same cloud came down suddenly while the ground was dry. The cotton withered, and the sun so hot that the cotton was literally scalded from bottom to top leaf. The oldest inhabitants say they never knew anything like it, and there are whole acres that apparently look dead, presenting the appearance of frost having falsen upon it. It is really a curtestly.

POISON IN HEB TEA.

A Prima Donna's Adventure in a Queer Establishment.

"When I first went to Europe," sald Mme. Nevada to a New York Mail correspondent the other day, "I studied for three years in Vienna, and for the first few months I boarded with a woman who took advantage of my inexperience to impose on me in every way possible; in fact, I paid a very high price and was almost starved. As I think of that place now, it makes me shudder. The mother was a perfect old hag, who went about the house in a ragged old testificant, with her, black heir tumbling days. old petticoat, with her black hair tumbling down over her face and shoulders in an untidy mass, and a pair of little rat's eyes peeping out at you from among the yellow wrinkles. Really, the things that used to take place in that family are incredible. There were two grown-up daughters, and I would sometimes enter the parlor and find one of them sitting quietly under the plane, doing nothing, ap-parantly, and often I would be awakened at night by strange sounds, screams, men's voices, threats and oaths. I was only fifteen years old at the time, and was too timid or unsuspicious to say anything about this, but the worst thing of all was the food which they gave me. There was only one kind of meat, and that I had never been able to eat. It was pork. I was ashamed to complain, but would cover the I was ashamed to complain, but would cover the pieces on my plate with potatoes or bread, and leave the table almost famished. This went on for some weeks, until finally I became so pale and weak that my teacher noticed the change and asked me about it. I told him how it was, and he said that I must go home at once and order some proper food. Well, at last I screwed up my courage, and one day I said to the servant that I had to sing at a concert that night, and wished her to cook me a beefsteak and bring it to my room. The old woman happened to be out at the time, so I succeeded in cetting the be out at the time, so I succeeded in getting the steak, and I assure you I ate it ravenously. Then I started off for the concert, congratulating myself on having managed the thing so well. However, I had no sconer entered the house than the old woman came hobbling up to me seized me by the arm, forced me into a corner and commenced abusing and insulting me in the most abominable way. I was so terrified that I forgot my timidity and managed in some way to tear myself from her, and to rush to my room, where I bolted the door, and then sank down on the floor in hysterics. Finally I grew calmer, and began to think about what I had better do. It was already past midnight, but I commenced packing up my things at once, resolved to leave the house at daybreak. At about 5 o'clock in the morning, I fell asleep from sheer exhaustion, and I dreamed that I saw the old hag standing by the stove in the kitchen, making some tea. I followed each one of her movements, and at last saw her fill a each one of her movements, and at last saw her hill a cup from the tea-pot, and carry this in her hand to the cupboard. There she reached up to a high shelf and took down a bottle marked 'poison,' from which she poured a few drops into the cup. Then she put the bottle away carefully and came up stairs to my room carrying the tea and knocked at the door.

"At this point, I awoke with an awful fright, and at any looked at the class, and

at once looked at my clock; it was just 6 o'clock and the day was breaking. I arose, bathed my face and the day was breaking. I arose, bathed my face and was about to resume my packing, when there came a knock at my door. I asked who was there, and a high, piercing voice, which I recognized only too well, replied: 'It is I, my dear, I have brought you a cup of tea; open the door.' It is needless to say I did not do it. She continued knocking, and begged me to let her in, but of course I refused. Then she me to let her in, but, of course, I refused. Then she threatened me, and poured forth the foulest language I have ever heard, and at last she came back to persuasion, saying, and I can never forget her words 'I am here on my knees like a dog, and I implore you

only to taste this tea which I have for you.'
"You can imagine what a state I was in by this time, I was perfectly desperate, and after waiting for two or three hours. listening and hardly daring to breathe. I cautiously opened my door and made a rush for the street. There were three flights of stairs to descend, and at the bottom of the second one I met the old woman, glaring at me like a fiend. I don't know how I ever did it, but in some way I was given the strength to push her out of my way, and I escaped, leaving her stretched at full length on the floor.

"And what happened after that?" I asked.
"Oh, I simply got an officer to go there and carry off my things. Of course, I had no interest in putting the woman in a prison or anything of that sort; but don't you call that a case of supernatural warning?"-Boston Herald.

Saw Her Son's Spirit.

Here is another remarkable instance of spectral visitation. Mrs. MacIntree, a Scotch woman, is a widow with a family of five little children. She lives in a six-story tenement-house, at No. 22 Washington street, and takes in washing for the support of herself and family. She also takes care of and cleans offices in the vicinity. To a friend she re-lated the following events, which he tells the writer he believes, as coming from her, to be strictly true: She had returned to her tenement, after a hard day's work at the wash-tub, and after putting her small children to bed she turned out the light and awaited the return home of her eldest boy, James. She did not dream of his having come to any harm, but as the time went on and 11 o'clock came she be-came a little auxious about him. As he worked in fersey City, and knowing that he might have been kept over time, as he often had been before, sh thought he would come as soon as he could. He was twelve years old and a great help to his mother. At last she heard the chimes of old Trinity ring out the hour of midnight's noontide. She arose and began to pace the floor, and as the chimes ceased ring-ing she stopped and exclaimed: "Where can the boy be? Jamie, why don't you come home?" "Here I am, mother!" It was his voice; yet she had not seen the door open, nor heard it squeak, as it always did,

nor did she see Jamie. "I've come mother, but I can't stay long, for the angels are going to take me to a world better than this." Here he stopped talking, and, on looking closely, she saw the boy standing by the table at one side of the room. The light, which was reflected from the lights in a tall office building on the opposite side of the block, was very weak in the room, yet strong enough for her to observe that largic leaked as returned as life. He was in his old Jamie looked as natural as life. He was in his old overalls, just as he had quit work. She could not understand his words, so she approached him. As she did so he moved away from her, or rather seemed to float along the floor without moving a limb or muscle. "Jamie, Jamie!" she cried, don't scare your mother so. Come, I'll light the gas and give you something to eat. You must be tired and lungry after working so late. I've got a nice bit of cold mutton and some blackberries saved for you, and a cup of tea."

"O mother!" interrupted Jamie, "O how can I tel you? I was killed balf an hour ago on the railroad track in Jersey—run over by the care. I just died at the hospital. Kiss the children for me. Good-by, mother. I'll come and see you as often as they will let me in the place I'm going to."

So he vanished in an instant from the terrified woman's gaze. The ordeal was too great for her With a shrick of grief and agony she fell fainting on the floor, and before she recovered a messenger from the hospital reached her tenement, and, after knockng in vain on the door, opened it (as it was not ocked) and entered. He called several women from he other tenements on the same floor, and with their help brought her out of her fainting fit. Then one of the women tried by degrees to tell her the news the messenger had brought, but she at once remembered what she had seen, and turning to the messenger, asked the truth. It was this:

Jamie had died at the hospital just before the messenger started. His story was that while crossing the track of one of the railroads he was run over. The police found him mangled and dying and called an ambulance. Thus, he went to the hospital, lying a few minutes afterward. His last words were to give his name and his mother's address.

This happened several months ago. The accident at the time was printed in the newspapers in the usual way. Since then Mrs. McIntree thinks she has seen Jamie twice. She believes he has come to see her, and gives warning when anything unusual is about to happen.—New York Correspondence of the Cincinnati Enquirer.

An inclination of one inch in fifteen miles is sutficient to give motion to water. It is all the Connecteut to give motion to water. It is all the Con-necticut River has, from Hartford to the sea. An inclination of three inches per inlie in a straight smooth channel will give a velocity of three miles per hour, while three feet per mile would produce a terrent.

The Strong and Weak Points of Spiritualism.

To the Editor of the Religio-Philosophical Journal:

I have now taken the Journal for twenty years or more, and find it growing better with age; have read with special care and interest Mr. Abbott's two lectures on the "Weak and Strong Points of Spiritualism," recently delivered before the Secular Union, of Chicago. These alone are worth the subscription price of the paper for a year, if their value may be estimated in manay Never in my oninion, has estimated in money. Never, in my opinion, has there been offered to the public an abler, or more candid indication of the spiritual philosophy; never has there been, to my knowledge, any better answer given, from any modern stage or pulpit, to the momentous question, "If a man die shall he live again?" I hope arrangements will be made to issue a large edition of these lectures in an attractive pamphlet form for circulation where the Journal does not go, and where the light, with which they glow and gliston, is so much needed.

S. W. BROWN. Vancouver, W. T. July 29, 1887.

Notes and Extracts on Miscellaneous Subjects.

Manual Barriant and wife of Matamoras, Mexico, recently celebrated the eightieth anniversary of their wedding. The husband is 102 and the wife 96.

The rabbits are eating out the ranchers in Steptoe valley, White Pine county, Nev. At night they come in whole armies and devour the growing crops.

There would be less clergymen's sore throat it some of the preachers who make long prayers would only remember that the good Lord is not deaf.

Gen. Sherman's son is often seen on Lake George in an Indian cance appropriately named the Tecum-seh. The young man is member of the class of '83

At a prayer-meeting near Scaforth a brother who was asked by the pactor to lead in prayer is reported to have answered: "What, man, ask me to pray and you paid for to"

The widow of Gen. Grant is passing the summer at Long Branch, and is so much improved in health and spirits that the members of the family have ceased to be worried about her. Belva Lockwood has returned to her law office at Washington after a short vacation. She says she will not be a candidate for president in 1888 if Mrs.

Cleveland will accept the nomination. Mrs. Langtry says that immediately after she had filed her application for cltizenship, as provided by the California law, all the English members of her company male and female, did likewise.

William M. Stark, recently appointed collector of customs of New London, Conn., is a descendant of Gen. Stark of revolutionary fame. In addition to this Mr. Stark is all a lawyer and a college gradu-

Water is so scarce in some parts of Northern Illinois that rabbits and coons boldly come up to the farm yard watering trough to get a drink. Many of these wild animals, by their frequent visits, appear

to have lost all their fear of men. Queen Victoria is mourning the death of her old nurse, Miss Skerritt, who recently passed away at the mature age of 94. Miss Skerritt had seen ser-vice under Queens Charlotte and Adelaide, and had

nursed Queen Victoria, the Prince of Wales, and other royal children. A famous democratic leader in this State was

taken to task by a clergyman for his habitual pro-faulty in conversation. "Oh, never mind," said the bluff statesman, soothingly, "I swear a good deal and you pray a good deal; but we don't either of us mean it." "You were quite attentive to the sermon this morning, husband dear." "Quite so, yes." "Which part of the discourse do you think reflected the most human nature?" "The softe voice part, by all means." "What! part was that?" "Why, the part where he said, darn that fly."

Charles Rau, one of the curators of the Smithsonian institution, who recently died in Washington, had no relatives in this country and leaves his fortune to a nephew in Germany. For fifty years he

lived the life of a miser, sleeping and eating in one room in the Smithsonian building. Philip James Bailey, author of "Festus," is still a vigorous and active man, though he was born a year before Waterloo. His great poem has passed

through thirty editions in America to eleven in England, and he would much like to visit this country, but hesitates to do so at his age. Miss Adelaide Johnson, a young lady formerly a celdent of Quincy, has the honor of making a marble bust of the lamented Gen. Logan which Mrs. Logan pronounces the best that has been made. Miss

Johnson has studied under the best masters in Eu-

rope, who predict a bright future for the young "Where did you get all those buttons?" asked a lady of a little boy who had a thousand and more on a string. "Why." was the reply, "don't you know pa is a minister?" "Yes," returned the lady, "but what has that got to do with it?" "Everything," what has that got to do with it?" "Everything," said the boy; "because he has the sorting of the col-

jection basket." Julian F. Dennison, of New Haven, Conn., has made an important invention in electric-lighting. His device consists of an apparatus whereby burntout carbons are automatically replaced as fast as need be. By his design an electric light will burn steadily for ninety hours or more without the need of any attention.

O. G. Briggs of Prairie du Chien found in his yard an egg which consists of two perfectly formed eggs having a soft shell. The small ends of the eggs are connected by a tube about balf an inch in length and three-eighths in diameter. One of the eggs contains nothing but the white, while the other is apparently all yolk.

An eminent minister in England, Baxter, said: When I get to heaven I think I shall be surprised to see how many men there are there that I never xpected to see in heaven; next I shall be surprised to see how many are absent whom I thought surely should meet there; and, lastly and greatest of all. I shall be surprised to find that I am there myself."

Chancellor J. H. Vincent of Chautauqua has been presented with a pine gavel made from the famous signal tree which stood on the summit of Allatoona mountain, to which Gen, Sherman, from Kenesaw mountain, fifteen miles away, signalled to Gen. Corse over the heads of the confederate troops to hold his position until federal reinforcements could arrive. The gavel came from Joseph M. Brown, a son of Senator Joseph E. Brown.

A prominent merchant of Tehonsha, Mich., suffered a strange aberration of mind Saturday. From the time he arose until afternoon he knew absolutely nothing that was transpiring about him, although around the store and trying to do business. He could not tell the prices of the most common articles of merchandise, and failed to recognize people that he has known for years, declaring that he did not know them. He has since recovered his norma

Susanna Madora Salter, mayor of Argonia, Kan., is having a very successful administration. When she was elected to her present office her enemies pre-dicted that she would make a failure of her effort to run the municipal affairs of Argonia. Up to the present she has made no great blunders. She is, however, tired of the burdens of office and says that when her present term expires she will retire to private life and leave the government of Argonia to the care of the sterner sex.

Among the many interesting characters at Saratoga is the noted colored man John C. Alexander of Coumbus, O., known to fame as "The Black Prince," He is now the owner of a small racing-stable, the best horse in which is Malaria. The spring before Garfield's nomination for the presidency Alexander won a few hundred dollars at faro on a stake of \$2. He then went to the Louisville races and made about \$30,000. He backed Garfield for the precidency and

made a fortune by the result of the campaign. It is perhaps a fortunate thing that nobody is indispensable. Some people may think they are so but they are mistaken. Somebody else will fill your place if you don't put in an appearance, some fine place it you don't put in an appearance, some fine morning. So don't say that you can't get away from the westiness and worry of work. The constant grind, grind, will weaken the chord of life, and then will come a sudden break. Go off on a vacation, take in a new stock of energy and usefulness, and then return to do with cheerfulness what now is accountished only with pain and clogging cars.

Alone.

- I miss you, my darling, my darling;
 The embers burn low on the hearth,
 And still is the air of the household,
 And hushed is the voice of mirth;
 The rain plashes fast on the terrace,
- The wind past the lattices mean; The midnight chimes out from the minster, And I am alone.
- I want you, my darling, my darling; I am tired with care and with fret; I would nestle in silence beside you, And all but your presence forget in the bush of the happiness given To those who through trusting have grown To the fulness of love and contentment; But I am alone.
- Leall you, my darling, my darling; My voice echoes back on my hears; I stretch my arms to you in longing, And lo! they fall empty apart.
- I whisper the sweet words you taught me. The words we only have known, Till the blank of the dumb air is bitter, For Lam alone.
- I need you, my darling, my darling; With its yearnings my very heart aches; The load that divides us weighs barder— I shrink from the jar that it makes.
- Old sorrows rise up to beset me, Old doubts make my troubles their own; O come through the darkness and save me,

-Robert J. Burdette.

Boodle.

BY GEO, A. SHUFELDT.

It is a possible fact that the columns of this paper are not exactly adapted to the subject involved in the word which I have written above, but it is an actual fact that no secular or political paper will admit to its columns the words which ought to be spoken on this subject; and this is my spology for

writing here.

The trial of Sharp in New York for bribery, that of the commissioners in Chicago for a conspiracy to rob the public treasury, and other trials of a similar character in different parts of the country have filled the daily papers with accounts of fraud and dishonesty on the part of public officials which it is believed have no parallel in modern times; and while the regues are unsparingly denounced and their methods condemned, yet not one word has been said of the political system which makes these crimes possible.

No man has been found among the politicians who was hold enough to speak the truth about the meretriclous principle which lies at the foundation of the whole business.

whole business.

whole business.

Take the case of Sharp. He was willing to pay the City of New York a million of dollars for the privilege of building a railroad on Broadway. The road was a necessity, a public benefit. It should have been built; the city should have had a compensation for the franchise. Sharp tried again and again to obtain the consent of the corporation without avail. A corrupt and rotten board of Aldermen finally said, "Pay up the money and you shall build the road." A corrupt and rotten board of Aldermen finally said, "Pay us the money and you shall build the road," and Sharp paid it. They were willing to sell out the rights of the city providing they could pocket the money themselves, and there being no other way in which this necessary privilege could be obtained. Sharp yielded to the necessity and bought the officials. Do not understand me as shielding Sharp or as defending the act of bribery; but Sharp did not corrupt these men; they were already corrupt when he found them in office, and this is the point to which I wish to call attention: The political system which tolerates and permits the election of this class of men to places of public trust and honor, is the rock of danger on which this country will eventually be wrecked.

In the earlier days of our political history fairly

country will eventually be wrecked.

In the earlier days of our political history fairly honest men were chosen to fill public offices; the right of suffrage was confined to those who were capable of intelligently exercising it, and official duties were discharged with a sole eye to the public good. How is it now. The right to vote and to hold office has been extended until it embraces all classes of men, paupers, criminals and outlaws. The scum of foreign countries the ignorant and degraded refof foreign countries, the ignorant and degraded refuse of Europe, flock to this country in herds and droves and at once become political factors and office holders. They take up politics as a business, out of which money is to be made; they become aldermen, senators, judges, magistrates and policemen and at once are for sale to the highest bidder. They have so polluted and corrupted the politics of the country that no man with a sense of self-respect dare country that no man with a sense of self-respect date enter the lists against them. It is a well known fact that no beneficial law can be passed, no public franchise obtained, unless it is paid for in dollars and cents. Hence no intelligent man of character will consent to have his name classified with the thieves and rogues who constitute our municipal governments and make up our State Legislatures. This was the condition of things when Sharp applied to the New York board of aldermen for leave to construct a railroad on Broadway, and now the question is, who is to blame? Is it Sharp, who availed himself of the only method possible for obquestion is, who is to blame? Is it Sharp, who availed himself of the only method possible for obtaining that which was necessary? or is it the people who permit the existence of this rotten system of doing the public business? There can be but one answer to this question. It is a little singular in this connection to observe that the very Legislature which passed the law under which Sharp was convicted of believe we itself aleated and observe by which passes the law under which shall was convicted of bribery, was itself elected and chosen by the same kind of bribery. That the very Judge on the bench before whom he was tried, and the public prosecutors who tried him obtained the offices which they hold by the unlawful use of money, \hat{i} , c. the bribery of nominating conventions and electors at the polls. What is to be done about it? How reform the evil? These are stupendous questions. We have let this right of suffrage run so far and expended the suffrage run so far and tended it so widely that it is now practically beyond control. It has been lauded to the skies as the greatest blessing ever bestowed on man, as the universal panacea for all political evils, and yet there is no oubt that so far at least as this country is concerne it is a curse instead of a blessing, a thunderbolt in the hands of children, destined some day to destroy the very government under which it exists.

The Nature of God.

to the Editor of the Religio Philosophical Journal:

The question, "What is the nature of God?" is one that has been under consideration from time immor ial, and the solution is no nearer now than it was ten thousand years ago. Individual, tribes and church organizations have risen, holding certain faiths, creeds and dogmas, the outgrowth of their belief in a God; but it is only a belief and cannot be demonstrated, and leaves the question still unsettled. Every rational person finds that an individual question to consider, and he may come to some conclu-sion that will satisfy himself, but he can prove nothing, and passes away leaving the question as he finds it, unsolved, for others to take up. Nevertheless it is a proper and important subject for consideration. Our conception of God corresponds with our intel-lectual growth and development.

Coateville, Pa. DUTTON MADDEN.

" He Never Smiled Again!"

No "hardly ever" about it. He had an attack of what people call "biliousness," and to smile was impossible. Yet a man may "smile and smile, and be a villain still," still he was no villain, but a plain, blunt, honest man, that needed a remedy such as Dr. Pierce's "Pleasant Purgative Pellets," which never fail to cure biliousness and diseased or torpid liver, dyspepsia and chronic constipation. Of druggists,

Over the Berkshires to Boston.

Standing among the first cities of the continent in point of wealth and population, rich beyond all others in its associations with the early history of the country, within a short and easy journey of the noted sea-side resorts of the east, Boston is one of the most attractive cities for the tourist to visit. Recognizing this fact, and that in the west are

many who still claim New England as home "The Lake Shore" has placed upon its incomparable "Chicago and New York Limited," a Boston Sleeper which makes the run Chicago to Boston in a little over twenty-seven hours.

The luxury afforded Boston and New England passengers by this arrangement will be appreciated still more, when it is understood that all the elegant appointments of "The Limited" are at their disposal without avira charge.

thout extra charge.

Hon. C. Edwards Lester,

Late U. S. Consul to Italy, author of "The Glory and Shame of England," "America's Advancement," etc., etc., etc., writes as follows:-

New York, August 1, 1886. }
122 E. 27th st. }
Dr. J. C. Aver & Co., Lowell, Mass.,
Gentlemen:—A sense of gratitude and the desire to render a service to the public impel me to make the following

statements: My college career, at New Haven, was interrupted by a severe cold which so enfeebled me that, for ten years, I had a hard struggle for life. Hemorrhage from the bronchial passages was the result of almost every fresh exposure. For years I was under treatment of the ablest practitioners without avail. At

Ayer's Cherry Pectoral,

which I used (moderately and in small doses) at the first recurrence of a cold or any chest difficulty, and from which I invariably found relief. This was over 25 years ago. With all sorts of exposure, in all sorts of climates, I have never, to this day, had any cold nor any affection of the throat or lungs which did not yield to Aven's Cherry PECTORAL within 24 hours.

Pictoral, within 24 hours.

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Mrs. Mary A. McClerre, Columbus, Kansas, writes: "I addressed you in November, 1884, in regard to my health being affileded with liver disease, and heart rouble, etc. I was advised to use Dr. Pierce's Golden Medical Discovery, Favorite Prescription and Pellets. I used one bottle of the 'Prescription,' five of the 'Discovery,' and four of the 'Piescant Purgative Pellets.' My health began to improve mader the use of your medicine, and my strength came back. My difficulties have all disappeared. I can work hard all day, or walk four or five miles a day, and stand it well; and when I began using the medicine I could scorcely walk across the room, most of the time, and I did not think I could ever feel well apsin. I give your remedies all the credit for curing me, as I took no other treatment after beginning their use. I am very grateful for your kindness and thank God and thank you that I am as well as I am, after years of suffering."

Mrs. I. V. Webber, of *Yorkshire*, Cattaraugus Co., N Y., writes: "I wish to say a few words in praise of your "Golden Medical Discovery' and 'Picasant Purgative Pellets." For five years previous to taking them I was a great sufferer; I had a severe pain in my right side continually; was unable to do my own work. I am happy to say I am now well and strong, thanks to your medicines."

E Chronic Diarrhoen Cured.—D. Lazarry, Esq., 275 and 277 Decatur Street, New Orleans, La., writes: "I used three, bottles of the Golden Medical Discovery," and it has cured me of chronic diarrhoen."

GENERAL Mrs. Parmelia Brundge, of 161 Lock Street, Lockgort, NSY, writes:
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Dyspepsia.—Theresa A. Cass, of *Springfeld*, Mo., writes: "I was troubled; one year with liver complaint, dyspepsia, and siceplessness, but your 'Golden Medical Discovery cured me."

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Indicate Mill catarrh and indigestion.

Bolls, Belie and blotches began to arise on the surface of the skin, and I experienced a tired feeling and duliness. I regan the use of Dr. Pierce's Golden Medical Discovery as directed by him for such complaints and in one week's time I began to feel like new man, and am now sound and well. The Pleasant Purgative Pellets' are the best remedy for billous or sick headache or tight ness about the chest, and had taste in the mouth, that I have ever used. My wife could not walk across the floor when she began to take your 'Golden Medical Discovery.' Now she can walk quite a little ways, and do some light work."

My Thank Strang of dinavoral, Ind., writes: "My little hey had." A TERRIBLE Maryland says: "Mrs. Eliza Ann Poole, wife of Leonard Peole, of Williamsburg, Dorchester Co., Md., has been cured of a had case of Eczems by using Dr. Plerco's Golden Medican Discovery. The disease appeared first in her feet extenced to the knees, covering the whole of the lower limbs from feet to knees, then attacked the elbows and became so severe as to prostrate her. After being treated by several physicians for a year of two she commenced the use of the medicine named above. She seen began to mend and is now well and hearty Mrs. Poole the "as the medicine has saved her life and prokinged her days." Mr. T. A. ATRES, of Last New Market, Dorchester County, Md., vouches for the above

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JOSEPH F. McFarland. Esq., Athens. La., writes: "My wife had inequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery." She is not had any since its use. For some six months she has been feeling so well that she has discontinued it.

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(Continued from First Page.) mortal remains, for this day shall then become to you the starting point in a newer and a better life, and being informed by death of the duties of life you shall be better able to fulfil your purposes while you are here upon earth.

Then in the name of goodness, virtue and truth; in the sacred name of brotherly kinship and soul friendship, of the divine presence of the angel world, and the supreme government of Him who rules all, let us ask you, as we close, to consecrate your hearts and lives anew upon the altar of truth, humanity and goodness, so that soul may grow to soul in greater kinship, hearts incline to hearts in deeper and more true sincerity. that life may round out and beautify in sweetness and glory until, indeed, the noble brotherhood and sisterhood of human nature shall become consummated and realized in the hearts and homes of all mankind.

Then our brother and our sister, and each and all of you, look upwards to that fairer and better home! the beauteous faces of the and better home: the besideous faces of the angel world are looking down upon you; the glory of that upper life comes nearer to you than you sometimes think; and when nature claims the outer garment she has loaned to you, the diviner parent will carry you forward to a higher and better estate, where all the mind and consciousness of being still existing shall go on unfolding to sweeter and grander natures still.

Over there, on the evergreen shores, in the company of the great brotherhoods, you shall all stand, and the death and loss of your material garments shall be no more considered than the casting off of the clothes you have outgrown or outworn. In the bright beyond of the greater home each one shall find those who have gone before. The tender ties that death seems to have disrupted 'shall there be reunited—nay, shall be found undimmed and undisturbed; soul shall beat responsive to soul, and heart to heart, over there under the sunlight of the eternal truth. Man shall go onwards in the bonds of eternal brotherhood and soul relationships, joining hands and hearts with us.

Deep within the soul of things echoes the voice of God; bend your ears that you may catch its tones; incline your souls that you may receive its inspiration as it reverberates within the inmost recesses of your being. And your souls responding to the inspiration of eternal being itself, learn that life is the eternal reality of being, and what the world calls death is but change,—is but a stepping stone to greater being that lies beyond it.

May the blessings of truth, the inspirations

of God, the ministry of angels, and the loving remembrances of your dear brother's life, animate your hearts and incline your minds to rightconspess and goodness henceforth and forevermore, is our earnest and hopeful plea in the name of humanity, truth and

Jesse Shepard on "Spiritualism in the Churches."

BY HUDSON TUTTLE.

Most deeply is it to be regretted that Jesse Shepard wrote and published the article nader the above title in the Religio-Philo-SOPHICAL JOURNAL of Aug. 13th; to be regrotted for he has been regarded as a friend Spiritualism, and its most bitter enemy could not write anything more damaging. His article is a blending of undeniable truths, assertions that present the worst side of the from standpoints not occupied by Spiritualists. Mr. Shepard may go into Catholic churches and gain great applause by his inspirational singing. His voice is attuned to the measure of Catholic hymnology, and he renders its music in an unusually superior style. His performance is in direct line with the church customs and methods. He glories over his success. His friends glorify him for his success; yet it would be a parallel case if Mr. Morse should go into a Catholic pulpit and preach under the influence of Loyola a sermon blue with Catholic theology, hell devil, purgatory and the immaculate mother The Catholics would be pleased, and that they were, would be positive proof of the worthleseness of the performance, so far as any good to Spiritualism is concerned. What an aspect that would present of Spiritualism. What has Spiritualism come for? Mr. Shepard answers:

"After many years' experience, I answer them this question, that Spiritualism has come to strengthen the churches."

He complains of want of reverence, and says:
"Those who are really interested abide in

the bosom of the churches."

His conclusions are: 'A religion which is run by fanatics can never receive accessions except from the fanatical and ignorant classes. If Spiritualism is not respectable, there is no law in the land to prevent Spiritualists making it respectable. But the truth is that no one seems to care much, if we except a few who have from time to time raised a note of warning, what becomes of the cause intellectually. Its teachings do not inspire reverence, but instead a kind of go-as-you-please walk 'round, composed of semi-materialistic agnostics, anxious phenomenal inquirers, cranks, and a slight sprinkling of thoughtful minds, who after witnessing all they can in the scance room or on the rostrum, become either disgusted or tired of the shocking grossness of the phenomenal plane, or retire into the churches and become members of orderly and harmonious congregations."

And yet, preceding this condemnation, he affirms that this same despicable Spiritualism has had a "success unknown in the history of previous religions!" Success! when its end and aim is to "strengthen the church-

Jesse Shepard is all at sea as to the signifi cance of Spiritualism. It is not to build vast cathedrals, for the "harmonious" voice to roll through frescoed arches. That has been done, and the world has wearied of the torture of it. Singers as good as Mr. Shepard have for a thousand years united with the roll of the organ, helped produce that reverent spirit he prizes so much. Evidently valuable as it is, something more has been wanted. It is not to build vast universities where "mediums may be taught." Any free, unsectarian college is all the Spiritualist demands. He does not ask nor desire a spiritual college, a sectarian university, but one as broad and free as that which Leland Stanford will give the Pacific slope for the people and for all the people.

Spiritualism is for the whole world, and is not bound in narrow lines. The true and thorough Spiritualist feels the need of organization, in no such sense as Mr. Shepard seems to think essential. He feels less the necessity of having something to lean on for support. He is not obliged to have his reverential feelings excited by the light of stained

ranks with such men as Huxley, Darwin, Spencer, Tyndali, Wallace and Proctor, knowing that the so-called reverence, that of the bowed head and bended knee, is mackery or the lingering servile superstition of ignorance, and at best a poor shadow of the adoring spirit bestowed by the contemplation of

the universe of causes.

True Spiritualism presents a strong phenomenal side. True Spiritualists first demand phenomena; many stop there. Are they to blame? Since the advent of Christianity the generations of men have been taught that belief was all, and to hear from the Spirit-world impossible. Now the door opens; they face the reality and rejoice at the evidence which makes faith a certainty.
The problem of death is solved. The loved exist and return. Glorious fact! We have been so long in the black dungeons of doubt, we are content with this bare knowledge. The sun glows in the heavens and dazzies our eyes. We see only our lost ones, and are content.

Ohlyes, we may remain in the church, or we may go from it. Our associations may all be there, and we say the dogmas and forms are nothing, here or there. They do not bind us. We will not go out of the old path, but carry our priceless treasure in the most sacred recesses of our hearts.

We may not be of the church, and hardened skeptics. Then is our experience more intense, our joy the greater, when knowledge replaces the gloom of doubt; but then we may not feel it our duty to unite in organization. Our heaven born truth is nothing for us to unite on for the purpose of proselyting. The churches organiz- to proselyte; they have dogmas and doctrines, we have none! We know that knowledge is wanted, not cathedrals, intoning and sweet music.

Yes, Spiritualism has made astonishing Yes, Spiritualism has made astonishing progress in forty years. Despite its ignorance and "shocking grossness," it has converted more than Christianity had when Constantine waved the sword of compulsion beneath the banner on which was written, In Hoe Signo Vinces. It has not wholly appealed to the ignorant. Such men as Wallace, Crookes, Varley, Butlerof,—aye names enough to fill a column, would not exhaust the list of these eminent as scientists, philosthe list of those eminent as scientists, philosophers, statesmen and thinkers who have accepted the claims of Spiritualism. In fact, it is not the ignorant, but the refined and educated who are attracted.

Those who stop at the phenomena may be censured, for there is a philosophy whose depth no mind has sounded, whose hight no mind has reached. Mr. Shepard says:

There are two kinds of people who curse Spiritualism by their examples: the vulgar rich, who know it all, and who long since have ceased to give, and the fanatical phenomena hunter, who never rises to anything

:There is a third; it is composed of the remarkably fine mediums who in times past used to charge from three to five dollars for a sitting of ten or fifteen minutes, and now are willing to accept one or two dollars for a sitting of half an hour. In short, the mercenary class, who make mediumship a business for selfish gain. There is a fourth: The carping critics who see little of the good, the beautiful, the satisfying in Spiritualism, but point out its defects, the shortcomings of its believers, and while doing nothing themselves are bounteous in suggestions as to done more than all other influences combined to bring the cause in disrepute before the world.

strong that according to Shepard's own words, it has taken the churches bodily and lifted them up to a plane so broad and liberal that a Spiritualist need not go out because a Spiritualist, may throw aside belief in endless punishment, the devil, hell fire, the atonement, and a dozen other doctrines, and yet remain to enjoy the fellowship of the members! Lifted the churches so far that the need of distinctive organization is not felt as it was twenty years ago! It has silenced the voice of the minister on the subjects of hell, devil, eternal punishment, the wrath of God, and brought the churches face to face with the primitive Christianity so long lost eight of; a Christianity free from creed or organizations for selfish ends, the aim of which was to become pure as the angels of heaven and baptized in the fountain of divine love.

A Rejoinder to Jesse Shepard.

To the Editor of the Religio-Philosophical Journal:

I am usually well pleased with the sentiments expressed by the numerous writers for the Journal. For candor and culture in the utterance of their thoughts there is seldom cause for regret, but the last two papers are to me greatly marred by contradictory and unsupported statements in the articles of Jesse Shepard and Alfred A. Green. I speak as a Spiritualist with none but the kindest thoughts of these gentlemen. Of Mr. Green I know nothing only from his pen, and I am truly sorry that he should need to ask, "Who and where are the Spiritualists?" The solemn tone of his article suggests a disappointed and regretful experience in his search for his brethren. I have spent no time or money in hunting up Spiritualists, and yet I find them almost everywhere I speak the beloved name. They are not in hiding nor ashamed of the name. Because Mr. Green's little canoe is scuttled and gone down, there is no good reason for him to cry "sinking ship" of the grand old vessel that is headed to port with no lack of sail or momentum to bring the world safely into harbor. Mr. Green and Mr. Shepard both seem to be in the same "boat with a certain Demetrius who feared that the preaching of Paul would destroy the "gain unto the craftsmen.

Consistent Spiritualists are more anxious for the spread of the truth even "among the churches" than to stand on "planks" or 'platforms," A national organization for social and spiritual ends would no doubt prove a blessing to the cause, but the creation and perpetuation of anything like a "creed" would prove a blighting evil. Nothing so manifestly now prevents the churches from accepting our sentiments in full, as their Medo-Persian-Creeds. If all the havoc upon our societies, that is depicted in the words of Mr. Green and Mr. Shepard should really befall us, we would rejoice in the end reached by our influence. Their sad refrain, that, when the world is converted to the glorious truths of Spiritualism, those who have been leaders and have endured the "burden and heat of the conflict," will be left out in the distribution of the honors, contains no chill for our zeal in the good work. If our eyes are permitted to "see thy salvation" we shall depart in peace as we shout "harvest home."
Mr. Green is too busy with some personal
affair to read aright the historical facts of the subject about which he assumes to give information. Nothing can be wider the mark than his talk of "millions who have become converted to Spiritualism and have

can be a true convert to the mair. facts of Spiritualism and still remain in the old church with the hope of helping others to come to the light, but I am without evidence that a single person who has taken time to study and witness the facts as they are to be seen and known, has gone back to the beg-garly elements. Persons who have come to us from inconsiderate pressure are really not of us, and when they go out from among among us we suffer no loss.

Now of Jesse Shepard I know somewhat more than of Mr. Green, and shall hope to be pardoned if I indulge in a plainer speech. I avow no personal ill feeling toward Mr. Shepard, but of his methods I have decided convictions. I have been at his circles a number of times and have honestly sought to gain evidence of his mediumship, but must confess that I found nothing that brought conviction or even a sense of awe or mystery. My personal relation to him however cuts no figure in what I have to say about his article on "Spiritualism and the Churches." I am perplexed with his article. To understand him as having lost caste and business among his old associates and in search of a wider and more congenial field to ply his craft, would no doubt be uncharitable and misleading. He bemoans what he declares to be a fact, that "Spiritualism in its wild race after physical phenomena, is playing directly into the hands of liberal pathodorn". If this he trak he must be eral orthodoxy." If this be true he must be one of the chief offenders. All who speak of him to me, understand his claim to mediumship to rest on "physical phenomena." I am quite sure that I have heard him make the claim that his hands were made to execute music on the piano by a force imparted to them by the spirits of old musical masters, and that his voice was made to produce music entirely beyond the range of his natural powers and knowledge.

What has come over Mr. Shepard that he should write such an article? Has he been converted back into the church? It may be possible that he has come to see that the "best minds" are not swift to leave the churches in which they are already perplexed with doubt, and embrace claims like his "physical phenomena" where no light is permitted to reveal the facts of his scances. If Mr. Shepard will take it kindly, I will suggest to him that a little close investigation just here will solve most of the points raised in his article. We do not intend that he shall be allowed to abandon this "sinking ship" and escape into the soft embrace of the churches without letting him and his new-made friends know that we are posted in his art of obtaining "boodle." From his downy pillow in his quiet church retreat, he hurls back upon our people who have nursed and fed him for many years the charge that "our mediums are sadly lacking in that most necessary knowledge the nineteenth century, which is to be derived from a judicious perusal of the very best books, and the development which springs from conversational intimacy with

polished and cultivated intellects."

How true it is that Mr. Shepard has been able to pocket from our honest and unsuspecting people fifty dollars per night, while Lyman C. Howe and Mrs. Watson and a host of others have obtained but a scanty support. It is admitted that Mr. Shepard is "skilled" in the art by which he has obtained his "unique home" on the Pacific slope. Let us go to one of his seances and witness the be quiet. A funeral veil seems to cover the company, and all talk of dead parents and departed loved ones. The grave, of Moses is symbolized as he sleeps over against "Bethpeor in the land of Moab." The weird asnect does not hinder Mr. Shepard from keeping an eye to the arrangement of the circle so as to bring the best "physical phenomena." The light is now put out and the circle asked to join hands "in the total darkness," by which each is understood to pledge not to grab the "physical phenomena." The "control" (Mr. Shepard) announces as the first piece on the programme, "The Egyptian March," composed thousands of years before the art of music had a "note," "flat" or "sharp," and before the Hebrews in sadness "hung their harps upon the willows." This "Egyptian March" sounds on the ear cultured in music much like the rattle and bang of a Bull Run fight. But in deference to the occasion and the supposed presence of the dead who knew nothing of the art, you must call it "beautiful." Both hands and both feet of a strong, six-foot man are employed to produce these 'physical phenomena." With all doors and windows locked and key holes corked, no wonder that

the medium "gets hot." Now, if there was anything in all this to inspire awe or mystery there would be some compensation for a suggestion that it might be honest and well meant. Now listen while the guitar and piano are both heard at once, with the claim that a spirit has the entire charge of the guitar. Any person not dazed by the sombre surroundings, and the order that "all join heartily in singing," can de-tect that but one hand of the pretended medium is on the piano while the other is free to wave the guitar over the heads of the circle, while it is thrummed by a finger of the hand in which it is held, in imperfect and open-string cords. As a musician Mr. Shepard possesses but moderate talent, and he is always at sea when out of the rut of a few pieces with high sounding names whose dead authors would blush for shame

over the use made of them. Mr. Shepard, however, will soon be out of the reach of our criticism, for he is on his way to his long desired haven, as he declares in his article that "it is quite safe to say, that in five years hence the best minds who believe in spirit communion, will be found somewhere in the churches." If Mr. Shepard's contemplated departure from his old field of operations shall increase the usefulness of his "physical phenomena," and the signs which designate clearly," who and where are the Spiritualists," are made more manifest, we shall congratulate him on the wisdom of his decision.

S. D. BOWKER. Kansas City, Mo.

NOTES FROM ONSET.

to the Editor of the Religio-Philosophical Journal: The interest at this camp meeting may be said to be at white heat for this season, the attendance being fully up to anything that has ever been at Onset. Sunday, August 14th, was set apart for Mrs. H. J. T. Brigham and A. A. Wheelock as our speakers. Thousands of people came from Cape Cod and Cottage City, as well as from Boston, Taunton and New Bedford, and their connections, to listen to their words of counsel and instruction. At 10:30 A. M., Mrs. Brigham was greeted with a perfect sea of up-turned faces, and in answer she gave one of her beautiful, pracwindows, intenations, grouning organ and gone back into the churchs from which they itical lectures upon every-day life, taking for choirs of unsexed singers. He stands in the emerged." I can readily see how a person her subject, "Consider the Lilies." At the

close of her lecture Joseph D. Stiles, who the past week has been giving his usual demonstrative platform scances, followed. He was in his best mood, and as "Swift Arrow" opened the door to his mediumship, the spirit friends could hardly wait, one for the other, in such haste were they to report themselves.

AFTERNOON. At the close of the concert by Carter's full band there was one of the largest audiences that ever convened at Onset, ready to listen to A. A Wheelock, but it was to be disappointed—Mr. W. had not arrived, and from our best knowledge of that gentleman we know that he had a grave excuse for his non-appearance on that occasion. The vast audience, however, was treated to a short lecture and a long scance by J. D. Stiles, that filled the bill well, some 150 spirit friends reporting, all but four of them being fully recognized.

Sunday, the 28th of August, will be the closing day of this camp meeting, A. E. Tisdale and J. Clegg Wright, the speakers.

We have had beautiful weather since the first of the present month—all that could be desired. The nights have been cool and comfortable, the thermometer settling down fortable, the thermometer settling down sometimes as low as 55 degrees, necessitating extra bedding. Local rains have visited us just enough to keep mother Nature in her very best attire, free from dust and beauti-

ful to behold as well as to enjoy.

Prof. Cadweil has been having very good audiences at his mesmeric entertainments. giving good satisfaction. The professor is doing some good work in Spiritualism, at all times defending what to him appears to be pure mediumship, and always just as ready to expose simulations. He advertised to give a lecture on Monday evening, the 15th, on the "True and False of Spiritualism." on which occasion he intended to expose some tricks in letter reading that had been perpe-trated at Onset, but he was unable to secure a hall for that purpose, resulting in the sustaining of a trick and defeating the expose. MEMORIAL.

The friends of the late Dr. Isaac Greenleaf met at the Greenleaf cottage, South Boultvard, on Thurs lay evening, the 11th inst., to hold an hour's converse in memory of one who had given many years to the cause of Spiritualism. The parlors were well filled, and music, song and heart-felt remarks were offered by those present. C. W. Sullivan was present, and yielded to the control of the doctor, who gave unmistakable evidence of his presence on that occasion.

Miss Susan H. Wixon, author of "Summer Days at Onset," is spending the season here, in company with her mother and sister.

Miss Flora B. Cabill, of Washington, D. C., is stopping at Union Villa.

D. F. Hall and H. C. Wilson and wife, of California; S. B. Watson and wife, and E. F. Slocum and wife, of Chicago, are here. Mrs. E. W. Guilford, of Cincinatti, Ohio, is

at the Bullard cottage. The Jubilee Singers gave one of their sacred concerts at the Temple last Sunday evening, that was a perfect success. Large audience and choice singing.

Warren Sumner Barlow, the poet, of Paterson, New Jersey, is spending the hot season at Onset.

Dr. A. J. Hahn, of San Antonio, Texas, is at the Glon Cove House.

The following are registered at Hotel Onwhat others shall do; who are consciously or crafty presentation of his "physical pheset: G. W. Marko, Chicago, III.; Thomas P. unconsciously the allies of the fee, and have nomena." The light is just sufficient to per-Beals, Portland, Me.; Wm. B. Morgan, wife mit the comers to recognize each other as and child, C. J. Speck, J. M. Bago, New York; they enter the room. Some zealous partner S. N. Bennett, Cincinnati, O.; E. G. Goddard, of his joys (profits) is heard to suggest that East Saginaw, Mich.; Thomas Barnett, In-Mr. Shepard is "under control" and all should dianapolis; Mrs. P. Anderson, Chicago. Ill.: also Judge C. N. Wood and wife, A. Mitchell and wife. Madam Hernandred Ricard is here on her annual visit, at Old Pan Cottage.

DEATH OF MRS. TYLER.

On my way home from Onset last Monday, I learned in Boston of Mrs. Abbie M. H. Ty-ler's sudden passing on to spirit-life, which is a severe loss to the cause of Spiritualism at the present hour, for Mrs. Tyler was in the midst of a noble work, doing all she could to lift our cause from the mud and mire of simulated mediumship, with which she has been brought in contact at the Temple scances in Boston. Although my acquaintance with her was somewhat limited, I felt that her whole soul was engaged in the work she had undertaken, and that she was laboring for principle's sake, and not for the loaves and fishes. She knew full well the anathemas that were to be cast in her pathway by the army she had assailed in exposing their nefarious business, and who dreaded her more than all others in that city, but she now rests from earthly strife, and in her renewed labors in the Spirit-world she will not be W. W. CURRIER. misjudged. Aug. 18th.

SPECIAL NOTICES.

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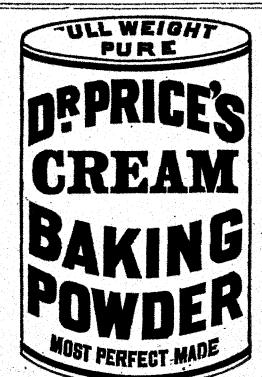
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The Open Court, continuing the work of The Index, in presenting religious thought upon a rational, scientific basis, will encourage freedom of thought, untrammelled by the authority of any alleged revelations or traditional beliefs; afford an opportunity in its columns for the independent discussion, by able thinkers, of all those great-cthical, religious, social and philosophical problems the solution of which is now demanded by the practical needs of the hour with an urgency hitherto unknown; treat all such questions according to the scientific method and in the light of the fullest knowledge and the best thought of the day; will advocate the complete secularization of the State, entire freedom in religion and exact justice for all. It will help substitute catholicity for bigotry, rational religious thought for theological dogmatism, and humanitarismism for sectarigatism. It will emphasize the supreme importance of practical morality in all the relations of life, and of making the well-being of the individual, and of society, the aim of all earnest thinking and reformatory effort.

White the critical work which is still needed in this transitional period will not be neglected, the most prominence will be given in Fire Open Court to the positive, affirmative side of radical liberal thought. Subjects of practical interest will have preference over questions of pure speculation, although the latter, with their fascination for many minds, which as Lewes says. "the unequivocal failure of twenty centuries" has not sufficed to destroy and the discussion of which is not without value, will by no means be wholly ignored.

The Open Court, while giving a lair hearing to representatives of the various schools and phases of thought, will be thoroughly independent editorially, asserting its own convictions with frankness and vigor, and will endeavor fo keep the banner of truth and Reason waving above the distractions, party contentions theol

no longer satisfy.

Among the writers already engaged to contribute to the columns of The Open Court are those here given:

James Parton, Geo. Jacob Holyoake, Fred. May Holland, Minot J. Savage, Elizabeth C. Stanton, Ann Garlin Spencer, Edwin D. Mead, Wil lam J. Potter B. W. Ball, Chas, D. B. Mills, Allen Pringle, Rowland Connor, W. D. Gunning, Edmund Montgomery, Moncure D. Conway, Wm. M. Salter, John W. Chadwick, Ednah D. Cheney, Paul Carus, George Hes, W. H. Spancer, W. H. Spencer, Hudson Tuttle, Menos Clark, Lewis G. Janes, Throdore Stanton; Felix L. Oswald, Thomas Davidson,

Edmund Montgomery, Thomas Davidson,
Among those from whom we have good reasons for expecting contributions, is the distinguished philologist and oriental scholar, Prof. Max Muller; and we have the statement of one of his personal friends, that Ernest Renan will probable encourage us by articles from his pen.

Several other well known radical thinkers, European as well as American, whose names are not included in the above list, will be smong the contributors to the columns of TRE OPEN COURT, in which will also be printed occasionally, during the rear, lectures given by Prof. Felix Adar before his Society for Ethical Culture.

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