## hecho - PMIOSOPACML <br> And <br> Tet ( <br> 

VOL. XLIII.


##  <br> emarsomm pienaxaname

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 dimbinim

passeb to sphat hied. Hearry B . Champion


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 interity and pire iut hath haen trigtatand

 her in turgaiit hamo whera ilis warry
 Reio and their fritent.

 love

Thien foluweat tho inveation and addess





 doath as in hit more gladeoma swoel

 that al may read nuwards with thitiring
 Mither thy daea trother hath now doingrted


 enkluding within yon alltyat ty good and







CHICAGO, AUGUST 27, 1887
 ${ }^{\text {ane }}$ mas















## 





 ${ }^{\text {soing. }}$







 As a studeni he was a worker, and learned ar posen years gone by, that thite were oth-
pown thand facultios within the nature of an than those isually associated with his
prirely axternal life. The realtitios of that
ife that lies thinly veiled from your ordina ife that lies thinly veiled from your ordina:
vision were open to him, and hesaw thinge ant seem strange and mysterious to those
unacquainted with these powers of human
 hase hhigher powerr and faciltiens he was
able to bring a conviction of the trath and relity of that a conviction state of the the pospgssion of those higher powers of man's nature, to at
minister of the Christian faith,J. B. Fergason, minister or the Chrisian raith,J. B. Fergason,
Faho had groped in the darkness of hone and
faith, but felt hin need of conscions knowl. dige. Our dear "departed brother", as yon solute conviction that placed the feet of that
iniond on the frrm ground of knowededge, and
nlan planted such seeds of use and beanty as
rractified in atter years for the benefit and onssing of thengan.
Our friend was a thinker, as well as worker grasps a thought, and rolls it, as it were lithin the atmosphere of his, own sum, and nfases it with his own parsonality, that
hought, bringing with it the inspirations of
human zoodiess and spiritusi trath, human goodness and spiritur trath, ger-
minates within the mind, and flows ont in
writings and communications whing broadcest, blessing and snlightening the minds that perrise thase writiggs or printed
pagess, Ware gad, and it is propar for os oood brather who nows and thoughts of your
the threshola, will be preserved jost bor byond ne threshoin, will be preserved yor the use ader the fair skies of the ounny Sonth, has
the task in hani, and ere long yon shail see
 houghts of him whose form you now see ly-
ing prone before you. When those thougits zo npon the world 's. mighty ocean of inquiry
they hhal find havens and harbors in the minds of many earnest thinkers; they will
 ail Into pleasant bays of refection; riding
at their anchore there they will fand those at their anchors there they will And thoge
who will hold those thoughts within thelr
mind, and these mental

## 

















## 

 Thi infinito and eteranal Goa himself is im



 aill but dhange. To.atai the the tepping stone








 moll noteozolango its new etatate tor the


 another year; and when this great tree of human bing has brought forth the fruitage
of a human son, one that has fully ripened here, then the kindly hand of death placks
off that fruit, transerers it to another region, and there its latent qualititis and eand egsioness
begin to unfold, hitherto dreamed of, but

 hes enivith, whisprast in tha summer zoph shies in the giory or thas enanking ovy, init


 ase to his elitit "come homes, coman home, o the better home whieh you shall all pass into and share in the course of time, The
tears will come, not harts will ache, and suls will tremble to their centers, when they Oht we know, as you know, how har presence.
er it is to sea these outward ties fisfolve. and learn to walk alone. depending only on
the inner and uuseen links hereatter, that ind souls in sweetest gympattyy.
But the traveler who has left
gone to a far distant conintry from which he
may never retran; he has only thepped over
the threshold, and the portiere at that doer the threshold, and the portiere at that door
d pirit lif is of the thinnegt and flmsteat
character. Your tears still further obscare








 that whiat id to bef with yeiery poner of Pery tement of manhoid and mornitity




 Orry and stow haw, within himeseth ho trit




 Cour firinathip- -get now, anong the

 on youn iliatreting fat cara go with yoni

 laft lassen your hana, pand gazed with sweet


 Homaily yodnass what word may we ay











 ypar the sile ene. Unater this beesing rieht






 uorkerfor figut and truat, the same earneif


 emis on newrd with hist reat nature, and gind to remember with pitid and theatart tho
"Fatier of pemocracy" Themas Jeflierson's Advice to Peter Carr
 vibws on zameaces, soran, sexar, nelicios



























 toll














 senu you.














 spirituanism ant the Churehes.


















 tundrat garra yo. Tha ohuror was itend













 ter in Sp
tan Hithe
Hatior



 ity, of trae hamanity. The relition or the
Slakers, it seems, is more a practical, iliving










 ning too much in old theological gron
my mind
mirdi is Truth, whereser found,












 tuture times and eonaitions and datates of de tion, and is one of the objects of Spiritualisn
to aproot such sipertition.

## "The pres fred impuliso of to-day

## 

 Trito an aprimele on enticeation, in the sam Whire are yome sixty Shaker familiea of these e chindren have gone out trom amonthem, when they hocame of adutt age.
that
 youltry; low to mork on the farm, garden
orecharas, and how to torn their hand to a





##   One the evyning of the fitt day of the voy     



















































 fron the esbinet was ona nurporing to equic






 A torm materialized within two feet of




 The light way moared turned lower, and an il










 prominent mediams on this caast.
Sam
W.

MODERN SIBYL.
The propos of this papar is to review iidents of 3 life marked bya wonderfal pse life lived partiy in the past and partly in the























 and Galen considered chiromancy one of the
oxact selences, and exponaded tatily ia At the age of 17, our sibyl made a notable
grediction. When Lous $X V$ conco convoko the

 tho Prineess de Lambelle; to Gon. Hoche. hil
nief but brilliant military career, and to
 gext day, but who lived to noer 100th yean



 aames, their favorite color, hower and do
metie anima.. The sibyl was then at La
morce, and ignorant of thir several names
 and her sabsergint marrigge with a man
detined to the nighest digitien and fame,
fhe world's prodigy; and finisied by intimat
 inique, who had assigned her the future em pire of the Franch. At this time Nanoleon,
an oftere of artillery, was introduced to the
iby by Gen. Lasalle, who was yet unknown silbyi by Gen. Lasalle, who way yet nnknown
to opophine. He was tol that te would win
great battles, conquer kingdoms distibute
erowns and astonish the world: that he
 She protessed to read from the lines in the
hollow hilahands which she declared to be
gelef douve of chiromaney Mirrahesi consulted her by letter from his
dolion it Vincounes, and lime de Stael was
told that on the morrow she would be smub-

 an irony, but in view of her great tame and
Burvaled patronge by the great, it cannot On the 28th of November, 1809 , whilo in-
 wy her husbazd. For this Emperor Napoleon
arrested the prophetess,
and ceabedinet. and himprisoned her for tware tays in solitary coninement, daring which
time the intamons fleed was consummated
in the ease of Horace Vernet, the printer, her In the ease of Horace Vorinet, the painter, her
predietion covered thirty years in which she
assigned to him magnificence in art, and the asaigued to him areat king. That King was
patronato
Lotis Philippe, who commisioned the ime
mortal artist to co to Africa to fill a notable
 fame as an
ly falililed.
In $1810, \mathrm{P}$
In 1810 , Pottier, the famous comic aetor,
drowa prize in the lotery at Lyonot ano.
500 fraues, by buying tickets under her di. seo franes, by haying tickets under her di-
rection, given lim sirteun years before. The ickets he boaght were, by singular coinci
dence, the numbers of his birthay.
Her apartments were the haunt of states Her apariments were the haunt of states.
men, wartiors, philosophers, anthorg, kings
nad lovers, and when she was relieved from arrest at tratasels, in 1818 , for averred com-
anionship with Ariel, she was borne in trizamph throngh the streets by adelighted and
onthasiastic populace. She was solicited to
 quier, the Chilf, with disdain, as a sugges-
tion of saerilegious and mercenary import, holding hier genins and vocation She was the author of Menoirr of the Em-
gress Josenhine, dedicatedi to the Czar Aloz-
nder, and received from him a diamond ring h approval of the excellence and justness of her authorthip. She wrote severat works on
necromancy and divination, notably "Les
Prophecies d'ine Sibyle." Her history and redietions are sinperior to those of Nestrod. the Camman sibyl of the Roman

## Tie Liberal View

 "The old view that helas its place so long inthe ehareh," says a Universalist oxchange, The hureh, says a Universalist oxchange,
sthatit he honthen were flowing in one eon-
tinuous stream down to endless perdition aith in Cariset, they had no knowledge of or as simply a hideous mockery of justice, an tamons crime, a foal blot npon the fair dea of God and his government shond have
hean tolorated so long in the chareh. It hay When, if the trath were known, it would be
found that it hass driven more gooi men and Fomen out of the charch than it has been it hevangelical grounds. is "And while the theory of probation, oither
in this life or the fatare, formsmo part of our narpose is hast repg rather that the spiritnal gitueation of the human race and that our
learenly Father uses all worlds to this end, miting His saving grace and forgiving ent, and would say all honor to those AnChristianity redeemed from all traditional and destroy its life-who sincerely wish to
 $0^{+}$the opportunity at least ot lnowing and are sentenced to end ess tormente becanse
they do not know and secept Him they do not know and acoept Him,"
It is stated that the false prophot whe re.
oentiy predieted the deetruetion of Mexico


Gulity. Natare is everything and everything













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##  <br>      

$\overline{\text { book beviews. }}$








## $\overline{\text { New Books Received. }}$

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## $\$ 250$



MIORO-AUDIPHONE I


THEETIEOTIM
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"ERADICATOR."

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 will commond then to thoughtrit consite


 I hive looe foll to thanis the Iovaraie for
 Lowe Wratam.

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 meaniag with tho progressof meral and spir-
itaan campoption among tho peoplo whose
Goof was dohoval. It is only in the moral God was. Jihavai. It is only in the moral
aspeot thatitidideemed of any valne or force
amon chritian peepla, the old ceromonial
 ant practical prineciple, thatspiritual leaders
and nuoral teaehers sloont themselives be pitititual and moral, ,their
On this ground the primitive Ciristian haver required superior character as a condltion of admission into the ranks of the min-
istry. They conceiven God as a moral being, istry. They conceiven God as a moral being,
and that thosese who are his accepted reprewith him in spirititand charateter. Only घuch
 be intuitively quick to
expound him to
others.
Besites, there enters here a law of moral
consistence and veracions honesty. It is only the gond man that ean be honestly con-
cerred for goodness for its own sake. Ho cerruad for goodness for its own sake. He
only can be veracions to the core: and Goid must require such as these to serve him as
 is pure and unsellish love, only this can perfectiy yorve Mim. The gelfigh and anveraand they are hypiorititial pretenders so far as their veeation and utteranees imply
aminity with God. This is, of conres, to be construed as making due allowance for hat
mant tifirmity, which always fulls below its man 1nifurity, which always falls helow its
own moral ideal; but it it snot meant to make allowance tor deliberate falseliood and gysteality, or for a prevailing spirit of gross and groveling earthliness, which gives go prac-
tical hint of allance with any power or uaility of a moral heavenliness.
becomes moraportant in prepartion to the doclared mprat elevation and sacredness of the God professedy worshiped and prociaimed. minititers, anit it makes a corresponding deGod is a Bacchus or a Mars, his service does not inply temperance or the love of pacae. If the defity is a goddess like Venus or Kall, its
most sacred and honored votaries may be limmost sacred and honored yotaries may be lim-
itleeskly sonsanal or malignant and murderons, but it the detty be Dlana or Veata, the spiritual and moral requirements are radically changed. It was a mortal erime for their tations of sexaal appetite. It the Delity be the heavenly Father" "of Jeesu, the conditions The requiteitions are moore varied and exalted. or rather, they are more tandemental and allparrusive. They fimply a uity of character
in community with such a God. They fuply proximate and a deesiderated Ccristilioes in ali who, Hite Christ, make it the
tive to rovenal "the Faither?"

Now Spiritualism, should not be inforio
here to anythals which has gone before it in the name of religion. If it is, it has no mis sion among Christians. It should take a bact
seat. The best has the right of preceidenct and should ocenpy the foremoot prace. Spit ithalism, then. shonld subside as a arlygio
or prove itself better than that of Christ or prove itsell better than that of Christ.
that of Clrist is the best, we should labor to its propagation and exaitation; and so far he reguar caurches to this we shondid co
operate with them. spirituallats will no readily admit any inferiority here; nor cai
they consistently so far as their religion is
 tead of the finite and phenomena to be regretted, is not deseriptive of wiat gassesfor religion with ceonsiderablennmbe senssuous intercourse with temporarily rein
caranated spirits. These poople muth be let ant or seconat in the preseatt exposition. adiress those of a better mind, who want
advanceas true and noble Spiritualism, wh woild appropriate all that is best in the ol religions and add to it the philosophic and
gcieutific light of a modern and advancing preumatology. These mast have a deity Minite perfection, who igs, therefore, parel)
sinitual and moral, and vitally so, not arti. ficially. Such a biing can be rightly and ad egnately concelved only bo far as his ow
character is approximated, nor can the mora prineiples which are implied in his charae ter he zealonsly maintained and propagate
in parity and then practically urged on man kind so effectively by the vicions as by th virtuons.
Therefore, if Spiritualism is to succeed a relligion, it mast make itself manifest as
tiptop religion"; and as a condition of thiss, mast have a tip-top ministry, $-a$ minisitr
whese general intellizence is inferior to Mone, whose gppeciatty is snperifor, and whose
wevailing spiritality and moral force are worthy of their superior voation. The ex-
positors of the highest thought and life of spiritualism must not live in glaring incon in some tair degree exemplify the supremacy and dominance of the highest qualities, de
votion to truth and an hanest and faitutal Dursitt of tha highest ends. There is a elags of mare phenomonalist them, irrespestive of prinuiplo or waral pur
pose and infrenee, exeept so far as it may
 thetr action of putteranee. Thay are honeath
the power of mitleadiug and perverting, be
 cho tuddertake to represent anything ba
themselves and their pheremean. Theses wil exhibit genuine spirit phenomena whenever they ean; and if, in ease of inaicial neeessi
ty, they preseat a little of their own, and if In casa of some other temptations they prove ginally weak, riligion and
diseredit, beacese religion and morals are not in anywies identitied in name or fame
with these mere phenomenalists. Still, rraud and falsehood are not rendered innocent be cause of the extreme moral degradation ot
the perpetrator; and their sin is to to condemned; though it is not to bo so severely dealt with as in the ease of those who mak pound the laws of the moral and spiritual itfe. For these we shonld have a higher
standard, and we should have some means tandard, and we should have some mean
and agency by which we can build np a wor thy body of teachars and protect the
and frands and social leeches.
Spiritualilim has obligations to itseif and to the world at large: It owes iit to itself that it shall not seem inferior in moral concep tion and attainment, and general deport
ment to any other societe or portion of the woll hoast of having funfled at lagst in general estimation. It is for this. reason
that vast numbers of respectable spiritualists retain their old rellioions coanections or return to them arter a littie absence. The
old charehes have a moral and oocialdignity, which can never bo attained by the prevail which can never bo atuainea. oy hop prevali
ing methods of Spiritualism. Those ehreh es, with all theirif fants, have $B$ lotty and storn moral conviction and parpose, which makes
them willing to pay forregalar and tatated serthem willing to pay for regnlar and stated ser-
viegs; and they are aurnest enongh to organize in every possible way at any cost to make sure If hir rends. Till Spiritualism becomes equal tematie, it has so no rational prospeat befort it
at but to be comparatively feehbe as a distinet
force, and to lave its best loon run in the loree, and to have its best blood ran in th
veins of tie charehes. Thie is not the righ viins of thie charehes. This is not the rigit
way. The frrst prant duty of any distinc velopment. This is a necessary condition o its eflitacions inflaence on the worla. I mast organiza in order to conquar. It is th
army and not the mob which endurees pro longed strains ant achieves the great an Anal victories and pecures and protects th
results. Here is a comparatively untorke fielid for the energies of Spirituailism. It has a tight to the erystallized resultt of tit own
labors; and its own adzancead thonght an labors; and its own adranced thought and
principles ought to have a distinet mona principles ought to have a disinice mona
mental expression in an organzed social Orce with all the material aymbols and in velopment of a far mightier power of generous and seir-oblivious conviction of the nee
and duty of organized eflort for the spiritu and duty of organized effor
The Rov. Bird Winising says "t

The Blind Tiger-Perverse Human Natare. The exxeedingly great sintalness of bibn-
 hat in several citites in the State what is
nown as the "blind tiger" is the seheme which is being used to gell ber and whisky. A description of this novel little apparatus is told by 0 and
nature.
The other day when he was out in Western Kansas in a town of not verer 500 people, he Iace where he could obtain some beer. The lost pointed signifceantly to a little dug.out in the rear of the hotal and motioned him to
go aheai. He fid, and passing flve or six teps antered a coom about five feet below the surface of the earth, tron feet long by bix
feet widi. Looking arond on either Bide ne saw the dirt wall, but gazing ghead he deniter of this partition midway from the floor
 as it was called, were printed the following vords on a placard:

## 

Ho went down into his pocket, and, flading 50 cent piece placed it oif the wheen in
 it supreme in the care siliken saloon. He soon heard a ereaking sound, thg wheal revovea, For the space of several minutes he heard nd before his astonishoi gazs rested a botle of tuer, a glass, and a ten-cent pleves the glass being in one compartmont and the
heer iuthe otiter. Ho drank the forbiden luid in silance, and placing the empty plass
gad lotile back in the compartments of the Wheel he saw them
Now, at no time wis the party who sold
fim the liquer visilie, and it woild ho inpassible for him to oswar who or what he
was. The partition which divided the eave


 from the
enarith
Human
Human nature in some individansthas no pment wherein the mind feels thata savere bligation rests upon it to exerecise sell-restraint. Those acenstomed to indalge regaiquors sill reast toalmost any devieg, however dishonorabbe, in order to gratity thair
insatiable appetites. What is true in that one regpect, is also true with reference to
the greed for nuoney, which otten results in methods to oppress the poor or to defrand State, eity or county treasuries. The
boodlers of this eity, the speculative alderboodlers of this city, the speculative alder-
men of Nem York, and other haman parasites that prey of the public with varions schemes which thay have ingenionisly devisige, illus. rate the fact that a current of greed and large portion of the human tamily. The
 Scotland, results in nutold misery to the toliling masseg. Senator Fry, of Maine, who
hat bean making an extensivg tourt in Enhas been making an oxtensive tour in Earope Bays he was strack by the degradation
of the laborer, the starvation wagee and terri of the laborer, the starvation wagee and terri-
bly enormons tagation which took from the bly enormons taxation which took from the
hambesta a share of his pittance. The empiloyment of women and dogg. as working cattile impressed him qreatily. In Venice he reen and sixteen honrs a day ata maximim rate of twelve entas a day. In switzeriand, without salary, dependidiug nupn feas fork his Prvices, was taxel $\$ 17.50 \mathrm{C}$ by the State. When the grand traths of Spiritualism hall have fulitiled their mission, and thorougbly leavened thi varions religions sects,
and banishein the sellahhness zan groeed that xist in the sonls of perverse mortals, then nd dot tilt then, will the "blind tiger" and cease to be.
ome for Destitute Medinm
The project of a home for worthy, iesititate Nediums has often been broached.and severne. But it now looks as though a beginaing wonld son be made that will in time grow
Tito a well endowed institution. Mr.E. Ter Into a well endowed institution. Mr. E. Ter-
ry, formerly of New York City, and now of y, formerly of New York City, and now or
Los Angeles, Californta, who is spending the summer at Lake Pleasant, of which he is a
 Boston merchant, he has drawn ap a sub.
scription paper and began the work. Below tription paper a




 Batberibers:
Nama.
 The JovensaL is intormed that Irrs. Butler intends to make an aetive canvass for subscriptions, and that it it hellioved the fand agei, and proper care is घsed in deecining who be made a very useful and benelient enter-
rise. And from the well known business prise. And from the well known bainess
gality of the partles taking the initiative all this will be the case.

## Ro Heber Newtal.

The readerg ef the Jobrasar have come to feel marm persona intercest in Heber Newon for his manly espoassi of the cause of
the people, in the grand struggle for exiet siee His series ot sermons on "Woman," trasted wide attontion. Miss Frances, E.
Wiflari wrote me that she considereet them the best ever nittered trow ing paipit on that
theme- When Mr. Newton gave up work, we zamed him to let ü know from time to time with no word from him notill sonth passed when a letter dated August 7 th, was receive written trom Grimdelwela,swizzeriand. Al chough a personal lotter, we cannot refrain
troum sharing a part of it with our readerso Here it is:
 tonaly have wanted todosos bat vuntir very




little deat, bat notied the eonaregation
 limseaf a heathen withont t qualm of con-
seience or the esightest elango in his inher-
iteit ealor He noteover, that distinguish him from wany
of the civilized and enlightened children of his Christian country. Some years ago, in is wanderings in the West, he deseended ong
Poorin, Ill, and announced a leetrre, the diee of admittanee being fixyed at twentygard to Chinese heathens prevailed in the
metropolis of central milinois, and the leere, inancially speaking, was a tailure. After paying hall rent, Mr. Wong Chin Foo had ng biill of several times that amoont. In. out of the eitty, he tarned it over to the prin-
cers whom he owed, ani walked out of the try in his artless, heathenish way. There is a tradition in Peoria that he atterward paif Wht printing 513 Prospect street Cleave rand, Ohio, deseribes as tollows the telegraph Ic instrument through which
messages from the Spirit-worid:
"The Instrament conasists of merely a key,虽 a box, with a slate top and bottom. The soonder sits on the table beside it, say the floor by the table. All three are conneeted by wires in the nsual manner, and it is merely what aill operatora know as a \&hort local circuit, ouny that the key is phaced ing
box cut off from all hhysieal contage. This box ent off from all phyigecl contact.
box, soonuder and battery are exposent to fall view of every one. The messages come equalIy as well in fall daylight as in darkness, lonse, and no interferonce is experienced. Ihave taken it to number of peopld's houeses and toond no dit-
ference as to results. Have hai dozens and dozens of telograph operators try to manipnlate it, but none thus far have saceeeded thongh all can read the mesgages as readily (or more giv) as I can, it happening many
times that mesagges are tieked off to a frrst class operator while I Cannot get a word myclass operator white
self, as it comest too fast and I am only an indifforent reader of the Morss telegraphy, having only learned it as a pastima", Mr. Rowley and his con
an excellent work.

## "It is manifest"" says the Nashvile Chrib-

 ain Union, "that the Romith charch can tator to its communicants: and ite aithorities will not try to make it such again. The chiof businass of the organization now reems to be to take carrot iteolf, and this it can not succeed in doing. Ittatalmination have lositheir power to born, and its bulle can no lontheir power to barn, and tas buils can an iol-
ger gore. To consent to take a place on a lorel with other voluntary religfons organizationis is to dil by sinicide; and to refase to take such a position is to perish by negleet.
The papace can not survive in. this ages of the world withoont grest modilications of its pretenslons, and these modificatilons amount to
a mort of deanth. There will be, doabliese for

 honselold, with purposes in common, and personal intarest in one anothor ta 80 far as relates to all that may direetly or indirectly
have a bearing upon Spiritualism, it seems not improper to give them some aecount of the twenty-ifth anaiversary of the editer's marriage, which was colebrateit on Friday five and six huadreal letters reterring to the ovent and speaking in very many instance
words of cengratalator, appreciation and encourafement, and all of thein futh of kiad mess and gaod will, whother expregsed in Werds or not, were roceived prior to Friday
evening. A number of excellene poems written especially for the oceasion also came to hinut; only the profastion of these poetica offerings preveats thair pubtication
On the eveniag of the amiveraary, Mr, and Mres Bumdy ontertained at thoir residence
abont one hinndred and fifty guesto, who gathered to congratalate then upon their prast, present and prospective happiness. Th cosmopoitan, unsectarian character of tho Bssemblage of triends. While spiritualist preliominated la numbers, there were to be
geen in this company, and heartily entering into the spirit of the hour, Episcopalians, Romian Cathoiics, Materiailists, Methodists, The日sophists, Unitarians, Baptists, Univertime being the company stool as one homo genenns mass of harmony, with no thongh seemed to suggest that good time coming when sectarian bars shall no longer separate poople of congenial tastes, houlo aspiration and high parposes.
taken, almost at random, for pablisation, In reading these the editer desires to have his constituents sink all thonght of him as an
individual, and only remember that as their representative and co-worker he has endear
ored faithfully to voice the best in spiritual ism , to represent them honestly, withou fear, and regaralloss of fee or reward. An their representative; and that the words of respect and commendation belong to the impersonal principles for which t
and its friends so steadity labor.

##    Noth Beand, OLio, AIg. wM, EMMETE CoLEmaN:  

 closes a very beantiful letter thas:


THE MINISTER'S BLESSING. Rev. D.C. Howard, an Episcepal clergyman marriage ceremony writess


mrs. e. r. dyar, trance speakeb, rom her summer home at khineock, N.

from dr. N. B. WOLFE, GINONNAT, OHIO,


PRof. J. b. TuRNER, Jacksonvilie, HLL. who had made his mark on community beore the Jodrnait's editor was born, writes ... Ihaye not reed your paper for ten years, with



 cILLES B. STEBBINS, of DETROTT priting from Haslitt Park Camp where





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 Nemizemiz
wisumumiaimitumek
 Rum iniminimit

 Mandimatimb


## Beholat you now are sowlige The seed for tutur erowiog <br>  <br> 

Now bleseinquare desendirg;
While angel forms are bendigg


"Spiritualism in the Churches.?
The ground covored by Mr. Jesse Shapard the Journas is being thoroughly traverse by others, showing that the fiold is one for wide difforences of opinion, even amon,
Spiritaaligts. In last week's Jourxal Messra Greem and Dawbarn expressed themselves and in the carrent number Mf, Hudson Tat
the, Dr. Bower and Mr. Sohn Hooker mive Thair views with clearness and foree.
Tho guestions involvod are of great importBace, worthy tho profovid attontion of ever be fally banded through its columans by hose whose experienee and ablitity the then
for the task. It is to ko hoped that the dis cassion will not become aerimonious no
heated, but will be condacted with hefiting gravity and decorum, and in that spirit of are competent to speak in the case.
J. Madison Allen writes: "Since leavin the far Sonth, I have boan busily occupied throngh June, Joly and a portion of Augus
in Indiana, mostly in Evansville; but have in Indiana, mostly in Evansville; bat have
also visited Boonvilto, Chrisnoy, Rookport Grandview and Owengboro, Ky.
Dr. J. K. Bailey lectured in Washington Angust, and at Victoria, B. C., on the 11th and 14th. The Daily Colonist of that city speaks of his andiences as enthnsiastic. Dr-
B. is now in Minnespta bot may be addressed, for fall and winter engagements, at Seranton, Pent.
After talk and light and locomotion by ponderable agency, it not spirit itself, seems nearly enough allied to it to be its immediate predecessor in the line of forces. Let os
not be ton cocksure that the stories of spiritnot be toc cocksare that the stories of spirit-
nal levitation and transmission of solld sub stances are not the precursors of things mor wonderful than are dream
losophy,-Boston Herald.

## Mr. W. PT. Brown's Case

NOSTIC THEOSOPHicaL sOCIETY

Concerning Mr. Brown's recent attack up Thave reeoivenci bo society in your colnming letters asking for
mat reply that I heg to say that this nnfortn my reply that I beg to say that this nnfortu
ntt youg gentleman's remarks or opiniong
inon theosophyy or any other subject requir guon theosophy or any other subject requir
no atemetion.
Very respettolly, your obedient servant,
ELIOTI Cotess








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150 MEALS for an Infant for $\$ 1.00$.
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Buchanan's Journal of llan.
One poilat per Amume, singt PB Postal Oter to $\qquad$ Street, Roston, Mass.
Language of the Press.






CAMP MEETINC!
Fraser's Grove, Vicksburg

 SPLCLIL IMPORTATLON. spirit Worhers $\overline{\text { E. }}$ Ileme Gircle
 By MORMLL THEOBALD, T. G. A., Of
 TABLE OF CONTENTS.










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RELIGIO-PHILOSOPHICAL JOURNAL
AUGUST 27. 1807

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The Strong and Weak Points of Spir.
Itualism.



 Vancuaver, w. To Jaly 20, 1838.















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Hon，G．Edwards Lester， Late U．So Consul to Italy； author of＂The cllory and
 Anvanoenenti，

Ayer＇s Chery Pectoral，





A Priceless Blessing

 simatery paritity suat by wid neth Ayer＇s Cherry Pectoral；


















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## Mential Gymastics：

 OR．
## MEMORY CULTURE．

Br ADAM MILLER，M．D．
 THE CLERGY，Their Sermons； the student，Mis Leswons；
tiie musiness man，Items of Busimess．






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## DANLL，AMBROSE，Pubishe

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## E．T．BUSE \＆SON，Publishens，



TILE WITSEK WOXDER！


 and TIIE RECORD OF A MNITTERING ITELL



Roligio－Philosophical Journal

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## 相杜林

 FoRmink AGENCMES． ZONDOM ENGLAND：





 Esotelic，Eoston，Months．．．．．．
 The mind Cure Honthy，entergo．．．．．．．．．．．． 10

ENGLISH AGUNCIES．
Retigio－Phitosophicat towrant．









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spiritull rehbdics． POSITIL 1 ND JEGTITL．POWDELS．



## LITER BIOOD AID LUNE DSERSSES．






 THE SYSTEM． anisuct


## ＂THE BLOOD IS THE LIFE．＂



INDIGESTION，
 BOILS． BLOTCHES． IIP－JOMT Nim


## CONSUMPTION，WEAK LUNGS，SPITTING OF BLOOD．



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hief uopon earthr Thana inithe name of goad ases, virtio and
 Sos mand
















 Sesese shequare ga "Sbiritualisu it the











 th hose who ero really interested abile in





























 contantes we may remain in the church, or





 Tn Hoe Sipho Vinces, It Gas not wholly an
pealed to the ignorant. Such men as Waa
lace Crokes Varle. Ehterof, aye name
enough to ail a column, would not exhaus












 Sajeets of h hill difili, eteranal panisimmen

 $\Delta$ Rejolider to Jesse Shepard.


 Jesse Shepard and Alfred A. Green. I speak
as a Spirtinalist with none but the kindest
thonghts of these gentlemen or Mr Gre thonghts of these gentlemen. Of Mr. Green
Ikow nothing only from his pen, and I am
trnily
 and regretfu experience in his search fo
his brethren, I hare spent no tiane or money
in huning ap Spiritualists, and yet Ifin in hunding up Spiritualists, and yet I fin
them almost everywhere 1 spak the beloved
name name. They are not in hanagnor asinamed
the name. Becange Mr. Gren'slithe canoe in scattled and gone down, there is no good rea
son for him to cry sinking ssip. of the
grand old vessel that is headed to port with lack of sail or momentum to bring the world
safely into harbor. Mr. Green and Mr. Shep
ard both sem to bs in the same " hoat" with a certain Dametrinu who feared that the
preaching of Pani would destroy thd "gail unto the craftsmen.
Consistent Spire
for the spread of the trath aven more anxion
enhongese the than to stand on onanks" or
"platforms." A nationalorganization for so platrorms,". A nationalorganization for si
a bian and spiritnal ends woula no doubt prov
ble


 falil us, we would rejotee in the end reached
by our infuence. Thir sad refrain, that
when the world is converted to the gion when the world is converted to the glorions
truths of Spiritualism, these who have been leaders and have endured the "burdeu and
hat of the contict," will be lett out in the distribition of the honors, contains no chill
for oprizal in the good work I, Iour eves
are permitted to "see thy salvation" wo shall

 become converted to Spiritualism and have
gone back into the churchs from which they
emerged. I cun readiy fee how a pereon



















 But in deference to the occasion and the siap






 co wave the gnitar over the heads of the cir
cle, while it is thrumad by a inger of
he hand in which itis held, in imperiect and hand in which it is held, in in imparfee
Shepring cords. As a musician Mr Shepard possesses but moderate talent, an
he il always at seat whe ot of the rat of
fow pieces with high sounding names whose dead anthors woold blush for shame
over the usa made of them.
Mr. Shepard, however, will he reach of our eriticism, for he is on, onit in his article that "it is quite sufe to say,
that in five years hence the best mindu who
 ield of operations shall licrease the ugeful
ness of this "phyical phenomena," and thit signs which designate clearly," who an
where are the spiritualists" are made more
manifest, we shall congratalate him on the widdom of his decision
Kansas City, Mo. $\qquad$ D. Bowrek.




amtrroonv

At the elose of the concert by Carter' ful







 just enough to beep mother Natare in hee
very best atirie, free from dust and beati-










 adiene $\begin{aligned} & \text { mad entioice singing: } \\ & \text { Farren S }\end{aligned}$ Warren Sumner Barlow, the poot , per Pater-

 so Jadge. N. Wood and witi, A. Mitchenil and
wite. Mdam Hornandred Ricard is here on her anmaal visit: at Ola Pan cottag.







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Ang. 18 th.
$\overline{\text { spectal notices. }}$








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## Prairie Land,

\$6 to $\$ 12$ per Acre.
Timber Land,
sturgeon Lake,
$\$ 4$ to $\mathbf{\$ 7}$ per Acre.

## Prins \& Koch,

THE OPEN COURT
Radical Liberal Journal,




