in substance, that the same churches will endure while time endures, but that the man of the church will be more spiritual. Here sonally, I hold it as a matter of little importance whether I shall live forever or here. nihilated at death, it will be all right with way, for the best of all good reasons. not help myself, and because I believe the power which called me into exist has made no mistakes in the order universe, of which I form a part. Si my convictions to-day; what they will morrow, let to morrow decide. "Suffic the day is the evil thereof."

Some Spiritualists boast of the spread of Spiritualism; my object in we this article is to show that it is more sively known than a belief in Good Christ; and I make this assertion wi irreverence, for I am a believer in Christian ty. It is the religion of civilization, and the divested of the warring creeds with we men have encumbered it, it will redomin world from selfishness. My prayer is: let thy kingdom come and thy will be on earth as it is in heaven."

Woman's Departmen

Letter from Mrs. Sara A, Underwood

We are sure that our readers will be pleas ed to hear from Mrs. Sara A. Underwood, sale for this reason we lay before them a part of letter not intended for publication:

SILVERTON. Oregon, Aug. 17th, 1886.

I hardly realized until I reached Oregon, how far to the west of you "Westerners was. I am delighted with the country, which surprised by it. The scenery on the Northern Pacific R. R. was more dreary and moneton nous than I had anticipated. I stayed in Portland until after Mr. Underwood had finished his engagements in the surrounding towns, then we went down the Columbia River, by steamer, 110 miles to Astoria, at the mouth of the Columbia, where it is five miles. mouth of the Columbia, where it is five miles wide, and but a few miles from the Pacific Ocean. I haven't words at my command to describe this trip. The broad, deep, beautiful river flowing between Washington Territory and Oregon, with mountainous hills on both sides covered by dense forests of tall fir ham he provided and pine trees, with little fishing villages to answer them dotted along the shores, with lumber-mills lowing very her and canning factories, glimpses here and to the Starges there of prosperous farms, and herds of fat do we advocant cattle browsing, or wading in the water on the government beaches. Sometimes the steamer would be How are was hailed in mid-channel by picturesque look- 3rd. How is jet ing fishermen in blue or red flannel blouses, tax alone? who wished to send a load of salmon to some point. The fish all weighed from 20 to 60 lbs.

In Astoria we found several old subscribers to the Journal, among others Wm. Chance and wife. He was for eight years post-mas- an expense which concerns are provided ter there. They were very appreciative of its merits, and inquired about you both with much interest. We visited one of the largest anything separate and distinct from the largest anything separate and distinct from the salmon "canneries" there, and were initiated | direct products of their individual habitated into the whole process from beginning to end. I have not time to describe the unique attraction of Astoria, which is a delightfully such product should be first exhausted for cool summer resort. From Astoria we returned for a few days to Portland, then went to Salem, the capital of Oregon, where we met another old subscriber of yours, Mr. Hawkins, and stopped in the same house with a nephew of Joel Tiffany. From Salem we of the owner of the land, that the advocates came to Silverton, which we leave in a few of the single tax put the whole burden of days for points on the sound. All the places visited in Oregon have greatly pleased me. Beautiful flowers, fruit of nearly all kinds in such abundance that many trees are break ing under their weight. I have eaten from the trees half a dozen varieties of plums and prunes, peaches, pears, apples, etc. There are many cherry trees, and grapes, strawberries, currants, etc., are raised in abundance in their seasons. The climate, too, is fine, though the dry weather makes the roads dusty, but the mornings and evenings of the hottest days are cool.

While in Portland Mrs. Abigail Scott Duniway, formerly editor of the New Northwest, and the leading woman suffragist of the Pacific Coast, called on me, and I afterwards had another chat with her in her own house. Mr. Blackwell was at Mrs. Duniway's one day on his return east from addressing the constitutional conventions of the incoming States in behalf of putting a woman suffrage clause in the new constitution. I had not met Mrs. Duniway before, though I had been a former contributor to her paper, and had corresponded with her. I found her an independent, able, and outspoken woman, whom I liked. I have found a number of very business-like, energetic, and capable women here, but little interest in womansuffrage, and apparently little sympathetic affiliation among the women themselves in their public work. They need clubs to be brought into more appreciative contact with each other; but it would require an enthusiastic missionary to break through the apathetic content with things as they are. It is so much easier to drift than to pull against

We hear many inquiries made and warm commendations of the Journal by Pacific coast subscribers since we came here.

ILLUSTRATED ADVERTISEMENTS.

There is an office in New York, in which young women earn their living by doing pictures for the illustrated advertisements. It is a work that pays very well, but requires a special talent to make it successful. Any one who notices these advertisements will see that as a rule the drawing is very well done, though the reproduction of it be crude. Some of the best women artists who do illustrations for the leading magazines make a put such lots to immediate use in order to little extra spending money occasionally by doing a series of advertisements for some well-known commercial house, but a great the best terms they could make, to those who majority of those seen in the newspapers and among the advertising pages of the magazines are the work of girls who have been graduated from the various art schools build houses or to make any of the improvein the city and who have sought and found ments necessary to put vacant city lots into employment in one of the several advertising use requires labor. The greater the demand bureaus, where such work is carried on in an organized way. Every girl is encouraged to rise. I will leave it to those statistically indevelop her specialty; as, for example, one | clined to figure out the amount of labor that young woman has a particular gift for draw- | would be called for were it imperatively necing pigs, and she draws nothing but pigs-pigs in every conceivable attitude, wearing all sorts of garments and doing all sorts of things, which are supposed to set forth how out any figurers we can readily see what much wiser than men are the little pork- would be the general effect upon wages.

grow themselves

avard College. costing cor-. Mumboldt.

With the kind parmy-stee. I will endeavor to answer:

clearly and briefly as 1. It will probably the expense of maintainter governor with which the expense of government may the payment of the common expense before any tribute be levied upon the individual citizen. It is upon the assumption that land values is such a product, and is not produced by individual industry, energy or thrift government expense upon land values aione. We stand or fall upon the preposition that the value attaching to any certain piece of land by reason of its locality, by reason of the pressure of population around it, by improvements made upon adjoining lands, by the increase of trade—in short, by the general progress of civilization—is not a value proproduced by the community and belongs to

the community. An item has been going the rounds of the press stating the sale of a vacant lot in Chicago at a price equal to \$8,000,000 per acre. exclusive of all improvements. The exactness of the figures stated is immaterial. If any advocate of taxing personal property and improvements can show how the differences between the value of this Chicago acre and an acre of average Illinois farming land has been produced by any labor of the owner or owners of the Chicago acre, then the single taxers will gracefully retire from the atena. On the contrary, if these owners did not produce this value, on what grounds are they permitted to appropriate it? If this value is produced by the citizens of Chicago competing for the use of this particular piece of acquiring wealth by the process of trading, and if this trading value is determined by the number of people living in Chicago, and by the farmers of Illinois shipping the products of their farms to Chicago as a great center of trade—in short, if this value comes by reason of the fact that there are a great number of people living in and about Chicago busily engaged in producing and exchanging wealth,—why should not these producers of this value have the benefit of it: And how could this better be accomplished than by relieving the citizens of Chicago and the farmers of Illinois of all taxes upon the products and savings of their individual labor, energy and thrift, and in lieu thereof calling upon the present appropriators of these values to pay the same into the com-mon treasury for the common expense?

2. A single tax upon land values alone will raise the general level of wages by forcing the owners of vacant lots in all of our cities and towns to do one of two things: to derive an income therefrom with which to pay the tax; or to part with such lots upon for labor the greater the tendency of wages to essary to immediately begin building upon and improving all the vacant lots in all the cities and towns of the United States. With-

séances for "materialization," and says that lings, which appreciate the value of a certain they were all deceptions. In spirit she en | soap er such and such a baking powder.

This, however, is only incidental. The great benefit of the single tax to the wage-worker occupied by several woodmen. I called to séances for "materialization," and says that they were all deceptions. In spirit she entered the "cabinets," and saw all the medus of making and unmaking spirits for public exhibition. "My dear," she said to the presented applied to the tests of attracting by their aid for dinner, and have forgotten to take off or dinner, and have forgotten to take off denounced her. Some leading Spiritualists the dearest of the future, but I think Sweden being of the future, but I think Sweden in substance, that the same churches will be the same churches will be adont the value of a certain soap certain devalue of a certain soap certain the value of a certain soap certain the value of a certain soap certain described to the wage-worker is that it would open up to him a never-failing opportunity to make a living for himself, the meant of the single tax to the wage-worker is that it would open up to him a never-failing opportunity to make a living for himself, the meant of the single tax to the wage-worker is that it would open up to him a never-failing opportunity to make a living for himself, the meant of the single tax to the wage-worker is that it would open up to him a never-failing opportunity to make a living for himself, to produce his own wages; thus rendering him independent of the kind offices of those applied to the tests of attracting by their aid to produce his own wages; thus rendering him independent of the kind offices of those applied to the tests of attracting by their aid to produce his own wages; thus rendering him independent of the kind offices of those applied to the tests of attracting by their aid to produce his own wages; thus rendering him independent of the kind offices of those applied to the tests of attracting by their aid to produce his own wages; thus rendering him independent of the kind offices of those applied to the tests of attracting by their aid to produce his own wages; thus rendering him independent of the kind offices of those applied to the tests of attracting by their aid to produce in the tendency of wages when men are hunting work and when employers are hunting men is simply that in the one case it is downward and in the other upward. The single tax will fall heaviest upon land lying y. Good art work, in and nearest to the business centers of citwas, is always well lies and towns, becoming lighter as the distance of the lands from these business centers theater posters ing land will it fall heaviest upon farms There is anoth-liest access to market, and decrease as the as in coffins and distance of the farms from a market increasthe speculative value of land being destroyed, and it being made unprofitable to hold land out of use; all unused land to which the must be connone of this locality value immediately atand little new taches, as well as a very large proportion of that now in use as farming land, will become aperiment that | practically free land—to be used (with perfect security of possession) without tax, rent or any charge upon it whatever. There will be question of be much more of such land than can be possession. bows, so that sibly used by the present population of the United States, and upon this land the working farmer will be able to produce, at the very least, a comfortable living. He can produce as much wealth as he pleases, save as much of it as he chooses, improve his farm to bis heart's centered college.

his heart's content and trade freely with his f llow-men; and no unjust tax laws shall fine him for so doing, or take from him aught of the products of his toil. The community will ask nothing from any citizen to whom it has not given an advantage over other citizens in the opportunity to acquire wealth, and of the citizen so favored it will only ask an equivalent for the advantage given, thus placing all its citizens upon a footing of equality before the law. When all men have an opportunity to thus make a comfortable living, there will be no "labor problem" to trouble us. Wages will then depend not upon what the laborer will accept rather than starve, but upon what he will accept rather than work for himself-with a comfortable living and no worry about getting out of a job, or his wages. To sum up, then, upon this point: The increased demand for labor

consequent upon the general use and im-provement of vacant city and town lots, and the opening of a free opportunity for labor to employ itself, are the effects of the single tax relied upon by its advocates to raise wages and better the condition of all who work for a living either with hand or brain—except as the brainwork is expended in devising ways and means to rob the real workers, instead of in the production of wealth.

It seems hardly necessary to answer the last question, as, if the answers already given

be accepted, the conclusion naturally follows that involuntary poverty would be greatly mini C. G. ABRAMSON.

Parkersburg, W. Va.

A BEAUTIFUL APPARITION.

In the year 1856 I was pastor of the M. E. watch at Petersburg, Ill. I was in my 18th and, of course, unmarried. In the vicinhyed a worthy and brilliant young lady, were accomplished wife of a highly honof minister, with whom she is engaged in stant work in the Chautauqua move-A pleasant acquaintance was formed, was helpful to me, and it soon ripened rong mutual friendship. A proposiattend the commencement exercises of the latties' College at Jacksonville, from she had graduated the year before, was agreed upon between us. There were no railreads at that time, so a horse and buggy -were procured and a drive made across the country, some thirty miles, as the route runs. Our yest completed, we were ready to return. Our horse had been so exasperated by the lies on the long stretch of wild prairie that it was decided safest to return in the night time. The moon was at the full and presumably would give good light the entire trip. Toward Petersburg there was one considerable strip of timber to pass through. All went duced by or in any way belonging to the owner of that especial piece of land, but is was suddenly overcast with dense clouds. The moon and stars were totally obscured, and the lovely night was thus turned into blackness. In addition a dense fog settled down and continued through the night. Fortunately there was no rain. It was about midnight when we reached the timber. Once in it the darkness could be felt. About a mile forward the road forked. The left hand led to the home of the young lady. The right hand turned down to the town of Petersburg. Of course we were very anxious to follow the left hand road. The horse would incline to go to the town if I left him to himself. So I kept the left rein taut. As we approached the turning point, in my eagerness, I presume. I pulled the horse from the main road into a track used by the laborers hauling logs to a saw mill in the vicinity. The motions of the buggy, the evident unevenness land as offering extraordinary facilities for of the track, also a certain indefinable instinct understood by most persons used to night travel, convinced me I was on the wrong road. Presently the horse stopped abreast of a low fence. I at once got out to

way grew more difficult, and at last an over-hanging limb obstructed entirely the passage of a top buggy. I got out, securely tied the horse, and went forward alone to prospect for the main road. With strange persistence I kept going until I entered through an open gap into a large field of corn. I was eager, in fact, excited. Down the turn-row I has-tened, soon turned to the right or left, I could never recall which, then out another open gap into a lane, and into a dusty road. Here gap into a lane, and into a dusty road. Here I halted a moment to think. Suddenly an uncontrollable impulse or some malicious demon took possession of me. I started down the road on the run. I almost flew. I was wild as a frightened deer. I must have run half a mile. Ascending a hill I saw a white chieft coming to most me. half a mile. Ascending a hill I saw a white object coming to meet me. As it approached nearer it took the shape of a beautiful white horse with a lovely woman as rider. She was attired in long white robes reaching to the ground. I stepped aside to let the apparition pass. As if floating in air, horse and rider moved straight on in the middle of the road. Immediately opposite to me, without turning her head, the lady spoke in quick, loud tones: "Stop! return! You are lost!" Fixed to the spot with amazement. I followed the figure with my eye until it disappeared. I raised my face to the sky. A few bright rifts opend through the clouds. Then

bright rifts opend through the clouds. Then a strange sensation passed over me. The a strange sensation passed over me. The whole dome of the sky began to revolve as if controlled by powerful machinery. A half circuit was described above me as if I was standing on turntable. Then the motion stopped suddenly. I instantly recognized the road, the place I was in, and all was as familiar as could be. But where was my companion? Every thing seemed now reversed. I reasoned that I must now move opposite to my inclinations of instinct. It required great effort of will to do this. I got back into the cornfield and found, after much search, the gap by which I entered it. I then search, the gap by which I entered it. I then followed the dim road and came to the buggy. Without uttering a word I undid the horse, turned the vehicle around and took my seat. I could feel the tremor as the young lady, agitated but resolute, shook as if in a chill. Presently I said in as assuring a tone as I could command:

"We are all right now; we will soon be on the open road."

After a few moments she said: "Oh! I must have fallen asleep and dreamed, for certainly an angel borne on a beautiful white horse passed by and said: 'Be not affrighted, I will bring him back.' It was so dark and the time seemed so long and I thought you were

Then she asked: "Do you believe in the ministry of angels, or are these strange communications mere fancies of an excited im-

agination?" I replied: "Experience supported both by revelation and philosophy, assures us that spiritual forces pass from one sphere of being to another, operating upon sensitive natures with distinct results. And we shall ultimately discover a law of benevolence underlying all these phenomena."

We arrived home in safety, but the impressions of that supernatural vision can never be effaced from the mind.—San Jose, Ill., correspondence of Globe-Democrat.

Many industries have been established in the South, particularly at the rapidly growing city of Florence, Ala., the Chicago & Eastern Illinois Railroad (Evansville Route) has decided to run five personally conducted excursions as follows: August 6th and 20th, September 10th and 24th, and October 8th. All the railroads in the North-west have agreed to sell for those dates excursion tickets to points in Tennessee, Alabama, Mississippi and Louisiana, at one lowest first-class fare for the round trip. Tickets will be good returning 30 days.

Persons desiring to join these excursions can obtain full particulars by writing to J. B. Morrell, Traveling Agent C. & E. I. R. R 501 First National Bank Building, Chicago, or to William Hill, General Passenger Agent, Chicago.

Professor James M. Baldwin, of Lake Forest University, is about to bring out through Holt & Co. a new "Handbook of Psychology." Concerning this book Professor Ormond, of Princeton, writes: "Professor Baldwin has pursued the study of psychology both in this country and Germany, where he enjoyed the personal instruction of Professor Wundt. He has also given special attention to the recent developments of psychology among the French, being thoroughly conversant with the work of such men as Taine, Ribot and Rabiere. His manuscript evinces a very thorough mastery of the manuscript evinces a very thorough mastery of the latest results of the science, as well as original abili-

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CHICAGO, ILL., Saturday, September 7, 1889.

An Opening Era, Spiritualism, Psychic Research.

The last fifty years have been marked by a great activity and a growing variety in artistic and industrial pursuits, to meet the varied demands of a growing civilization which has wrought great changes in our ways of living, brought artistic beauty to the homes of the people, and added to our comfort in many ways. A wonderful development of inventive genius and productive power, joined with the new and unprecedented abundance of the precious metals, has added immensely to the wealth of every civilized land, most of all to hat of our own country, until the pursuit of

terial riches has become with many the mesoer passion. "First the natural," or ma-'erial, "and then the spiritual," is a wise sayng. All this external progress and absorption in material things, with the intellectual activity and the opening of modern Spiritualism, which have gone with it, have paved the way for a marked new departure, which is now beginning. The decay of dogmatic theology and the growth of larger religious views, tinged with a skepticism coming from lack of spiritual insight and self-knowledge, also indicate the need of such a change.

The study of man's inner life and infinite relations and far reaching spiritual powers and faculties promises to be a marked feature of the coming half-century. Other pursuits will not cease, of course, but these will take a leading place and command a larger attention. "The things of the spirit" are to be emphasized as never before. The positive rule of mind over matter, everywhere manifest, is to be better understood. Man, as a spirit, served here by an earthly body, and to be served in a higher life by a finer celestial body, is to be better known; psychic research is to be earnestly pursued.

We have mind cure, faith cure, Christian Science, psychology, hypnotism or magnetism, Theosophy, occult science, etc., all but varied signs and symptoms of what is coming, and all marked by a mingling of truth and error.

Last but not least we have modern Spiritualism,—the great tidal wave, on the rise of which all these have come up. It has come in the fullness of time as the result of man's fit development, helped by the concerted efforts of supernal intelligences. If this be doubted the word of Lowell may be quoted:

"We see but half the causes of our deeds, Seeking them wholly in the outer world, Unconscious of the Spirit-world, which, though Unseen, is felt, and sows in us the germs

Of pure and heavenly purposes." Clairvoyant seers tell of sessions of congress,—assemblages of celestial intelligences consulting together how best to reach and uplift man on earth. Are such visions irrational? The central idea and aim of Spiritualism is the continuity of personal life, the positive of immortality, an idea and

> high moment and giving an inspiring to all other psychic movements of names. Hence its central and comimportance. It cannot be ignored as secondary and unworthy.

> > and wise example of the right

of Spiritualism can be found in an work by G. W. Wyld, M. D., Preside British Theosophical Society in ., entitled: "Theosophy and the Higher ife; or Spiritual Dynamics and the Divine nd Miraculous Man." The author says:

"For myself I believe that the philosophy and phenomena of Spiritualism are destined to remould science, philosophy, psychology, and dogmatic theology from their very foun-

things....The power to move matter by will, and without the intervention of mechanism, demonstrates the intelligent spiritual nature of man; while the spiritual phenomena which occur in the presence of believers can, in five minutes, refute the material philosophy of thousands of years.....Spiritualism, as it demonstrates man to be a spirit, at spiritual life hereafter....That spiritual phenomena are real I know as certainly as I common sense, common instincts and common honesty could radically and thoroughly versation with those who know, and by persistent experimental investigation in spite of many disappointments, and fail to know, at last, as I know, that spiritual phenomena are as real as his own life....Spiritual phenomena. although to me chiefly interesting in a materialism is a vulgar superstition. Yet this materialism is the outcome of the science of the 19th century! But science means knowledge. Spiritualism is the highest of all the scionces because it reveals to us a knowledge

of the world which now is and of that which is to come.....Man is a spirit, and as such possesses the same powers as the spirits of the departed. When entranced he is, in proportion to the depth of his entrancement, a departed spirit."

These clear and strong statements set forth the basic and leading position of Spiritualism in the study of psychic science, the research of the inner life of man, the need and importance of which we are just beginning to realize. In the light of that research superstition and bigotry will vanish; we shall gain in self-knowledge and self-conquest, and in reverence for the soul of man and the soul of things, and the world will be the better for it.

The future historian will mark the half century just closed as the era of intellectual freedom and activity, of material development and inventive genius; and the half century now opening as the era of spiritual culture and the harmonious development of

Wanted—A Gospel for the Century.

It is refreshing to read a production from the pen of a Catholic priest that bears upon it the impress of progress, making a demand for "A Gospel for the Century"—a gospel in harmony with the present status of civilization, and which will have a tendency to banish the suffering now so prevalent in various parts of the world. The author, Rev. William Barry, D. D., is an English Roman Catholic priest, a graduate of Oxford college. He has contributed some articles previously to the Nineteenth Century and other English magazines, and is a frequent contributor to the Catholic World of New York. In his Nineteenth Century article, which was discussed by the Chicago socialists the other Sunday, he sets out with the declaration that it requires no prophet to tell us that "the Belshaz zer's feast glorified by some under the name of modern civilization and by others loathed as a combination of luxury and sacrilege cannot last. It is judged and found want ing." He proceeds: "A merely human Christ—the Son of Man, but in no transcendental sense the Son of God-will not save us. Eternity must come down into time and redeem it: the millennium is a kingdom of heaven upon earth; it is no Lubberland, to use Carlyle's indignant phrase. Goethe, in the most significant passage he ever wrote, has described the 'threefold reverence'—we might call it adoration—in which the religion must be founded—reverence for things above, which is the heathen or natural religion; for things beneath us, which is the religion of sorrow, of redemption, and, in a sense peculiar to itself, of Christianity. This credo of redemption, to be realized here and now, in spite of the sweating dens and the gambling money marts of London and the other world cities-how many are there that understand it?

"What right has a believer in Christ to live luxuriously while his brethren are starving on an unjust wage? But he pleads the interests of art and civilization, which he falsely, not to say criminally, pretends that his self-indulgence subserves. Let him, then, in the name of Christ, take art and civilization to the savages, who are waiting for such a reanaissance all over the land. Let him humanize and socialize his riches, and then the next time he hears in church that gospel of the beatitudes he will understand what it means and not be ashamed or dismayed. The sermon on the mount was not preached in a monastery; it was addressed to mankind. It does not condemn civilization, which has grown more perfect chiefly by laying to heart some of its precepts. But it most unequivocally does condemn an exclusive society, the doors of which open but to golden keys while the multitude of God's children are toiling in hunger and cold outside for their masters.

ourselves to think out—and, the surest way of all, to work out—the relation in which a | way" to "let Coleman know" of it through present Christ (as we believe him to be) does these columns, and we hope Dr. Furness will in fact stand to political economy, the distri- | pardon our way of fulfilling his wish. Here bution of wealth, and the laws of labor? is what he says: What if we threw aside some of our musty books and took up these problems of to-day | Coleman know how grateful to him I am for as, in God's sight, resolved to find a way out his masterly review of the Blavatsky. It is

telligent force constitutes the essence of all | the middle class that we should fear to infringe on its prerogatives? Or is capitalism a thirteenth article of the creed? In more than one age and clime the priest has been the pioneer of civilization. He is still to be found, poor almost as those amongst whom he labors, in the dark places down to which the 'law of supply and demand' has thrust the wage-earning population. But there is a the same time demonstrates the fact of a guestion with which he has yet to grapple the cause of all this accumulated, heartbreaking misery. It is an evil and has know that I exist.... No man of average | spread far and wide, and it is this—Christian preachers talk of the dead Christ in their pulpits, and forget that he is living. Is there investigate the subject, by reading, by con- | a greater sin than to murder men by slow starvation?

"The rich non-producer—be he Jew, Catholic, or infidel—dyes his hands in that sin every day he lives. He is part and parcel of a system which calls itself the social order. What if we told him seriously that there is psychologic and scientific point of view, must | no genuine social order save the kingdom of yet, in a religious point of view be regarded | Christ, into which the idle rich cannot enter? with profoundest respect....because, if we It has been argued that Dives is not without contemplate the subject in its relation to mat- | his uses; that he points to the rewards of toilter we, at once, arrive at the conviction that | ing ambition. What place is there for Dives in the kingdom of Christ? His attitude towards things above is agnosticism; tothings beneath him cynicism. Cynically he buys (with money not earned by him) the labor of the workingman's son, the purity of the workingman's daughter. 'Yes,' he may answer me, 'it is a free bargain; both are willing to sell.' When he has wrought his will upon them he flings the son to the workhouse, the daughter to the streets or the hospital. Let those who are not ashamed to call themselves Christians ponder these things. They say they believe in a living Christ. When will they open their eyes and judge the nineteenth century and their place in it as he did the first? Or will they rather imitate their high rulers of 200 years ago, and neglect or persecute social science, in like manner as these did physical, putting under a ban the interpreters of God's visible world?"

New York Items.

"The Spiritual Aspects of Rev. Dr. Mc-Glynn's Work and Mission," formed the subject of Rev. C. P. McCarthy's address on Sunday evening, August 18th, before the "People's Spiritual Meeting," 230 W. 36th St., held during the summer months in Mrs. Morrell's capacious reception parlors, which on this occasion were full to repletion. The preliminary readings were dispensed with, and Mr. McCarthy, who is an enthusiastic personal friend of the world-famed excommunicated priest, delivered an hour and a half's address eulogistic of this eloquent reformer, during which he represented Dr. McGlynn as an inspirational speaker inspired by the purest and highest order of spirit intelligences, and alluded to his horror of the danger of allowing impure and lying spirits to influence his conduct or work. The address was listened to

throughout with rapt attention. Sunday evening, Aug. 25th, the attendance at this meeting was very good, but not so crowded as on the previous Sunday. Mrs. Morrill presided, and called upon Rev. C. P. McCarthy, who delivered a sharp and incisive address on

"FRAUD, FREE LOVE AND FANATICISM." Having read Mr. W. C. Bowen's letter, which appeared in a late Journal, with the above heading, Mr. McCarthy endorsed it, supporting its statements with numerous facts and answering in a crushing way the arguments of a class of Spiritualists whom he called "fraud-protectors," and whom he described as having substituted for the old personal Devil of orthodoxy a "trust-company of less dignified devils," who were supposed to take the responsibility from materializing mediums who practiced the fraudulent personations through this demon company of evil spirits. He said that belief in the old personal Devil that Spiritualism had assisted to abolish, was superior to the "Demthings about us, which is philosophy; and for on Trust Co." that these tricksters were setting up in the heart of Spiritualism as its

> Mr. McCarthy's caustic handling of the subject was accepted with every evidence of pleasure and satisfaction, and he received the applause of almost all present when he announced that this horrible business of fraudulent and immoral mediumship has to leave New York City this fall.

Other speakers followed, and at the close many new friends came up and shook Mr. McCarthy warmly by the hand.

A "Masterly Review."

The JOURNAL is not given to flattery nor to unduly exalting itself or its able corps of correspondents; yet words of appreciation are sometimes appropriate in its columns. Especially is this the case in the present instance when their high source, and the arduous labor necessary to have produced the work praised, are considered. Horace Howard Furness, LL.D., one of the regents of the University of Pennsylvania, and of worldwide fame as a Shakespearean scholar, in a personal letter to the editor of the JOURNAL, concludes with a reference to Mr. W. E. Coleman's Review of Blavatskosophy, now in course of publication. While the letter was "What if, clergy and laity alike, we set | not written for publication, we are sure it will interest our readers; and "it falls in our

"....If it ever falls in your way do let

oughly, so calmly, in such a dignified, scholarly style. Surely there are not many men on this round globe who could do it at all, and certainly none on this half of it. Those who could do it. won't, and those who would do it, can't; and so that learned man has stepped into the arena and is demolishing the flimsy pasteboard chimeras (which demand just as much skill to smash up as if they were real) while we ignorant laymen can only loll at our ease on the benches and applaud. Among which number count in "Yours faithfully,

(Signed) "HORACE HOWARD FURNESS." 21 Aug., '89.

"Paradise Regained" is set forth as fol-

lows in the The Two Worlds: "One tiny rap, intimating an angel visitant, is proof of another life, that immortality is a fact. When you find there is no motive for imposture, that the medium has given expression to ideas that it could not utter in a normal state, what does it prove? Does any one call this blind force in nature? If it be granted that a medium can be operated upon by unseen forces, forces not existent in his nature, why are not scientists and ministers of religion similarly operated upon? If there must be wards things around him scepticism; towards | an adequate cause for every effect, then in many instances tables evince more brain power than some people do. According to the materialistic idea, if tables take to dancing it must be because they possess brains. Very wonderful for the inanimate to become the animate. If so, how do you account for inertia becoming active? It is the old prob lem raised again, the assertion of the materialistic once more, that from a universe of nothing, everything has been evolved; that all living forms organic have been evolved from the inorganic. Away with such sophistry-it is of no use to day. In the realm of the unseen dwell the nations of the past; though their material bodies are entombed in the earth, their spiritual bodies have become resurrected into new life. Draw the curtain on one side, and peer within the mystic veil. There are the rank and file of the shadowy army. See! they come down the steeps of inspiration to teach you the way of immortality. What do the members of this shadowy army bring you? Listen to their voices; they tell you something worth | exercised over his religious teachings. He listening to. Says one, "I was lost, but am | tells them in his sermons that he is able to now restored." The prodigal, too, returns; remove mountains, to drink poison with imhe no longer feeds upon the husks—he has come back to the father's house. "I have by the laying on of hands. He also anoints found my daughter," says one. "She still infants with oil and alleges that they become lives," says another. In Paradise regained, that paradise founded on spirit communion, you realize that none are lost. You find that in your natures are possibilities of which you never dreamt before. Across the mysterious bridge the immortals come. These are the hosts of humanity that have exchanged belief for knowledge. They tell you of Paradise regained. They speak of trials and tribulations through which they passed. Loved ones come and remove the veil, bringing tidings of great joy. Down the invisible they come, clad in bright array. Do you not hear the tramp of their feet, the sound of their voices? Know you not these unseen hosts are knocking at your doors? "If a man die, shall he live again?" The question is fully answered by Paradise regained. Is it worth a life on earth that man shall finally attain to that happiness for which he has long yearned, enter that elysium of the beyond and reap in its golden fields the result of past conditions? You can become members, fellow-laborers with this mighty and illustrious throng. To do this requires you to subscribe to no articles of faith. To become an initiate of heaven's vast company you need but look to yourselves, and realize that you, too, are spiritual beings. Prepare yourselves truly for a world to come, by unfolding the faculties God has given you, so that as the veil is lifted you may see a heaven which to you shall be an enjoyment eternally. In this Paradise regained we shall all meet, shall be united in a happier state. True knowledge shall reveal the God nature operating through one and all. Can there be I rocky road to travel down in Georgia. In anything better than a Paradise regained of | some of the country districts their habit of this kind? We trow not. Therefore make keeping Saturday as the holy day and workthe best of your opportunities, that you may be all the more fitted to enter upon that nobler, higher state of being." The information comes from Uniontown,

Pa., that interesting developments in the Dunkard church squabble are leaking out, notwithstanding the secrecy with which such matters are handled. The Rev. Solomon Bucklew of Canton, Ill., who was on the last investigating committee, and Messrs. Baker and Cover, who made the charges of worldliness and frivolity against the Rev. Johnston and his flock, were charged with conspiracy by Mr. Johnston, but after a short inquiry pronounced innocent. The Rev. Bucklew says that Elder Johnston has since refused to salute his brethren with the "holy kiss," and this constitutes one of the most serious charges against him. The committee also decided that sisters of the church who "refuse to put away their hats, plain or with feathers, and ribbons, bustles, wearing of gold and flounces; brethren who wear mustaches only, and standing collars, and other marks of conformity to the world, shall have a year. time until the next quarterly council to reform from such a course. Then if they refuse they will be asked not to commune this fall, and if they still continue and persist in such a course they shall be dealt with according to Matthew x, 8." The members voted on this once, six accepting the terms, ten rejecting, and one neutral. The indications are that they will refuse to be bound by this report, should the general conference susdations, by showing how a spiritual and in- of them? Did Christ make a covenant with a satisfaction to see anything done so ther- tain it, and, as Johnston and his flock own their future home.

the church they worship in, they will go into one of the splits from the Dunkards on the dress question.

Up to the time of going to press Col-Bundy has not returned from Northern Michigan, but is expected before the week closes. He reports that southerly winds and high temperature have caused much temporary suffering among the hundreds of hay fever people scattered through that portion of the

The Christian Union, in comments on a late sermon by M. J. Savage, thinks Mr. Savage's definition of orthodoxy too narrow a provincial New England definition. It says: "The catholic faith of the church universal is in the reality and terribleness of sin, not in a theory of its historic origin; in the forgiveness of sins, not in a theory of the atonement; in Christ as a manifestation of God in the flesh, not in a theory of the trinity; in future rewards and punishments, dependent on character, not in a definition of their nature....and the fatherhood of God and the brotherhood of man. He who believes in these, as truths of the spiritual realm is orthodox, whatever his opinion about the theological theories of the schoolmen." This is the broader orthodoxy of the Christian Union, and of many who occupy a border land between the old and the new, not venturing so far that they cannot get back safely to the old grounds. But why do they keep in their creed, hell, atonement by blood. trinity and Bible infallibility? Why does the Young Men's Christian Association refuse full fellowship to all who do not subscribe to the creed? Why do Sunday School lessons teach "the theories of the schoolmen"? How long will it take to bring "the church universal" to this "catholic faith" set forth by that journal? But we wait and recognize that it is moving on. As yet it fails to see the light on the upward path, and calls Spiritualism "a craze."

Considerable excitement is prevailing in the northern part of Little River and in the county of Sevier, Ark., on account of the presence there of a man named Elam Civin. claiming to be a Morman missionary. The ignorant portion of the population is greatly punity, ward off bullets and to cure the sick angels; that the present is his second visit to the earth, and in a few weeks he will be known as Christ himself. His followers are increasing rapidly and they claim to be the disciples of Christ. One of their preposterous claims is based on the ground that they are not allowed to associate with the best class of society. The better class of citizens is becoming disgusted with this fanaticism, and unless the visitor leaves soon a forcible invitation will be given him to make himself scarce. There will be no killing, but the alleged missionary will be escorted to the Texas line and instructed to remain in the Lone Star State, at least temporarily.

Rev. Lyman Abbott, editor of the Christian Union and preacher in H. W. Beecher's former pulpit, has allowed his "Signs of Promise," a volume of eighteen sermons, to be published at the request of many friends. The Christian Register in a notice of the book says: "Mr. Abbott on the question, Does God's mercy endure forever? answers in the affirmative; but this does not prevent his holding that there are incorrigible sinners whom God's mercy cannot redeem....Those not redeemed here are annihilated, that is all." To sleep in death is more merciful than to burn. In his Christian Union Mr. Abbott calls Spiritualism "a craze." If it is, there are a good many crazy folks in Plymouth Church. Strange that so liberal a man should be soblind and bigoted touching the proof palpable of immortality!

Some seventh day adventists have found a ing on Sunday does not seem to meet the approbation of their neighbors of the regulation orthodox class, and one of them has been made to suffer for it. This man is Day Conklin, who lived in Forsythe County. He was indicted for chopping wood on Sunday. The trial attracted people for miles around. It resulted in Conklin's being fined \$25 and costs. The fine was paid by the missionaries of the sect, Conklin being too poor. Georgia and Tennessee are not considered fruitful fields by the adventist missionaries.

It is reported from Milan that the Baroness Coutoni, a young lady of nineteen, celebrated for her beauty as well as for her startling originality, has announced her intention of undertaking a journey into the interior of Africa. She will be accompanied by a relative, an elderly lady belonging to the Austrian aristocracy, and attended by several male and female servants. An officer in the Italian army has undertaken to lead the expedition, and is already busily engaged in making arrangements. The party will set out November first, and the tour will last for

Professor Max Muller, in a recent lecture at Oxford, England, on the science of lan guage; expressed the opinion that if language were taken away man would be lower than the dumb animals of the field and for-

Mr. and Mrs. T. D. Curtis, prominent Spiritualists of this city, left last Tuesday for Manchester, N. H., where they expect to make

For the Religio-Philosophical Journa 1 TRUE SPIRITUALISTS

By United Action Can Expel From Their Ranks Fraud, Free-Love and Fanati-

CHARLES P. MC CARTHY.

All Spiritualists worthy of the name have accepted not only as an inalienable prerogative, but also as a personal responsibility involving a sacred duty, the natural right to think, which acceptance implies as a sequence the natural right to doubt.

Socrates is represented as saying, "The wise are doubtful, and if like them I also doubted, there would be nothing very strange in that." Hence it is that in all departments of human investigation, involving the religious, moral and intellectual advancement of humanity, skepticism becomes a necessary virtue, for when its spirit is quenched, education will be retarded, civilization will recede, ignorance will prevail, superstition will flourish, priestcraft will become rampant, and mental conviccions, inborn in the consciousness of pure thought, and nursed by the energy of unselfish motive, will remain, as is seen in the written pages of the past, imprisoned and suppressed from generation to generation. History has affirmed the fact that all great reforms have spration to the second suppressed from the second suppresse exercise of this normal function of the human intellect, repudiating convictions founded on mere authority which expounded fables and ancient myths as real and exact definitions of dogmas, and lifting the human judgment on the wings of science (that is to say, investigation guided by reason) into the purer atmosphere of loftier and more enduring knowledge.

The question which I now emphasize is, will Spiritualists worthy of the name fulfill the duty of uniting and organizing to free themselves and those who look to them for help, from the degrading trammels and baneful influences of that high commercial mediumship which is saturated with fraud, free-love and fanaticism, and which has deservedly brought modern Spiritualism into

increased contumely? To such an alarming extent has this prevailed that Spiritualism has been overladen and almost overwhelmed with expert literary apologists, who deftly analyze how much responsibility rests upon mediums, their guides or "familiars," and the residuum, which it is said rests upon patronage for the production of all this fraud and filth. These experts, admit that a large proportion of these manifestations are fraudulent, but are not in agreement as to the distribution of responsibility, which, it is said, is a difficult question, requiring much discrimination, as well as perception of the laws governing spirit intercourse and mediumship. It is asserted that in spirit investigation we get what we attract; and that mediums of a low grade of spirituality, and who are depraved in character and vicious in habits are likely to surround themselves with guides and "familiars" of like dispositions, who be-

vile impostures. When to these conditions are added opportunities for select persons and chosen ar-rangements in the private dark-séance at \$2 of the Bunker Hill Times, Boston, Mass., a head, then the female medium becomes a demonologist, and she fans the flames of lust to carry out her designs of cupidity on the rich victims who have been lured to the temptations and teachings of this mundane pandemonium, after which with a repetition of visits to this dark council-hall of fallen angels and evil spirits they easily become the prey and the dupes of their tempters, bereft of their manhood and afraid to confess their affliction to their nearest and most

come co-operators and partakers in these

It is for such questionable gatherings of the initiated that esoteric messages are fabricated, being purloined from suitable literature, examples of which I have given in a late article in this JOURNAL, more of which I could supply; but the pollution of these bo-gus spirit-teachings is their best protection; the pen fails to formulate language appropriate for publication that would faithfully portray their lecherous deformity.

As an example of the logic offered in defence of immoral and fraudulent mediumship I was recently asked by a group of these defenders the following question: "If you got a message from a dear friend at the other side of the water, which brought you valua-ble information, would you find fault with the message because it passed through a dung-pit?" I looked at my interrogators with a certain degree of hesitation, and immediately the challenge came, "You can't answer?" After another short pause I said: "Gentlemen, my hesitation was caused by the hypothetical nonsense of the question with which I am familiar. Listen and see how easily it can be answered, and its implied argument not only refuted, but transferred to my side. It contains an illustration designed to draw a parallel between the cable telegraph and our means of spirit communication. I ask in this parallel, which is the medium, the wire or the dung-

I patiently awaited an answer, which did not come, for all my questioners were simply dazed! I continued: "If the dung-pit represents the medium, by all means get rid of it, for neither on this or the other side have we any such use for a dung pit; but if the wire represents the mediums, in that protect it by insulation from the impur-

a cable message similarly coming to rom Europe. Dung pits are not necesin the air or under the sea, or under the ground; yet are we wise enough to insulate

our telegraphic wires so that they may be protected from being corroded when passing under water or earth. If your argument by ay of illustration and analogue means this,t all immoral and fraudulent mediums are dung-pits, then I claim that all the force,

argumentatively, of your hypothesis, belongs to the position of him who says, Get rid of such dung-pits. From your standpoint, yourselves, gentlemen, being judges, pure, clean and holy Spiritualism has no place for such abnormal nuisances as mediumistic dung-pits." Thank God I have never been and could

never have been converted to Spiritualism through such means as are presented by these fraudulent mediums, and those who have been have little or no foundation but fraud for their new faith.

ship, and before I ever witnessed an alleged materialization I gave my adhesion to Spiritualism. In the midst of bereavement and sorrow in my sweet tender loved home. surrounded by my dear ones with evidences that

convinced all, I became a Spiritualist.

Here is the place to set up the altar of spiritual worship and knowledge, because it is the keynote to a thousand recollections which crowd upon the mind like the richest memories which ever entranced the ear, and his boat.

is like the vase of rose leaves which, though shattered into a thousand fragments, still retains on its scattered pieces the perfume which once it contained. Nay, this homesummoned up the scenes long past, and crowded the present with the happy groups which once gathered round us like the flowers of summer, and which enabled strangers (like our friend Mr. Borschneck) to talk in a foreign and strange tongue with their departed ones, and exacted from them a willing confession to the truth of pure Spiritualism

as witnessed time and again in our home. So I say to all investigators, hold circles in your homes, for it is here that we feel ourselves welcome guests. Here the mouth speaks without fear of misinterpretation, the mind reveals its plans with an assurance of felt interest, and the diligent hand drops its gain with certainty of gratitude.

And sweetest of spiritual comforts, here likewise the weary mind is cheered, the distressed heart is solaced, the persecuted soul for conscience sake is emboldened, the slandered is justified, the deceived find sincerity, and even the guilty forgiveness. Disappointment meets its cordial, and despair a gleam

It was among these surroundings and in a bereaved home with evidences of the return and spiritual presence of the dear departed that knowledge of spirit communion came to us, to my family, and not, as has been with brazentimpudence falsely declared, through any materialistic or ghostly show that any of my family were ever induced to proclaim our devotion and adherence to the philosophy and facts of modern Spiritualism.

296 Pleasant Avenue, New York City.

NOTES FROM ONSET.

To the Editor of the Religio Philosophical Journal.

During the past week the visitors at Onset have been leaving for their homes, after nearly two months of shore life by the waters of Onset Bay, taking in the regular meetings at the grand stand, also the amusements at the temple and other association buildings, the time so completely occupied that two months are gone before one hardly realizes the fact; but while the familiar faces are leaving for home and other camps, new faces are arriving by every train to spend a few days or weeks after the noise and tumult of the regular camp is past, so that when we get together on Saturday evening to enjoy a pleasant hop in the temple to the music of Carter's orchestral band, the number present seem to say that we are all here; and the merry feet and gay attire of the ladies make

the evening a social event. Sunday, August 25th, J. J. Morse, of England, was with us for the last time for the present, under the auspices of the Ladies Industrial Union. The past week he had been somewhat indisposed by overwork and bodily infirmities, but with due care and good nursperfectly acceptable manner. I was present in the afternoon to listen to his lecture upon 'God, Man and Somebody Else." It occupied a full hour, the closest attention being given

by the large audience. At the conclusion of Mr. Morse's lecture, stepped forward, and in a short but telling speech congratulated Bro. Morse upon the success of his four years' labor in the United States, commencing with and terminating upon the platform at Onset Bay Grove, also saying "that, at the suggestion of one of the directors, President Crockett had called upon some of your friends and as a result they have manifested a desire to bid you God speed in your chosen life-labor, by the slight token contained in this envelope, which please accept, and as a sentiment, may the balmy breezes of nature and heaven waft you and yours to your native clime, there to take up and carry forward your life work until you shall once more visit this, our happy country."

Mr. Morse responded as only he can do upon such occasions. Continued applause followed his remarks. Mr. Morse left Onset on the evening train to join his wife and daughter. who await him in New York, sailing on Thursday the 29th for clasgow, Scotland, where he will commence work on the other side of the Atlantic.

It is pleasant to speak of the life work of noble-hearted men and women like the above, but there is another verse in this chapter not so pleasing to speak of, but at the same time demands a hearing. I refer to a class of beings in human form who infest Onset in particular to carry on their infernal work in the name of spiritual materialization; not content with plying their art and obtaining their dollars, they will disgrace the platform Sunday after Sunday with their brassy faces for the audience to look upon. Words fail me to do the creatures justice, and I have selected the following from the Boston Sunday Herald of Aug. 25,

"ONSET, Aug. 24, 1889. The spiritualistic war dance is nearly ended, and the braves and the squaws of the cabinet, together with their dupes, are leaving the place by the hundreds to wonder at their performances of the summer, and devise plans for another season of similar work. The materializing, the test, and the magnetic mediums are al leaving the place loaded down with Uncle Sam's medium, the almightly dollar, which they wrested from some unsophisticated countryman or alleged smart city man. The of the dung-pit. There is no more ne- slate fiend has folded his tent and is ready to y for my spirit message coming through depart, after having written spirit messages 1g-pit from the Spirit-world, than there at the rate of \$2 a slate. Another source of income which he has created is the demand of farmers for the slates. For these he charges a dollar, and you pay that and go away contented if you can. The mediums tell that this spirit writing is the work of some unseen power, and it would be an omen of ill-luck to part with the slate or even destroy the writing."

It is pleasing to say that some of the in-terested parties at Onset, who wish for its best and purest development are getting their eyes open, and are realizing something of the enormity of this crime that has been al-

lowed to go unpunished at this place.
Sidney Dean, of Rhode Island, will occupy

and is skilled in the management of the machinery. Mrs. Buck is a granddaughter of Commodore Lavalette and the daughter of the founder of Lavalette City, N. J. She is as skillful in managing a sailboat as in running a steamer. She is only 19 years old and extremely handsome. Her husband says she is the best assistant he could have in running

Col. Ingersoll's enlogy on the death of his friend Horace Seaver will be found on the 2nd page of this week's Journal. While its Spiritualism was the sweet talisman which | beauty will be highly enjoyed by Spiritualists, they will of course see its main defectits failure to recognize a future life, and the grandeur of endless progression.

GENERAL NEWS.

John A. Greene, a well known newspaper man, died at Bay side, L. I.—William H. Hoagland died of hydrophobia at Newark, N. J. He was bitten by a mongrel cur three weeks ago.—John L. West of New Orleans, who was arrested at Toronto in March on a charge of embezzlement, has returned to the United States to stand trial.—All the iron mills in the Schulkill valley resumed operations after several months' idleness. Puddlers' wages were increased from 25 to 50 cents a ton.-Three men broke into the Wabash depot at Carthage Sunday night and tried to force the watchman to open the safe. Upon his refusal they beat, gagged, and bound him and proceeded to ransack the depot. The watchman managed to free himself and drove them off with his revolver.— The public debt increased \$6,076,692 during August.—The war department has ordered the abandonment of military post at Fort Loramis, Wy. T., Fort Hayes, Kas., and Fort Lyon, Col.—George Green and Phillip Woodward, alleged White Caps, were arrested at Marion, Ind., and placed under \$600 bonds.—Jake Saulsby of Streator, Ill., a brakeman, was killed by a Streator & Paw Paw train was killed by a Streator & Paw-Paw train while uncoupling cars at Paw-Paw, Ill.—Clinton Beddenger, son of a prominent physician living near Columbus, Ind., blew his brains out in a fit of despondency.

Cause—Hood's Sarsaparilla. Effects—pure blood, all humors cured, a good appetite, healthy digestion, no dyspepsia, brain refreshed, whole system built up and strengthened. Try it.

"It goes right to the spot," said an old gentleman, who found great benefit in Ayer's Sarsaparilla. He was right. Derangements of the stomach, liver and kidneys are more speedily remedied by this medicine than by any other. It reaches the trouble directly.

All humors of the scalp, tetter sores, and dandruff cured, and falling hair checked; hence, baldness pre-vented by using Hall's Vegetable Sicilian Hair Re-

Beecham's Pills cure bilious and nervous ills.

The purest, strongest, cheapest and best in the world, N. K. Brown's Jamaica Ginger.

Hundreds of those going west on the Harvest Excursion tickets will doubtless go and visit Pueblo, Colorado, the wonderful manufacturing city of the far West. A new Pittsburgh is rapidly developing, and there are large opportunities there for the manufacturer, merchant, capitalist and real estate investor.

G. P. Putman's Sons, New York, and W. E. Dibble & Co., Chicago, have just issued a new book by Carter H. Harrison, ex-Mayor of Chicago, with the unique title, "A Race with the Sun," being the record of Mr. Harrison's trip around the world.

BURLINGTON ROUTE.

Through Sleeper Daily to Texas

On and after August 11, 1889, the C., B. & Q. R R. will run in connection with the Missouri, Kansas & Texas Ry. from Hannibal, a sleeping car from Chicago to Galveston, Tex. without change, thus making a new short, daily line between Chicago and Sedalia, Ft. Scott, Parsons, Denison, Ft. Worth, Waco, Austin, Houston, Galveston and other points in Missouri, Kansas, Indian Territory and Texas.
The sleeper will leave Chicago on the Burlington's
fast train "Eli" at 5:45 p. m. daily, connect with C.,
B.& Q. train leaving Peoria at 8:20 p. m. daily except Sunday, and reach Texas points many hours quicker than any other route. Through tickets can be obtained of Ticket Agents of the Burlington Route and connecting lines. P. S. Eustis, Gen'l Pass. & Tkt. Agt., C., B. & Q. R. R., Chicago.

A new edition of Rules and Advice for those desiring to form circles, together with declaration of principles and belief, and hymns and songs for circles and social singing, compiled by James H. Young, is ready, revised and enlarged. Many copies of this pamphlet have been sold, and now another edition is out. Price 20 cents, postpaid.

Statuvolism, or Artificial Somnambulism, hitherto called Mesmerism or Animal Magnetism by Wm. Baker Fahnestock, M. D. Contains a brief historical survey of Mesmer's operations, and the examination of the same by the French commissioners. Price, \$1.50. For sale at this office.

RELIGIO-PHILOSOPHICAL JOURNAL Tracts, embracing the following important subjects: The Summerland; The True Spiritualist; The Responsibility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? Etc. A vast amount of reading for only ten cents. Three copies sent to one address for 25 cents.

Heaven Revised is meeting with success. It is a good missionary pamphlet and can be had at this office for 25 cents. Now is the time to order. A new edition of Dr. J. H. Dewey's, The Way, The Truth and Life is out. This work has had a large sale and is still meeting with great success For sale at this office, price, \$2.00.

Biographical Sketches of Prominent Spiritualists A good reference pamphlet, being short sketches of such prominent men as Dr. J. R. Buchanan, Robert Hare, Rev. S. Watson, Hudson Tuttle, Giles B. Steb-bins, Rev. John Pierpont, etc., etc. Price reduced from 25 cents to 15 cents. For sale at this office.

Heaphy's Ghost.—A Startling Story! The London artist's own version of an extraordinary affair, together with the correspondence between Charles Dickens and Mr. Heaphy. Only five cents each, three copies for ten cents. A good tract to circulate. Send in your orders.

Bassed to Spirit-Life.

Departed to a higher life, from his residence in Clarksfield, O., August 23d, Sherman Smith in the 95th year of his age. He was one of the earliest pioneers, and the only remaining one in the section where he resided. He was a pioneer in thought as well, and became a Spiritualist almost with the first heralding of its phenomena. He was a noble heroic man and the embodiment of the highest moral excellence in all his relations of life. Widely connected and known, the funeral on Sunday, the 25th, was one of the largest ever held in the vicinity. Mrs. Emma Tuttle read a beautiful and appropriate poem at the opening and closing of the exercises, and Hudson Tuttle gave the funeral discourse. * * *

Dr. W. Jackson, of Port Huron, Mich., passed to spirit life, August 25th, aged 79. The funeral was held at Hamilton Hall. The exercises were conducted by Mrs. H. N. Hamilton.

Passed to spirit life, August 2nd, 1889, in Portland, Oregon, Gertie, eidest daughter of H. H. and L. B. Ordway, aged 8 years, 3 months. Little Gertie was a lovely child, possessed of an affectionate disposition with a sensitive, mediumistic the platform Sunday, Sett. 1st, and Mrs. E. C. Kimball, of Lawrence, Mass., Sept. 8th.

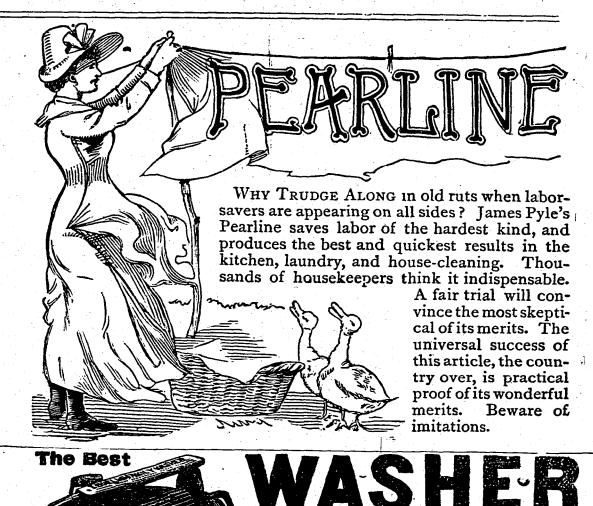
W. W. CURRIER.

Onset, Mass., Aug. 25th, 1889.

Mrs. Nora Buck, wife of the engineer of a passenger steamer which plies on Great Egg
Harbor bay, presides over the engine room

and is skilled in the management of the strength of an affectionate disposition with a sensitive, mediumistic organism. Her physical powers were not strong enough to support the mental. She was a bright scholar, ambitious to learn. After her school work was done, she seemed to lose on the face. Gerty understood our beautiful philosophy better, perhaps, than some many years her senior, for she often saw the angels, as she called them, and would say "I shall not be afraid to go to the spirit land. I know it is beautiful there." Her parents are good Spiritualists, educated in its philosophy, and know Gertie is often with them with her happy smile and sparkling eye, telling her mamma not to cry any more for she is well now and it is beautiful in M. C. O. her home.

> THE CREAT ENCLISH REMEDY. Beecham's Pills For Billous and Nervous Disorders. Worth a Guinea a Box"—but sold for 25 cents, BY ALL DRUCCISTS.



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the world. Warranted five years, and if it don't wash the clothes clean without rubbing, we will refund the money.

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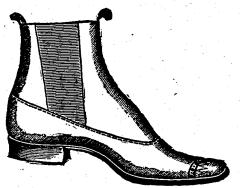
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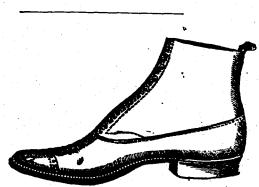


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BIBLE CRITICISMS.

Being Extracts from the Biography of Leonard B. Field. Pamphlet form. Price 10 cents per copy. For sale, wholesale and retail, by the RELIGIO-PHILOSOF CAL PUBLISHING HOUSE, Chicago.

NLY A STRAIN OF MUSIC.

was only a strain of music The evening zephyrs bore rom a choir of sweetest voices Through my open chamber door.
only a strain of music, Yet I pondered deep and long Yer the notes I had heard so often In an old familiar song.

Only a strain of music Floating upon the night, Yet it gave me back my childhood When the future seemed so bright; When poignant grief and sorrow Had not begun to moan, And man's inhuman passion Was a thing to me unknown.

Only a strain of music. Yet somehow it seemed to glow With the light of a thousand memories Of a long, long time ago; The scenes of the past came to me, And I lived my youth anew, When friends were warm and plenty, And cares of life were few.

Only a strain of music, Yet, like a living truth, It brought me the dear old faces I cherished in my youth. My heart is filled with yearning, And I ponder deep and long, When I hear a strain of music From that old familiar song. -Harry S. Chester.

The Last Summer Resort Fad.

Time hangs heavy on the hands of the summer resorters at the various watering places. Bathing, driving, sailing, dining in turn grow monotonous, and fads are always in order for the entertainment of the ennuyées. Ordinarily the fads are innocent enough and far from thrilling or even exciting. A floral coaching procession, a wild season of tennis, dances in barns, charades or masquerades, Browning and Tolstoi clubs, lawn parties, gypsy fortune-tellers, amateur circuses and ministrel shows, harmless diversions at the green table, hare and hounds serve to pass away time, and, while not wildly exciting, still they are unobjectionable and answer their purpose, which is amusement. But even these diversions in time grow tiresome, and as idleness breeds mischief ingenuity is taxed to devise new fads which shall be a little bolder and spicier in their character.

The latest of these has made its appearance at Long Branch, and seems to be the outcome, indirectly at least, of the Plunkett-Worthington scandal in New York, though its votaries profess to repudiate the influence of that notorious and disgusting affair, and claim that they have the original, simon pure article from the fountain head of the Eddy chool in Boston, indorsed by Mrs. Eddy, whose doctrines are claimed to have as divine authority as those of Christ himself. Christian science is the Long Branch fad, and the female visitors at that place seem to be quite generally infected with it. In its manifestations, however, the votaries have gone far beyond the primal doctrines, and have displayed a moral looseness which is hardly compati-ble with Mrs. Eddy's teachings. So far as the su-er but a scholar, financier and business manager. periority of mind over matter and the immateriality if not actual non-existence of matter are concerned, and the adoption of this philosophical theory as the basis of physical healing, perhaps there is no more harm than in other schools of medical treatment. Undoubtedly many patients are only sick because they believe themselves to be so. If they can be relieved of such a belief by Christian science the remedy is just as effective as boluses or tonics. Undoubtedly also there are cases of disease which can be removed if the mind can be roused to assert its superiority over matter. In any event the scientists may claim that they do not kill any more patients than the other schools. If therefore the new fad at Long Branch were confined to healing it might be an innocent diversion, since most of the ailments at watering places are megrims of personal

The basis of the doctrine, however, is quite an elastic one. If matter is non-existent, or a mere figment of belief, physical bodies are equally so. The body is nothing. The spirit or soul is everything, and it is in the enlargement, if not the utter removal, of the limitations of the soul that the new fad is likely to bring its votaries to grief when some husband who knows he has a body and is practical in his modus operandi shall assert his rights in worldly fashion. The Eddy doctrine knows no such thing as soul affinities, on the other hand defends the institution of marriage, but the Long Branch women have carried out the theory to its ultimate and certainly logical extreme, and are indulging their penchant for flirting, with the dangerous possibilities it entails, by the application of the doctrine of soul affinity, otherwise free love. Probably in an ideal community where human nature had reached the highest stage of purity and perfection, and evil had been exterminated, there would be no objection to this doctrine in its widest application, but as human nature is now constituted, and particularly at watering places, it will hardly be claimed that the doctrine is innocuous, or that it can be carried out without trenching upon the rights of the family, the practice of society, and the provisions of the law. In plain language the woman who has a soul lover has a paramour, so-called soul-affinity is free love, and the doctrine is abborrent to morals and liable to make the doctrinaries amenable to law, provided those whose rights are traversed do not take the law into their own hands. Christian science at the outset may have been harmless and highly moral, but its evolution into conditions of mischief and illegal and immoral practice has been rapid. No one doubts that there are many good, noble, and honest women concerned in the healing processes of the science, but its fatal danger seems to be the facility with which its doctrines may be made to justify what is immoral and dangerous to society. The application among the silly women at Long Branch is an illustration of this. This soul-affinity business will probably continue until some one objects to it in a forcible way and a scandal will ensue which will end the fad.-Chicago Tribune.

For the Religio-Philosophical Journal. Are They "With Us."

The following extract is taken from a sermon del ivered by Dr. Talmage, at the Brooklyn Tabernacle

on Sunday, April 14, 1889.We make an awful mistake if we calculate only on the forces we can see. The mightiest army is in the air. My brethren, so much of selfishnes and pride and rivalry and bad motives of all kinds get into our work here that we are hindered. But the mighty sounds that have gone up to the flying armies of the sky above left all imperfection behind, and these souls are with us and without a fault, and with perfect natures are on our side. You cannot make me believe that after toiling here for so long years for the redemption of the world until from exhaustion some of them fell into their graves, they have ceased their interest in the stupendous conflict now raging, or that they are going to decline their help. Irenæus Prime, honored on earth but now, glorified in heaven, have you forgotten the work toward which you gave for more than a half a centuary your gracious life, your loving voice and your matchless pen? No! Then come down and help. Alaxander Duff, have you forgotten the millions of India for whose salvation you suffered in Hindoo jungle and thundered on missionary platform? No! Then, come down and help. David Brainard, have you forgotten the aborigines to whom you preached and for whom you prayed until you could preach and pray no more, lying down delirious amid the miasmas of the swamp? No! Then come down and help. Moncrieff, Freeman and Campbell, have you forgotten Lucknow and Cawnpore? No! Then come down and help. I rub out of my eyes the stupidity and unbelief, and I, the servant of these great Elishas in the Gospel, see the mountains all round about are full of horses of fire and chariots of fire; and they head this way. Hovered over are we by

great clouds of witnesses and helpers." Now, is the good doctor really a Spiritualist, or, did he unconsciously stumble onto the basic princi-les of Spiritualism? JEFF W. WAYNICK. Many Vacant Pulpits.

A Boston paper calls attention to the fact that within a short distance of the city there are thirty important and wealthy churches that are destitute of pastors. Some of them have extended more than a dozen "calls" during the past year that have been declined. Others have taken candidates on trial who have not proved to be satisfactory to a majority of the congregations. After eight or ten candidates have preached in the same pulpit the matter of making a choice generally becomes very difficult. Each secures a number of friends, but not enough to warrant an engagement. Sometimes the controversy about the choice of a pastor becomes so warm that spiritual brothers and sisters find themselves enemies. In not a few cases factions are formed that never become reconciled. A compromise is sometimes effected by giving a "call" to a stranger or a person known only by reputation. This accounts for the coming to this country of a large number of English clergymen. If they have no friends in a church they have no enemies or opponents.

It is reported that the number of young men who manifest a desire to enter the ministry diminishes every year. At one time fully half the students in New England colleges were preparing for the ministry. Now the proportion of such, even in denominational colleges, is not more than one in four. As to theological schools, they are not now asking for endowments, but for students. The instruction in them is free, as is the use of furnished rooms, while board is furnished for less than cost, and persons generally stand ready to supply promising young men with money to pay for their clothing and to meet their other expenses. In fact, there are indi-viduals and associations who are willing to pay the entire cost of the academic collegiate and professional education of young men who desire to study for the ministry. Still, ambitious youths as a rule prefer to pay their own expenses while preparing to become lawyers, doctors, engineers, dentists or editors.

Obviously the clerical profession is not as attractive as it was in the early history of the country, or even thirty years ago. Still it is the only one that is not overcrowded. Some months ago an article appeared in a religious journal entitled "Maine as a Missionary Field." In it the statement was made that more than a fourth of the meeting houses in the state were closed, while there was a doctor to every four hundred inhabitants and half a dozen lawyers to every country village. It appears by the catalogues of the ological and normal schools that nearly all their students are from the country. Still most of them expect, or at least desire, to locate in cities. Neither a sense of duty nor ambition prompts ministers to seek places in the rural districts or in country towns. They desire high salaries and the advantages and pleasures that life in a great city affords. For a "field of labor" they prefer one that borders on a well-paved avenue to that which is by the side of a dusty country road.

At one time the position of a minister was much more secure than that of a member of any other profession. He believed and the people believed that he was "called" by God to preach the gospel, and he was settled over a church for life. In numerous places a minister preached from the same pulpit for fifty consecutive years. The security of position made it desirable. Now a doctor or lawyer who succeeds in building up a practice generally remains in the clace for life, but the minister who entered upon the duties of his profession at the same time may have been obliged to change his place of residence half a dozen times. At present boys and girls not yet out of school sit in judgment on their religious teacher. The latter must work in season and out of season to keep his place. The modern minis-His hearers may not care about his being a saint, but they will insist on his filling the news and raising money to pay the church debts.—Chicago Herald.

An Extraordinary Service.

In May last an extraordinary service was wit nessed in the great Buddhist temple at Ikegami. Japan. It seems that nearly twenty years ago the United States ship Oneida was sunk on the Japanese coast, and recently in the raising of the vessel the remains of many officers and sailors who were drowned were recovered. The Japanese conceived the idea, out of respect to the memories of the men thus lost of holding a memorial service after the Buddhistic rites. They therefore made elaborate arrangements, and the ceremony is said to have been as imposing as any religious service ever witnessed by foreigners in Japan. Seventy-six priests in full canonicals took part, and there was a large attendance of natives as well as foreigners. The admiral of the American flagship, with his contingent from the United States man-of-war, was present; an address in English was given by a Japanese, Mr. Amenomori, who it seems, was neither a Buddhist nor a Christian, but an agnostic. The Japan Mail says that the best parallel of this singular arrangement would be the burial of Japanese sailors. wrecked on our coast, by Americans, who should go to a Catholic church and there celebrate high mass, with a funeral oration delivered by Robert G. Ingersoll. From the address of Mr. Amenomori, in which he frankly acknowledged that he was not a Buddhist, but declared that he would seek to speak from a Buddhist's point of view, we learn that the service which was held was called a segaki, or, "a feast for hungry spirits." The origin of the ceremony, he said, is derived from an incident in the life of Ananda, a contemporary and disciple of Gautama. This man, being alone at one time was told by a hungry spirit in a horrible form that he should die within three days and be numbered among the hungry spirits. Ananda asked how he could escape such a horrible condition, and the spirit replied, "If thou givest freely one measure of food and drink to each one of the hungry spirits, which are as numerous as the myriads of sands of the Ganges, and to each one of the milliards of Brahmans, and if thou doest homage to Buddha, the priests, and the law, on my behalf, thou wilt escape from the impending pain and I also shall be born in heaven." The impossibility of accomplishing this task overwhelmed Ananda and he went to his master, Gautama, to see what could be done. He was told that there was a way to feed this multitude. "I shall teach thee a sutran. If thou offerest some drink and food and repeatest this sutran there shall be given to each spirit and Brahman seven measures sevenfold of the drink and food." By this simple method he succeeded in pacifying the hungry spirits and thus obtained his own release. Such is the story. And with such a fable as this the modern Japanese Buddhists sought to provide for the dead American sailors who were drowned near their shores. The kindly spirit which led to the act is certainly to be recognized. That they could believe that in this way the souls of the departed were to be relieved is certainly astonishing.—Missionary Herald.

A Spiritual Camp Meeting Near Chicago.

To the Editor of the Religio-Philosophical Journal. Upon reading the able editorial in a late number of the Journal on the subject of camp meetings, the writer was forcibly struck with the query: Why don't we have a camp meeting somewhere in the vicinity of Chicago? Not only Spiritualists, but the people generally, have long enjoyed those popular resorts for the Summer months in the East, as well as further South and West of us, and I am puzzled to know why nobody has appeared with the business foresight and Yankee push to inaugurate the movement. We have the example of Lake Pleasant near Boston, which has become famous and prosperous within a few years, and its methods are well known to many Chicago people. It is the opinion of the writer that hundreds of thousands of people living within two or three hundred miles of Chicago would gladly patronize such an institution were it well located, properly organized and conducted. If a few well-balanced, energetic men could organize, get the stock subscribed, select the grounds, and push business, it could be in running order by another Summer, and if the World's Exposition comes to Chicago. 1892 would bring it immense patronage. Once it is started the railroads would co-operate with the Association the way they do in the East, much to the pecuniary advantage of such organization. A gentleman of Chicago once told me that he and others had such a scheme under way at one time, but for some reason it failed. It is very evident that there is a grand opening here for somebody, which may result in great good to the cause of Spiritualism, and at the same time make money for the Association. The writer is not in a position to take the initiative in such a movement, but would gladly patronize it, and take stock in it were it necessary.

Manteno, Ill.

O. W. BARNARD. Manteno, Ill.

Supernatural Warnings.

The burning of the steamer Von Phul, in 1866, in which many lives and much property were lost will doubtless be remembered by many readers of the Globe-Democrat. The incident was recently recalled to the mind of your correspondent by the relation of a rather remarkable circumstance, for which no explanation or solution is attempted, or believed to be possible.

The unsettled condition of things in the South at the close of and after the war gave employment in an itinerant way to many gentlemen of the legal profession, among them to John McDougal (still living and one of the most prominent men of the Crescent City), a member of a New Orleans law firm. The settlement of estates was his specialty, and business of that kind made a trip to Baton Rouge necessary in 1866. Chief among his equipments were the valuable papers, old deeds, patents etc., without which the legal claimant could not have established his title.

Spiritualism was attracting much attention at the time all over the country, and New Orleans was no exception. McDougal, though a skeptic on the subject, quite by accident attended the séance of a noted female medium of that day, shortly before his intended departure, and, to his surprise, was informed that the spirit of Judge Stanhope Posey was then writing him a communication. It was simply a message warning him against taking the papers above mentioned with him on his trip to Baton Rouge. A similar message from the spirit of Judge McDougal, then recently deceased, the uncle of John McDougal, was alleged to be received almost immediately after, as well as one of the very same tenor from the late William Sidney Wilson (who wrote much of the Confederate Constitution)

Mr. McDougal left the séance under the belief that he was the subject of a hoax by his friends. As the time for his departure drew nearer, however, he became more and more impressed, and finally had all the papers relating to the estate in question duplicated, and the duplicates he took with him, de-positing the originals in the Citizens' Saving Bank. He embarked on the fated Von Phul and during the first night out was awakened to the knowledge that the boat was on fire. To describe the scenes of horror through which McDougal and his fellow passengers passed is not material to the story. Suffice it to say that he was picked up on the shore on the dawn of the next morning, insensible, nude, and so badly burned as to be recognizable only by the seal ring he wore. He ultimately recovered and is to-day, at the mature age of 68, a firm believer in Spiritualism, and the instances of supernatural communion with the departed related of him would fill a volume.

Those of his family—members of the ante-bellum Cleburn County, Miss., aristocracy—who relate this story of him, are not Spiritualists, yet they believe these warnings to have been bona fide and the adventure much more than coincidence, and their veracity and sincerity are not to be questioned.—Atoka, I. T., correspondence of the Globe-Democrat.

The Experiences of a Wisconsin Man

To the Editor of the Religio Philosophical Journal.

In the JOURNAL of Aug. 17th, I notice an article by W. Whitworth criticising Giles B. Stebbins. would like to say that my experience and observation has been very different from Mr. Whitworth's My father came to Wisconsin with his family in 1838. At that time Wisconsin was very new, wit but very few settlements, so I have seen the whole growth of the State to the present time. The principal business of Territory and State up to 1850 was wheat growing, a business my father and his boys engaged in, and we raised quite a large amount our nearest and only market, where we used to get from 40 to 50 cents per bushel; dressed pork from $$2 ext{ to } $2.50 ext{ per } 100 ext{ fbs.}$ Wages at that period were 50 cents per day for laborers; mechanics, \$1.00 to \$1.25; farm hands, \$8 to \$10 per month; and we had to pay for good sheeting 12 to 14 cents per yard, and good Merrimac and Cocheco prints the same

Groceries did not vary much from the presen

prices; some articles were higher and some lower

than now. Butter in those days sold from 7 to 10 cents per lb; eggs, 5 to 7 cents per dozen. At the above prices we worked hard, economized and paid for land at \$1.25 per acre. Of course we had to undergo a great many hardships and privations, but we looked forward to better times and never grumbled. I might say we were comparative ly happy, for we have prospered, and the whole county has prospered. Our lands have advanced from \$1.25 per acre to prices varying from \$25 to 375 per acre. Wages have advanced from 50 cents day for laborers, to \$1.00 to \$1.50 per day; me chanics, from \$2.00 to \$2.50 per day; farm hands \$16 to \$20 per month, and we can now buy good sheetings from 7 cents to 10 cents per yard; prints from 5 cents to 8 cents per yard; in fact, dry goods, boots and shoes, clothing and all kinds of goods are cheaper than they were ever known to have been with the early settlers. Instead of our farms being all mortgaged, I do not think there is one farm in twenty in this county that is mortgaged, and those only for value received. Many of our farmers have become wealthy, having money to loan instead of borrowing. Interest is now only 7 or 8 per cent. when in the early days of Wisconsin 25 per cent. and in some cases 50 per cent. were paid on short loans when men wished to secure a valuable piece of land, it being before the Homestead Law was passed, so that all had to buy their lands.

Now, instead of hauling our products to Milwaukee, we have markets in every little town (thanks to the railroad monopoly), and we are getting twice the prices for our products right at home than we got in early days at Milwaukee. The growth and prosperity of our State has been marvelous, and know that Iowa, Minnesota, Kansas, Nebraska and Dakota have been fully equal to Wisconsin. Look at the great growth and development of Illinois in the past 50 years. Thousands of poor men who have ocated in that State during that period have become wealthy. My advice to all is to cultivate courage and industry, and practice economy, and don't grum ble nor find fault with your neighbors if they hap pen to be more successful than you are, but do the best you can under the circumstances, and keep do ing and avoid the society of grumblers. If the state of affairs are as bad in Obio as Bro. Whitworth makes it appear to be, my advice would be to go West. There are some 11,000,000 acres of the Sioux Reservation that are now open to settlers; go, and Uncle Sam will give you a farm. L. H. WARBEN. Albany, Wis.

Ghostly Lights.

A Wabash engineer, who has been running upon the Ottumwa branch of this road, relates a very interesting incident which happened to him while, in the language of the railroad men, "on the north

One night last spring, as his engine was steaming through Iowa towards the Missouri border, the attention of the engineer was drawn to three large red, white and green lights that seemed to be about a half mile to the right of them. After gazing at the lights for some time, he called the attention of his fireman, and later the brakeman, to them. For awhile the trainmen thought these were switchlights of the Kansas City and Rock Island, but instead of the lights bearing back behind, as the freight moved on to the south, they veered around to the front and kept about 500 yards ahead of the engine all that night. They seemed to be up in the air about as high as the trees, and burned with unceasing brilliancy until their light was lost in the superior brightness of coming day. Now, the engineer and fireman and all the trainmen saw this strange phenomenon, and were greatly puzzled as to what was the import of these brilliant companions of their night ride. The men speak of the matter very gravely, and seemed to believe that the phenomenon foretold something, but what that something was they were unable to say.

A big Chinese colony located near Lake Pontchartrain is making considerable money catching fish and shrimps. The shrimps are boiled, when the shells are removed, after which they are allowed to dry and smoke over a slow hickory fire, and are then packed and shipped to New York, San Francisco and other cities with large Uninese populatio The industry is said to be a very growing one.

In Brownsville, Schuylkill County, Pa., the other day, some senseless young men, in want of a lark, soaked a lot of corn in whisky and flung it to a flock of geece. An hour later the woman who owned them found them comatose, and, believing them dead, picked their feathers off and flung the carcasses down a mine beach. During the night the birds slept off their debauch, and next morning were found huddled at the gate in a naked and prodigal condition.

A BAD SHOWING.

A Contrast by no Means Flattering.

To the Editor of the Religio-Philosophical Journal For my text I present the annexed clipping from a late issue of the Christian World, one of the most prominent religious journals of Great Britain:

A QUESTION TO EMPLOYERS.

SIR-Will you kindly inform me why the Christianity of employers encircles their own families, and never proceeds any further? For example, I am in the employ of a professing Christian man, and although he takes two days a week holiday, it never seems to occur to him, that it is just possible I should like to have a little change now and then. I work for him from 8. a. m. till 10 p. m. 5 days in the week, and on Saturdays from 8. a. m. till 12 midnight-all the year round, with the exception of Easter, Whit-Monday, and Bank Holiday—which, through the kind thoughtfulness of Sir John Lubbock, was procured for me, otherwise I should not get them. With Godless employers I am not surprised, as they tell me I have a holiday every Sunday, when I can go on excursions anywhere I like, but that plea could hardly be advanced by a Christian man. I have worked for several employers in my time, and I generally find I meet with more consideration from those who do not profess any religion. I am, Sir, yours respectfully,

A SHOPMAN OF TWENTY YEARS' STANDING.

Poplar, July 26.

From my earliest recollections the truth of this showing has been impressed upon my notice, and today I find it even more pronounced than in earlier times, in exact proportion as the greed of money has taken more absorbing hold on the souls of men. In my long experience of sixty years, I have never yet met a professing Christian who would abate one jot in the rate of interest, however great might be the strait of the needy brother seeking a loan, or exorbitant the rate of interest might be, who would take a cent less for rent than the utmost that could be commanded, or give a penny higher wages than the market price compelled. Only once in my life have met an employer who voluntarily, on perceiving that a workman had accepted a job at too low a rate, advanced the amount to the scale of justice, and he was a decided disbeliever in all orthodox theology whatever. Being constrained to borrow three thousand dol-

lars on a homestead worth eight thousand, when the legal rate of interest was six per cent., a leading church member kept back a sufficient amount of the principal set down in the bond to ensure the return of eight per cent., thus adding extortion against a brother to breaking the law. The panic of '73 caused the homestead to fall into his hands under the sheriff's hammer for \$3,500. He is now worth several millions, largely accumulated on just such sharp dealing lines, and is, if anything, a still more pronounced church member than ever. If this were an isolated case it would be of small moment. But it is largely the rule, not an exception. I have found professing Christians more exacting, less considerate of the feelings and comforts of those not in the church fold, than is shown by non-professing people, and greatly lacking in the broad, Christ-like sympathy that accepts all human-kind as brethren of one heavenly Father. But I can best illustrate the fact that no amount of conversion and church going regeneration will change a man's actions from the innate bent of his real character, or that lack of religious observance will prevent a good man whose heart is right from a daily conduct that is honest and good In a certain country place I know of there is a

by a contrast between the two. wealthy farmer who is the leading member in the urch near by, and superintendent of the Sabbath-school. Each week he listens to the stereotyped sermon whose changeless song is the old orthodox story, that all that is needed is to lay each load of sin on the shoulders of Jesus Christ to sweep them all away and the soul become washed as white as snow; believe a certain set formula laid down, to be in prime condition for blissful rest in heaven; that no amount of self-determination to do right, no honest purpose to build up a truthful, loving character, can avail anything. Only believing in the set formula, and resting like a helpless cripple on some mysterious process that can grow figs on thorns, can secure the grace that will culminate in eternal joy. Never is this man known to help a sick or needy brother; but he grows thrifty on the services of laborers who are harder driven and more stingily paid than any others in all the country round. For a wage of one dollar a day his men are worked from six in the morning till seven at night, and kept on the fullest possible jump through every hour of the long day. He is well versed in the comfortable doctrine that the blood of the Savior has power to nullify the divine edict that as "ye sow, so shall ye reap," and by blotting out, as with the swoop of a dishrag, all his past life's iniquities, but never troubles his mind by that other test of righteousness given by the same divine teacher—"Love thy neighbor as thyself." Fruit he cannot sell, lies rotting on the ground, never offered to the poor who cannot afford to buy. And he has many brethren in the same church who drive the closest possible bargains in all their dealings, greedy to lay up treasure that has no part in the teaching of the divine master they profess to

Per contra, in the city of Cleveland, at the head of one of the largest manufacturing establishments, is a Hungarian named Theodore Kundtz. Twelve years ago he was a simple workman, employed by the writer. Now he employs some three hundred men, who are treated with the justice and kindly consideration of a brother among kindred. He is the most_upright, largest-hearted employer I ever knew. Though having abundant opportunity to take advantage of more laborers seeking work than are required, he would scorn to use such help to cut down the wages of his men. He meets them on the same plane with himself, takes interest in their condition, visits and helps them in times of sickness and trouble, and feels genuine pleasure in seeing them get along well. If one is hurt in his mill his carriage is instantly brought forth to convey him to a doctor; personal sympathy freely given; all expenses defrayed, and the man's salary is forwarded to his home during the period of forced idleness. And every year, besides the Christmas present of a turkey to each, a jolly picnic is given o the entire shop and their wives and children, out in the pleasant, fresh air and sweet surroundings of a distant grove, with abundance of everything good to eat and drink, and a band of music to exhilarate the spirits, while he himself joins with the heartiest sympathetic zest in the wholesome amusement. And yet this notably good man in all the relations of life, honest in every dealing, a tender nusband and loving father, the very staunchest of friends, and especially generous in his charitable giving, belongs to no church; indeed, does not enter one from year's end to year's end, and has certainly never dreamed that his kindly heart needs the pancea of orthodox renewal.

Take these two characters; is not the one who would be stigmatized by bigoted Christians as a lost sinner on the highway to perdition, a most lovable character, worthy to be admired and imitated, while the other, with all his conversion, regeneration and regular made-out ticket for celestial glory, simply detestable?

W. WHITWORTH. North Dover, O.

Interesting Manifestations at a Mining Town.

To the Editor of the Religio-Philosophical Journal. The manifestations at our new mining town of

"Foster," situated twenty miles southwest from Ottumwa on the C. M. & St. P. R. R., continue with unabated interest. The miners hold their circle two or three times a week, and the manifestations are quite wonderful. Mr. Phillips stated to me that one night one of the sitters was taken up bodily in his chair, and both placed on top of the table, around which they were sitting. Mr. P. then requested the spirits to place him back in his former position, which was immediately complied with, to the great relief of the gentleman who was so unceremoniously elevated above his companions. I will state here that I have visited Foster, and remained over night to attend the séance, and from what I witnessed I can rely upon all that Mr. Phillips has stated in regard to these manifestations. Bells were rung, keenmessages in independent pencil writing. The table was lifted bodily above our heads. Both the sound of drumming and dancing were heard upon the table; some of the sitters were slapped on the shoulder or other parts of the body, the sound of which could be heard all over the room. Raps in answer to questions were constantly being given, loud and distinct. Beautiful lights were seen in our midst, and many other manifestations of force and intelligence. The one who does most of the writing is

Mr. Phillips' daughter "Orra," who passed to spirit life in her eighteenth year. She has written many affectionate messages to her father, and has also given him some facte in regard to his business affairs which were unknown to him at the time, but which upon investigation proved to be true. The following, one of her last messages, may prove interesting to the readers of the JOURNAL:

"DEAR PAPA:-The greatest objections to the philosophy are these: Why do we not reveal information otherwise impossible to obtain? Why do we not interfere in behalf of mortals? How can we as purely spiritual beings exert physical force? etc. The answer to all the above will be found in the fact that in order to communicate with you we are obliged to a abandon our spiritual nature and assume your limited capabilities. It is possible for you to become so much spiritualized that we can to a slight extent draw upon our spiritual condition. It is not a spiritual force we employ when we lift the table or sound the violin, but one purely physical, and borrowed from you. We cannot reveal the unknowable to you because we dismiss our intelligence and work within range of your faculties, which are of course limited to the laws of the natural." ORRA. Ottumwa, Iowa. B. A. CLEVELAND.

Notes and Extracts on Miscellaneous Subjects.

A toadstool three feet across and very beautifully colored was found in the woods above Martin's Ferry recently.

A supposed cat, killed with a stone by William Dennis in his yard at Drakesville, N. J., turned out to be a small red fox.

A Steubenville, Ohio, man suggests that a day like Arbor Day be set apart annually for the destruction of the English sparrow.

A Canton Ohio, man undertook to eat twelve boiled eggs in fifteen minutes, and it took two doctors to bring him around again.

Miss Olive Schreiner of the "South African Farm," is a sister to Miss Schreiner who has made herself so conspicuous as a temperance advocate in South

A one-legged sparrow—the other having been probably lost in a trap—hops regularly for its meals every day to the house of John L. Fulton, in West

Thomas W. Sweeney, of Reading, Pa., has the pistols with which Judge Terry and Senator Broderick fought a duel. They are French, 34-caliber, with hair triggers.

A man named William J. Haines, 102 years old has just been converted, and has joined a Methodist church in St. Louis. He says he was never sick a day in his life. He was an orderly on General Jackson's staff in the war of 1812.

A number of Brooklyn capitalists have decided to open a hotel on the New York plan in Paris. They believe it will attract American customers as well as the trade of English persons who have visited the United States.

The winners of the Cobden club silver medals just awarded for proficiency in political economy are Samuel Crook, Williams college, Massachussetts, Walter Sibbald Adie, the London international college, Isleworth.

"They must never hear of it in New York. They would never stop laughing at me." This is what Edison said when he heard that he had been made a count. No doubt that his countrymen will pardon him. He couldn't help it. The honor was thrust upon him.

A remnant of the Seneca tribe of Indians still lingers in Warren County, Pennsylvania, spearing fish, etc., for a living. The tribe, all told, barely numbers 1,000 members, and has so dwindled that marriage among blood relations has become almost

Farmer O'Brien, of Venango County, Pennsylva-nia, heard his pigs making a great racket and looked into the pig pen to see what was the matter, he discovered a five-foot black snake. He gave it a blow on the head, and the pigs then pitched in and assisted him in killing it. A local brass band plays all day long in a room at

the Edison laboratory, in West Orange, N. J., for a phonograph, and large numbers of duplicate cylinders containing the melody are made and shipped to the Paris exhibition. The manufacture and shipment of the cylinders will continue so long as the exhibition remains open. The Shenandoah News has interviewed Fred Clarke, who raises skunks for a business, at Roar-

ing Creek, on the borders of Schuylkill County, Pa. He began it last fall for the skins. He has 150 pets now, and, this month being their breeding time, he will shortly have 1,000. He handles them with impunity from stench, and they are as docile as kittens. Her Majesty's Theatre, one of the homes of Italan opera in London, has been turned into a spec-

tacular resort. The immense auditorium is transformed into an open market place of Queen Elizabeth's time, the upper stories being converted into old English houses, with latticed windows. Great throngs are expected to visit this new attraction. At a meeting of German Roman Catholics held at

Neustadt in the Palatinate recently Herr Lieber, a Catholic deputy, referred to Giordano Bruno as an ass and a pig, and said that the recent Bruno festival was a dance round the golden calf. The Pope was cheered, but the German Emperor and the Prince Regent of Bavaria were passed over in si-

Some idea of the Shah's traveling expenses may be formed when it is stated that a check for \$125,-000 has been forwarded to Messrs. Cook, the well known tourist agent, on behalf of the Persian monarch. This sum comprised expenditure for certain hotel accommodation, as well as for rail and other costs. The sun worshipers will have to pay the

A curious scene was witnessed in Pann Yard, Westminster, England. A sparrow was picking up the corn which had fallen from the horses' nosebags when a mouse appeared and proceeded to dispute with the sparrow his right to the dainty morsels. A fight ensued, which lasted for some minutes. and then the sparrow beat a retreat. The sparrow had evidently been injured in the tussle, and for a time he was unable to fly. At last the sparrow flew up, and a cabman finished the incident by killing the mouse with a whip.

A few days ago Amos Carpenter, who resides near the line between Clay and Clinton Counties, Missouri, was out in the woods two miles from home when he was bitten by a timber rattlesnake on the leg near the ankle. He at once wiped the blood off with a leaf, and took a big chew of tobacco from his month and bound it on the bitten place with a strip of bark. After reaching home he bathed it in hahorn, and suffered no ill-effects other than: rising at the bitten place. The snake was and was nearly four feet long, with eleven ra

A man at Covington, Pa., who is fattening a ty-pound snapping turtle, was aroused early mornings ago by the noise of a scuffle in hi Repairing there, he found the turtle hanging nose of a 300-pound bear. Bruin was near the fence, endeavoring to get over, but his efforts were inter-

fered with by the turtle. Eventually the bear reached the next yard, but the man followed and she him dead. The turtle all the time retained his ho' and refused to let go until the dead beast's nose cut off. Then it crawled away, carrying the place of flesh in its mouth. Mrs. Lamadrid's one cent coffee stands for the poor

of New York are a good success so far as the good they do goes. She gives excellent food for the money, and is enabled to do this by doing her own marketing and making the best bargains with the lealers. The stands, of which they are six, cost beween two and three thousand dollars a year. Mrs. Lamadrid says that so far her greatest trouble has been with the men in charge of the stands, who, following the devices of Wall street, water the stock for the sake of selling more coffee and soup.

A writer of the Scots Observer, the poet Henley's paper, has the following about the Pope: Leo XIII. is a small, old man, so low in stature that a man of the ordinary height kneeling at his feet is aware of the pontiff's bent head not far above his own. The ing time to the music of the violin. I received two fatherly hands are so slender that the rings which many monarchs sent him for the jubilee will not hold on his fingers except over mittens. He is repulsive in all his ways, extremely vehement in speech. His culture is probably no more than that of other Italians of his class and time. But the Pope's chief accomplishment is his scholarly Latinity, which gives to his prose unvarying dignity, and veils the absence of ideas in his verse. His reputation for diplomatic ability doubtless implies something of the subtlety of the chess player.