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

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

#### CONTENTS.

FIRST PAGE.—Letter From Mrs. E. L. Watson. The Fourth Commandment

SECOND PAGE.—Only a Dream. The Skeleton. No Prayer at the Grave. The Moral Education of Children.

THIRD PAGE.—Leaflets from Lake Pleasant. The Divines and the Democracy. Book Reviews. September Magazines not before Mentioned. New Books Received. Miscellaneous Advertisements.

FOURTH PAGE.-State Secularization. Nature's Physician. Harriet Beecher Stowe. General Items.

FIFTH PAGE.- Notes from Onset. General Glover's True Story. General News. Miscellaneous Advertisements.

SIXTH PAGE .- "Response." A Mother's Vigil. "Jesus" and the "Scriptures" Says the Spirits Told Her, Ought Churches be Free? Thoughts Without Language. That Infernal Region. Church Union. The Catholic Church. Superstition. Chinese Superstitions. Letter From Philadelphia, Pa. "Precipitate." Clairvoyance In Animals. A Story of Longfellow. The Arab Legend. A Step Towards Funeral Reform. Psychosentient. The Ft. Dodge Association. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—A Voice From the Alley. In Commemoration. Miscellaneous Advertisements.

EIGHTH PAGE.—Continued Articles. Miscellaneous Advertisements.

# LETTER FROMMRS, E. L. WATSON.

Striking Tests of Spirit Power. To the Editor of the Religio-Philosophical Journal:

deeper, higher meanings will the fulfill- cheering them on. is at last vouchsafed to us! Daughter and I | ments the final effect of divine harmony.

est shadow, some secret balm! up to within three months of his re-birth, perception and hurrying forward? his skepticism being clearly traceable, to What a heavenly place is "Lily Dale" or vision of my mother?" a strain of philosophical reasoning, perfectlife was once more filled with hope and joy!" | gently stealing back to me through all the | that to grant the prayer might destroy more His dear face, so often overcast with gloom | strange, weird shadows of solemn reverie and | than it could create of ennobling influences? | of late, fairly shone when relating this ex- lighter hours of loving communion! There How spasmodic, intermittent and selfish, perience: "And, mother, I cannot help be- I met for the first time Fred. L. H. Willis, the after all, are our knockings at life's inner | thought. lieving now that it was really he!" From hero of Harvard battles, and heard him dis- gates! Be patient, dear heart! and some day

ed with fear for his health, there was a sense | scene: The bright, wistful, responsive faces | asm, or in the silence of some dread despair, of glad triumph in my thoughts of him. of a goodly throng, the elegant and refined when most self-forgetful, like a flash of sil-Very frequently when friends athirst for oratory, impassioned prayers and wonderful very dove-wings across infinite sky-depths our little reverent group, and always thank- | ing in the very heart of nature, those sweet, | heavenly smile of a heart's recognition. ed me for the good bestowed saying, "Oh, still days, full of sunshine and clover-scents, mother, it was beautiful, and makes life then—the sudden, darkening cloud in the ture, shaken by a little storm, has blossomed around me and drawing me close, kissed me my visit so long as he was doing well." tenderly and said, "Well, mother, you know I have no language, but know also that I love and bless you for all you have done to earth more beautiful!

ter as, flinging his arm playfully around her ing down to couple the cars when he became dawns and we shall see justice triumph. O ever go to the little Santa Clara station again | justed the coupling and then looked up to re- | glorified in God. without recalling that scene with a smother- | spond to the greeting. A shadowy form ed sob in my heart?

Once more, dear friends, I sit at my little | notable for philanthropic work in various | ing, nearly causing me to drop, and with it desk facing you mentally, yet almost fearing | fields of thought. Dr. Thomas's sermon Sun- | came the words, 'Will is dying.'" This young to attempt soul-speech, words have run to day morning, on "The wheat and the tares," man is naturally skeptical, but nothing will such a low ebb with me of late, and the was one of the finest I ever listened to; convince him that what he saw, heard, and white silence of deep feeling has so strongly | replete with the best progressive spiritual | felt was a delusion of the senses. Mrs. M. B. held me, this second mid-summer of sad | thought, threaded with tender sympathy and | Dodge, my faithful manager's wife, received | The Subject Considered by Rev. Dr. Charles | partings! I think it is now half a year since | thrilling pathos; dreadfully unorthodox, but | the same message in several most positive | I last signalled you this wise, and tried to sublimely true to nature; clearly showing ways; saw the words written in the air; "make believe" I was chatting with you at | how surely the tares of corruption, sensuali- | heard my mother's voice repeating them, and my own fire-side. How wisely is the future | ty, slavery and injustice are ultimately con- | when reminded by her friends of our hopewill glance through that east window you patriotism, fraternity and truth is garnered | Will is dying." These are very simple statewill look out on a lovely picture, penciled by by the divine husbandman. With what ments when compared with the marvels of

passed before me. Not a person was in sight. I saw and heard many persons in Chicago, A strange thrill shot through my whole be-

that hour. weeks (so short and yet oh, so long a time!), | company with earnest, inquiring and highly | to me a few days ago from a Journal con- | explicable, awe-inspiring movements.

drew so tenderly near that although i ress. Arcadian temple. Never shall I forget that | duties, or in the heat of some divine enthusi-

I think Spiritualists injure their cause when they speak of spirit communion as commonseem so noble, so worth the living!" The form of a telegram, which, in letter, was place, and of the Spirit-world as infested last two weeks prior to my departure for the simply a summons to Rochester; but I psy- with the low vulgarities of our common mor- sacred number seven was reached. There-East were particularly rich in loving com- chically caught the veiled figure of awaiting tality. In my opinion death is a sublime munion. I said to him playfully, one night, grief and said to my friends, "There is revelation to every new-born soul. The at least said one tradition. Another, thought after an earnest conversation which had trouble at Sunny Brae!" At Rochester my threads of being more finely spun, tremble to by many scholars to be an earlier tradition, lengthened into the small hours: "You're- spirit friends through Mrs. L. C. Smith and the touch of gentle powers, and spirits thrill gives a different reason for keeping the Sabmind me of my favorite rose-bush which has | myself told us my boy must soon go, though | into new and purer affinities. It is not to | bath. In the book of Exodus we read, "Reshown only promises of bloom for many his physician telegraphed, "No danger yet"; dance a jig, eat hard tack, or drink cham member the Sabbath day to keep it holy.... weeks and then, all at once, I find it adame and I learned on my arrival home that but pagne that our arisen return, but to undo the for in six days Jahveh made heaven and with beauty! So, my boy, your spiritual na- | for angelic whispers to Mrs. Robinson, the | wrongs they did while in the flesh, to become noblest of friends and beautiful medium, I our helpers in high, unselfish ways! The into sweet emotions, aspirations and percep- | would have been kept in ignorance of my | meanest soul unfleshed, senses death's bene tions! Oh, rose, how sweet! Oh, Soul, how son's condition, he agreeing with the Dr. slicence and is brought nearer to the infinite hold a late one-after the captivity, when wonderful!" At which he put his arms and nurse that "it would be a pity to spoil source of good. We should remember, too, the cosmogony of the book of Genesis had there are duties, aspirations and relation-been adopted by Israel. Jahveh, not pagan "O Mother!" How those two words are burn- ships peculiar to the new state of being gods, it came to be asserted, created all in ed into my heart! the first he uttered on my which should not be disturbed or infringed six days, and on the sacred seventh rested: arrival, and the last, as he was about to de- upon by our selfish importunities. Do not therefore must the seventh be kept sacred by lift me above the clouds!" Every manly trait, part! Up in the little blue and gold cham- | tease the ear of the Spirit-world with perpet- | his worshipers. But the writer of the book every practical quality was stimulated by ber, twice sacred now as the re-birth place of ual supplication and impertinent inquiries, of Deuteronomy, who possibly had not seen these spiritual awakenings. The discovery of | two pure souls, we had a few sweet heart-to- | but be temperate even in your requests to | the book of Exodus, gives another reason, another world where ideals beckon; where heart communings, he full of bright plans angels. But what am I doing? Wearying which possibly was the older of the two, and love lost or misplaced here may be realized; for our future. I in a tender trance to see you with too much talk; and yet how little which had come down from the time of where coarse limitations may be removed him so; and now I have a singular circum- have I said. My years of home life almost Moses. He says:—"Thou shalt remember and slumbering or repressed powers become stance to relate, which I think will be of unbroken by public effort, are swiftly draw-that thou wast a servant in the land of The Battle Snake Bite. The Buddhists. Christian freely manifest, dignified to-day and made general interest as bearing upon the realm ing to a close; a single, slender link binds me Egypt, and Jahveh, thy God, brought thee of psychic facts which is still enveloped in so | now to anything like a woman's ordinary out thence by a mighty hadd and by a Oh. precious days! Had I only known how much mystery. My son's disease terminated domestic life. It seems as though God meant few were left, I could not have gone away or suddenly in cerebral-meningitis. My step- me to lay my hand in His and face my work God, commanded thee to keep the Sabbath spared a single one! But I did not know, and son, J. T. Watson, was conductor on the cable with only a child to keep my hearth-stone day." With a genuine touch of humanity, he begged me to go, planning many pleas- railroad in San Francisco, and was just in bright! O brothers, it is but a short step ures for me and bravely putting aside all receipt of a cheerful letter stating that Will from ambition's dizzy heights to a dark, narthought of self. The five days' trip from San | was better; in fact we had not given him | row and silent chamber, into which will Francisco to Chicago in a luxurious, cool, reason to think Will's case was dangerous; drop all save the naked soul and its real blue-tinted car, was truly delightful. I often | but at mid-day Monday, the hour of the fatal | achievements Then let the soul have sway! recalled the fair picture of my boy and hissis- | change in our dear patient, John was bend- | O sisters, our day of emancipation slowly | authorities on such subjects is corr waist they danced away to the carriage, toss- conscious of a form and a familiar voice say- mourners, be comforted! Life and love die which the Hebrew proph ing kisses as long as they could see me, with | ing, "How do you do John?" "Thinking," said | not, but, slipping from the chrysalis of clay | ed, consecrating it as a d smiling assurance that all was well! Shall I he, "it was some friend. I waited until I ad- our darlings all, all, arise, saved by nature,

ELIZABETH LOWE WATSON. Sunny Brae, Santa Clara, Cal.

## THE FOURTH COMMANDMENT.

The Sabbath as a Factor in Our Daily Lives.

Strong, of Australia.

"Remember the Sabbath day to keep it holy."-Exodus xx., 8. "One man esteemeth one day above

Romans XIV., 5.

comforts her children in many ways; and and was made to feel that in an earnest born of my own experience. The longing is certain seasons observed by Pagans, in con- it as a growth in the divine order of the griefs unbearable, if anticipated, coming in search after truth all souls are kin. Will for a vision, a little glimpse of her dead nection with the changes of the year. The world. The study of the Scriptural accounts God's way, hold concealed within their deep- any one ever arrive at the Absolute? Ought mother's face. "If Spiritualism is true, why, Christians adopted the Pagan days and gave of the institution and of the reasons for the we not to be very tolerant of all honest opin- | in all these prayerful, yearning years has no | them a Christian meaning. The birthday of | rest-day, sets us free from the notion that we My dear boy (does a man ever cease to be | ion? Is not life made up of long periods of | sign been vouchsafed? Why not to me as well | the sun when returning from winter's gloom, | have in the words of Scripture an absolute boy to a fond mother's heart?) was a skeptic blind groping and brief intervals of bright as others? I don't desire mediumship, the became the birthday of "the Light of the and literal law of God, which to the very thought is repugnant, but crave just this, a World." The joy of the springtime became letter, must be observed by all men in all my mind, to ante-natal conditions, at which | Cassadaga Camp, and how it gladdened my | What is mediumship? Do you imagine it to | In somewhat the same way we may suppose | what we now know, we can not say that we time I had my first experience with fraud heart to meet so many old friends and new, be a gift mechanically bestowed? My friend, the Hebrew reformers, proclaiming the wor- keep a rest-day because we believe, as the through the H. Melville Fay family; and al- earnest faces! Clegg Wright and I are an awk- mediumship is a constitutional aptitude; ship of Jahveh alone as the true and only writer of "Exodus" did, that the world was though most tender and respectful toward ward team, sometimes pulling straight to- a physiological sensibility; a natural state worship, and denouncing what appeared to created in six days, and that God rested on my religious views, often expressing a strong gether along the spiritual track, sometimes of receptivity. The intense, almost morbid them corrupt and superstitious idolatry, the seventh day, seven being a sacred numdesire to know the truth of Spiritualism, the just contrariwise! He is quaint, argument- desire, some persons have for psychic mani- adapted much from the forms and institu- ber. Neither can we say that we keep a restsubject of death was painful and the great ative, radical, with little or none of the ele- festations is a hindrance, not as you seem to tions of their kindred tribes, and of the na- day to Jahveh, our national God, who brought Beyond a perfect blank to him. But the first | ment of worship; plants himself firmly on a | imagine a help, and we are mistaken if we | tions by whom they were surrounded. We | us up out of the land of Egypt, as the writer real sorrow he had ever known fell across material basis; is sometimes sophistical, often suppose that we can by some miraculous in must not imagine that the rites and cere of "Deuteronomy" says. All this, you must his heart about that time, and one day while | wonderfully profound, and always an inter- | tervention become clairvoyant once and never | monies of Hebrew worship were entirely new. | confess, has a good deal to do with us in a performing a quiet task, his thoughts lost in esting study. I am, as you know, intense, afterward sense spirit presence. Unfold- They were no more new than the Hebrew sermon for men and women of to-day. It a rayless gloom, he became suddenly aware emotional; think I know a great many things ment is the law of being; all humanity is des- language was new, or than the language lays the axe at the root of a deal of hurtful of the presence of a lately departed friend. I cannot prove; often illogical, but always tined to become cognizant of spiritual gifts, which the first Christians had to speak and superstition and religious bondage, and So vivid was the impression, he assured me dreadfully in earnest, feeling as a personal but slowly and in a wise order of evolution to write their New Testament in was new. breaks down some modern idols whose afterward that he could not shake it off, and experience all I utter, even when my identity do these things appear. How deeply do I Laws, languages, rites, institutions, are de-worship interferes with into his mind, like a shining flood, poured is seemingly lost in "a Higher than I." sympathize with souls straining forward for veloped; they don't spring up out of nothing. in spirit and in truth. From Cassadaga I went to Collins, where one little sign from the vast unseen? and I The man is made of the same chemicals as ly characteristic of the person whose form old and new friends again mingle their am sure it will come when we are truly the child, and grows out of the child. That was distinctly outlined to his perception, greetings, and where under George and Anna | ready. An unsatisfied longing is often a | which makes the difference between the two the mental influx even partaking of his fa- Taylor's roof-tree, so wide and tenderly pro- powerful lever, lifting us toward a larger is the difference between the expression in miliar tones of voice, until, as Will express | tected, so hospitable and heaven-near, a and higher existence. May not the angel | the eye of an infant and that in the eye of a ed it, "The whole world wore a new aspect, and light and fragrance from my girlhood came mother, wiser than her impatient child, see man, between the depth of meaning in an in- ment-books, as setting us free to look at fant's prattle and that of a poet's song, between unconscious nature, and self-conscious manhood in the fulness of experience and

The Sabbath. or Rest-day, of the Hebrew that day he sought quiet talk with re, and course with great eloquence and power in an when, perhaps, in the press of common was borrowed from an earlier religion and race than his. Meses, the Hebrew reformer

and nationalist, commanded the tribes of Israel to "remember" it, no longer, however, as a day associated with the moon and naspiritual truth were visiting us, Will joined poetic improvisations, while we seemed rest-answering sigh of love, there will come the ture-worship, but as a day "holy to Jahveh, thy God." The Sabbath came to receive a new explanation and justification. Jahveh was recognized as the creator of the world. He completed his work, and rested when the fore the seventh day was to be a rest-day. So earth, and rested the seventh day." This was the idea of the Sabbath which the pious worshiper of Jahveh cherished in an age—some stretched-out arm: therefore Jahveh, thy also, this writer bids the Israelite observe the Sabbath "that thy man servant and thy maidservant may rest as well as thou." (Compare Exodus xx., and Deut. v.)

> Sabbath was thus an .old nagan ir Euro . Jahveh; some said as the aven and earth; others said asi who had brought Israel up out of Egypt. hope I have made my meaning plain to you,

for if so you have learned a lesson in the de-

velopment of religious institutions, and in

If the view, then, of some of the foremost

the modern principles of the criticism of the Old Testament books by modern scholars. All this you will perhaps say, however, is no doubt very interesting from a literary and archæological point of view, but what has it got to do with us, and in a sermon for men and women of to-day? That is just the point we are coming to. Around the Sabbath, you know, a fierce controversy has raged. veiled from our ever-peering eyes! If you sumed, while every grain of wheat, goodness, ful messages answered, "I cannot help it, another; another man esteemeth every day alike." - | Well, that is a controversy without end until you really have made up your mind as to the What the ancient Hebrews call the Sab- origin of the Sabbath, and what helps us to the Eternal Master. The full moon appears | grace and liberality did Chicago, through | cabinet séances, slate-writing, etc; but to me | bath, or Rest day, was probably a very an- | get rid of a controversy, and so to be able to preternaturally large and bright, product this great preacher, greet San Francisco in they indicate a subtile law of the spirit which | cient institution, established among some of | go on to something else: and to get rid of ing wonderful effects among the trees and one of his humblest hearers! God bless him! holds within its secret grasp the key to all the Eastern nations long before the trees and quarrelling is always a good vines. Utter silence reigns, except for the Then in company with my noble and gener- heights and lepths of soul-relationship and Moses. Very possibly it belonged in one thing. Then the Sabbath, we must all admit, songs of the crickets which simply make the ous entertainers, the Religio-Philosophical destiny. The dying was so prolonged that I shape or another to the whole Semitic race, is a fine institution, and might possibly be silence more profound. The mountains look Journal folk, I heard lovely Frances Wil- at last prayed for the spirit's deliverance. of which the Hebrews formed but a part. made even finer; but some, confounding it like a solid, surrounding wall within which lard, the Punditi Ramabai, Prof. Swing, and Ob, how strangely the rosy rising of summer | Professor Sayce, the well-known English | with a certain age, and the religion of a cersleeps the lovely valley. How hushed and several of the most brilliant lights of The- days and the pallid setting of life's sun com- authority on Assyriology, in his interesting tain people in a certain age, would destroy motionless the great world seems! Just the osophy and Christian Science. How much of mingled under my tired, tearless gaze! and lectures lately published by the Hibbert it as an autiquated superstition, while others, sort of night my dear dreaming boy loved Spiritualism is intermingled with all these can you understand my joy when the flutter-trustees, tells us that the Sabbath, or Rest-thinking a certain age and the religion of a to spend with his zither for company, be- efforts to escape effete theology! I smiled ing heart was still? How full of pain is love! day, was known, as appears from ancient in- certain people in that age to be eternal, and neath the moon and stars, his gentle heart inwardly as I listened to the old, old truths How dreadful joy can be! I thought: "No scriptions and writings not long since un- the theology and cosmogony of Hebrew filled with the vague prophecies of a swiftly under the new names; and with sorrow saw stranger's voice, however eloquent, shall flat- earthed, alike to the Babylonians and the As- priests and prophets to be true for all time maturing manhood! Oh, under what new ancient errors re-stamped, circulating as ter the living by unfelt tributes to my darling syrians, and that a corresponding day also, and all peoples, have sought to bind these heavens, in what changed form, with what freely as ever, with sweet, womanly voices dead; he would rather mother should let her called the "unlawful day," or day on which like a millstone round their own necks, own heart speak." While I waited alone in | it was not lawful to conduct business, was | and round the necks of their neighment be? This is a fair, sweet world; Christian Science, from my standpoint, his own room for the assembling of our observed by the more ancient people whose bors. Now, a study of the Sabbath quesyet how quickly a frown on one face dark- seems an odd mixture of Buddhism, primi- friends below, how near he seemed, how real civilization preceded that of Nineveh and tion from the point of view which we have ens all! Upon what trifles depends the tive Christianity, mesmerism, mind-cure and the angel side of life! Then when standing | Babylon, the Accadians, Babylonians, As- | indicated will certainly help to break the happiness of the average human life! Will Spiritualism,—the most monstrous absurdi- beside the still form, the rags of mortality syrians, Hebrews, had all thus a Rest- Sabbatarian yoke, and set the conscience it be the same elsewhere? or are we so ties pieced together with the dearest convic- were stripped from my consciousness and I day; and further, this Rest-day was, it free; and this is a good thing. A cramped, nearly related after death that we build tions—a veritable "crazy-quilt" of abstract felt myself to be a spirit among my arisen | would seem, a seventh day. The number | morbid or superstitious conscience is worse hopes and indulge desires on less uncertain ideas with a narrow binding of practical friends, partaking of their joy and triumph. seven was a sacred number, and was connect- than a bad liver or a weak digestion. It is ground? How fresh and imperative become truth! Yet, some souls are at a white heat of I have since been down in the valley many ed probably with the weekly changes of the like an attack of jaundice; healthy, joyous all these old, old questions when our dearest enthusiasm for all these varieties of mental times. I shall, no doubt, often cry, "Let this moon. Perhaps, therefore, Sabbath obser- piety withers under it. The best piety must pass within the vail! Thank God that some | movements, and the infinite Alchemist will | cup pass from me!" but not while conscious- | vance points back to early nature-worship, | be free like the lark's singing, singing in the sort of a response, with the true ring in it, doubtless evolve out of the conflicting ele- ness lasts shall I forget the blessedness of when the thought of Deity was bound up in morning skies. From the point of view association with the wondrous phenomena of which we have indicated, the Sabbatarian have often exclaimed within the last six I spent two most enjoyable evenings in The sob of "an unsatisfied longing," Sme | the heavenly bodies, and their strange, in | conception of a rest-day is dissolved. The idea of a rest-day as a development dissolves "How do people live who have not this cultivated men and women at the homes of tributor, and I want right here to clasp hands | It is well known that our Christian Christ- it; for we cease to think of the Sabbath as faith?" Yet, nature is very kind! She Dr. Thacher and Col. Bundy, respectively, with her, and breath a word of consolation mas and Easter are closely associated with dropped suddenly out of heaven, and regard. the joy of the resurrection from death to life. | ages who would be pious. In the face of

> But the work of destruction, unless as a preparation for construction is of little avail. Therefore we regard the idea of the development of religious institutions, and the principles of modern criticism of the Old Testaquestions, such as that of the Sabbath. from the higher and wider point of view of principle. We may break, and we desire sincerely to break, the yoke of Sabbatarianism as hurtful to religion, but we desire also to break the yoke of iconoclasm—the voke of \*\*

worship interferes with the worship of God

For the Religio-Philosophical Journal. ONLY A DREAM.

Benj. Franklin's Heavenly Trick.

LYLE BROWN.

Across the street there lives a Christian her sole reliance for this world and the There were angels similiar to the one we saw | friends." world to come. She believes that all such at the entrance, suspended from the dome, or unbelievers as myself, will be condemned to | hanging in midair, flapping their wings and the bottomless pit unless repentance comes | crying out with a loud voice, "Glory to the ere we cross death's dark river. I can not talk | Lamb that was slain." "Blessed are they with her on the subject, because she takes the | who believe on his holy name." Praise ye the Bible from Genesis to Revelations as the di- | Father, the Son and the 'loly Ghost." Steadivine word of a personal God. Once I said to | ly we pushed our way with the throng up to her that now-a-days, her minister as well as | the great white throne, and there before our others ignored this hell of eternal fire and | view, upon what looked like an immense often preached real Spiritualistic sermons. | block of marble thickly studded with dia-"The more shame to them then," she replied, | monds, sat the most singular being I had and I could but think that she was at least | ever beheld. At first I thought it was three consistent. She has often told me of her more of the angels, but upon raising my eyes dreams of going to heaven, and strange to I made the discovery that the bodies all end- | a cheery voice saying, "Dreaming, were you, | much doubt if such persons like the Cliftonsay, she always finds herself in a flowery ed in one head. It would easily have meascountry, beside a flowing river, but has never | ured ten feet as it sat upon the throne. There been able to get inside the gate of heaven, were no wings and the body was immense once awakening just as she had knocked for | and seemed one mass of precious stones, admittance at the door of the Eternal City. | which gave forth vivid flashes like light-One night I dreamed that my neighbor, | ning, and from the interior of this wonderful whom I will call Jennie, died and that I was | creature came forth a sound like the most | permitted to go with her in quest of heaven. | mighty thunder. Ever and anon the hands As her spirit left the body she cried out, | would be raised as if in blessing, which caus-"Jesus I come," and looking I beheld a beauti- | ed a shadow as of a cloud passing before the ful spirit with outstretched arms, coming | sun. to meet her. Jennie sank at her feet crying. "Blessed Savior. I am one of the faithful. I have never doubted that thou wert God; did, they fell to the ground, crying out, "O take me to the Father that I may begin my | clap your hands all ye people, for the Lord eternal hallelujahs to his name." The most high is terrible." Looking again more beautiful spirit caressed the weary head, and lifting her to ber feet kindly replied: "My | discover, that there was but one eye to this child. I am only a spirit, thy mother, who | mighty threefold being. This all-seeing eye passed to spirit life long years ago. I have | was as brilliant as the noonday sun, and if often been by your side, trying to help and the worshipers so much as raised their eyes cheer you in your hours of trial and sorrow. | to it, a fierce ray pierced them to their very Look into my face and know that I am truly | vitals, and they fell prostrate as with an your mother, and we need never part more." Sadly she looked into her mother's face and | meet that glance the second time; but all asked, "Where is Jesus?" "My child I have | things were permitted to me without fear or never yet beheld him; in fact I do not know | harm, for I was invisible. if there be a Jesus."

all these years? Then this is not heaven, and where am 1?" She then sank into uncon- while to note the other inhabitants of this has recently been lecturing on Spiritualism sciousness at her mother's feet. For the strange weird place. I could not help but | in San Bernardino, told me in July last, that present her mother's work was done. A spirit of wisdom took her place, and with the help of a number of the band carried her away wandered about the golden streets for hours. and laid her upon a flowery bank beside a sparkling river. Trees waved their branches in the balmy breeze; beautiful birds twittered and sang and flitted from tree to flower, | clouded their faces. Many times I overheard | class. But somehow things did not work from flower to running brook, throughout the bright morning hours. The guide pres- Jesus. It seemed to be the general under- organized that week; but I met and conversently went to her, and waving his hands over | standing that he was down to earth answer- | ed with all the members of the combination, her head sweetly sang:

"Jennie, my sister, arise from thy sleep, See around you this bright shining band; We are waiting to teach you grand lessons

To be learned in this bright spirit land." The last two words aroused Jennie to fall consciousness. Quickly arising to her feet she cried out in great anger: "I know now where I am, and why I can not find Jesus. n a nest of Spiritualists. That comes having neighbors that are eternally talking with the dead. we found out that I was dy-

to fool me, have met me at d snatched me away, even from the arms of Jesus. I always said it was of the devil, and although your robes are bright and shining, I know you, for there are many that shall wear the livery of the angels. You can not deceive me. Get thee behind me satan." Then falling upon her knees, with clasped hands and eyes closed she addressed her Father in heaven thus: "O thou most holy Lord, send Jesus to me quickly, that I may be delivered from mine enemies; forgive me for ever neighboring with those Spiritualists, whom thou didst condemn in thy holy word. I have served thee faithfully all my days. Come quickly, Lord Jesus, and conduct me to the gate of the New

Jerusalem."

When she opened her eyes she found herself in utter darkness. "Well." she thought, "it is just another of their tricks. I will lie here breathing out prayers to Jesus until he comes," and thus she lay for hours or days, or weeks maybe, for I could take no note of time. It began to grow very tiresome. She wished many times that she had stayed with her mother; it would have been better than being alone in this narkness. This led her mind into a new train of thought. She remembered once of reading a Spiritualist paper that somehow got into her house (another sin committed); but if she had fallen into their hands she would use one of their weapons of defence. She had read that in spirit life one could go about by the force of the will, and maybe if she had thought less of herself and her meeting with Jesus, and more of the throne of God, she would have been there now playing on her harp. "But it is not too late," she said. "I will that l float in the air and get out of this place as quickly as possible." Immediately she began to float, and we were carried by an unseen power rapidly through the air; and thus we passed through an eternity of time and space, as it seemed to me, for I was ever an invisible companion. I began heartily to wish she could find the throne, get her crown and harp, and begin her eternal hallelujah. if I could only get her off my hands and get back to old earth again. Soon I began to wonder why she did not will herself to do something else but float, and some way power was given me to put an idea into her head.

me to the throne of God?" All answered. | She listened intently. "That voice again," banner to the coming pilgrims, and crying | years ago; they are surely not in here, for I Lord Jesus Christ and Him crucified." "This | yes, this most wonderful city." was the guardian angel of the gate. He had large white wings, and as he seemed to hang | and one glance at the opening and she was in the air, just at the top of the high arched upon the other side. I shall never forget the most bursting with indignation at the idea of Mr. Hanstein, who is teacher of drawing whom selfishness and idleness have induced doorway, he flapped them almost continually, look of joy that came over her face at the that these things were being daily palmed in the public schools. Mr. Hanstein belongs to lead lives of infamy. They are not, as a which caused a noise like a mighty wind, and | view before her, for there in a group, in one | off on the innocent persons seeking these | to the Ethical Culture Society, and Mr. W. H. | class, ignorant men, but oftener those whose as each soul passed within the portal, he of the most beautiful gardens I had ever be- rooms for some word of hope or consolation | Salter was called upon to perform the service. | intellects have been cultivated, and not the called out, "Glory be to the name of the most | held, stood the shining band that had tried | from departed loved ones. I tried to get the | The same was brief. Several friends of the | moral or industrial elements of their comhigh, while the pilgrims answered, "Halle- to conduct her upon her first entrance to ghost to advance so I could shake hands deceased sang a song. Mr. Salter made a few | plex natures. They are the demagogues, the lujah to his name." Each one was handed a spirit-life, her lost darlings, father and harp by other angels standing on either side | mother, brothers and sisters, all there to wel- | shaking hands with a skeleton; but the power | they marched right up to the throne of God. | er's arms and wept for very joy. The grand | the slate writing cabinet from which it first |

I noticed that the worshipers seldom looked as high as the head, and whenever they particular, I noticed what bedid not at first electric shock. Few were brave enough to

What! no Jesus-you have not seen him in | found her faithfully offering her devotions | before the throne, and so I left her for a think that every thing I had witnessed was I he knew this Percy Clifton to be a most wonthe work of some new electric machinery. I Thousands were wandering from place to geles, and seeing a notice that this combinaplace, and seemed to be closely examining | tion was to hold developing circles for a week, the walls. A look of utter weariness be- I put my name down as a member of the their conversation, and it was always about | favorably at Los Angeles, and no class was ing prayer and saving souls from the power | and was urgently invited by Mrs. Patterson

> all-seeing eye took notice of what might hapwas amazed to see a wire passing through a solid, until all at once I saw one of the saints kind of way. He kept an eye on the throne and passed rapidly to a place in the wall, which I had not noticed and then suddenly disappeared from my astonished gaze. hastened to the spot and found a hole in the wall close to the floor, just large enough for a person to crawl through. Ah! me thought, this accounts for the place never being overcrowded. I must see the other side of that hole, and quick as a flash, I was down upon grand old forest, whose mammoth trees possible. Remembering now the wire, I conlarge trees were standing close by, and reach- one of the parlors, the lamp placed on run by a number of very scientfic looking | to hold one of her hands while with the other one, whom I knew as if by instinct. He sat | nette and sing to the tune played. that part of the wall just back of the throne, thrice before, the spirit of one Dr. John and I now saw that the wire came directly to | Weatherby had appeared in skeleton form; him, and then passed on to the dynamo. Be- and she wished me to fix my ardent desires fore him was what looked like an immense | for the appearance of this ghost of a ghost, type writer, and was covered with buttons of | if I would not be afraid. I assured her that every color and description, and whenever he | I would not be in the least afraid if a regitouched a button I concluded that it had its | ment of skeletons should appear. At the beconnection with something going on within | ginning of the music or noise, the light was the city. You will have no doubt of his abil- | suddenly extinguished, and it was so dark I ity to run these wires when I tell you that | could not see my hand before my face. the man was Benj. Franklin. The secret | ter a few minutes the music was allowed a was out. These scientific men who had rest and the spirits were invited to come passed to spirit-life, seeing so great a need of forth. Almost immediately an illuminated something to fullfill the expectation of the spot was seen where the towel had been Christian's heaven, for those who passed over | placed, which soon assumed the form of a with their faith so strong that nothing would | woman, covered with some illuminated mado them but the reality, had constructed one | terial. The figure slowly approached and of the most wonderful inventions within the | placed one hand on my arm, the other on my | records of eternity—namely, a New Jeru- | shoulder. I was allowed, with my free hand, salem, run entirely on the electric plan.

we began to see other wandering souls like | thought upon her brain. "Jennie," I said, | writing magnetism. Then an assumed | own. ourselves. I heard Jennie asking some of | "there is a hole in the wall back of the child's voice in the far side of the room began | them. "Have you seen Jesus? Can you direct | throne, and there is an active world outside." "We are pilgrims on our way to the Eternal she said. "Well it was the means of getting (belonging to no departed friends of mime) Stevens. "Death is sure sooner or later to women going out from our schools to take City." Se we joined the throng, and after | me in here, and I will trust it now to get me | appeared, apparently suspended by a card. | visit each member of the human family, and | their places in the great workshop of the what seemed like a long pilgrimage, we ar- | out, for I can not endure this monotony, and, | rived at a wonderful gate. An angel was oh! I do so long to see that dear mother's face hovering just over the gateway, waving a again, and those little ones I lost so many out, "Enter here all ye that believe on the have hunted for days in every part of this-

Quickly she sped to the back of the throne,

walls reflected the most brilliant light, I | helped to build. I could see that it was unever beheld. I supposed it to be the jasper | finished, but I well know that the filling out, | ghost ended the show, and Mrs. Patterson walls, garnished with all manner of precious | the furnishing and the upbuilding would go | lighted the lamp. I then gave her to under- | sions. stones. The floor was of pure gold, and the steadily on as fast as she could grasp all the dome, for it was all inclosed, gave back a new truths that were being showered upon view like that we see reflected from a kal- her. Her mother now clasped her by the eideoscope, ever changing from one bright, hand, and said: "Come my child, you are in blain that I then and there told Mrs. Patterdazzling picture to an other. All about here need of rest. See, youder is your bright were hanging in the air what seemed like | mansion awaiting your coming. There let | alone, and give my wife and myself a sitting, lady, who is a bitter enemy to Spiritualism. | small suns, which gave out rays like our | us repair, where you shall henceforth be sur-Her Bible, her religion, and her Jesus are electric lights, only with a thribled force. rounded by none but your guides and loving

There among the flowers and the trees, with beautiful birds, shining waters and balmy breezes, laden with the perfume of spring, I leave her, and as I seemed to slowly fade away from the scene, I heard her voice so glad and free with the rest as they joined the song:

"We will sing a new song to-day,
For our sister has crossed the bright strand. Happy meeting-Happy greeting,
To this mansion of light—
To her rome in the bright spirit land."

of going to heaven? I guess you had too | Patterson-Reynolds clique ever saw a genumuch company to-day, and I awoke to find | ine materialization. They don't know how that twilight bad deepened into darkness. | to get up a good imitation. In the case and that pleasant friends of earth were my companions, which quickly dispelled any further thought of this wonderful Celestial

Newton, Kan.

For the Religio-Philosophical Journal THE SKELETON.

It Refused to Shake Hands—

An Illuminated Spot Assuming the Form of a Woman—A Bespangled Egyptian Spirit—\$500 Reward Offered.

LETTER FROM THE PACIFIC COAST.

The Clifton-Patterson combination are doing the materializing show business in Southern California at the present time. The actors are Percy Clifton, Anna Patterson and her daughter, Maud Jones, with a Mr. McGill for manager. W. H. King, and other staunch I now turned my attention to Jennie, and | Spiritualists made it so hot recently in San Diego for this combination, that they went to Los Angeles to cool off. A Dr. Taylor, who derful materializing medium, and was very anxious I should see him. Being in Los Anto visit her in her home in San Diego where, In my wanderings I again found myself | she assured me, every thing was so highly near the throne. It set far back, almost | magnetized that materializations could be against the farther wall—just a space be- | had in a good light, and from any part of tween, which lay in shadow. Being of an | the room I might desire; and if I would come inquiring turn of mind I concluded to inves- | there and write an account for publication tigate this lonely nook, and note whether the | of all I might see, she would be glad to give me such a test séance free of all charge. Mrs. pen at its back. Upon entering this space, I | P. said she would have to return to San Diego the last of the week to meet a developing hole in the wall and attached to this class she had there. Having some business threefold being. Every thing else looked | down at San Diego, I accepted of Mrs. P.'s kind invitation, and on Monday, Aug. 20th, crawling carefully along, in a frightened | at two P. M., the show came off. The room the séance was held in is the best arranged room for such a show as was there given, that I ever saw. Floors (double parlors) heavily carpeted, windows and doors very heavily curtained, and two cabinets, one in a corner, and one on a side. Mrs. P. says she has discovered that an entirely different kind of magnetism is wanted for materialization than for slate writing; so she keeps one cabinet heavily charged with materializing magmy knees and upon the other side. What a | netism, and the other with slate-writing glorious sight met my gaze. I was in a | magnetism. I was invited to examine the materializing cabinet, but not the one for reached even unto the dome of heaven. Wise | slate writing. But that did not matter as I and intellignt people were everywhere talk- | was promised sufficient light to see the time ing and laughing in the most amused way | by my watch. A lamp was lighted and the room thoroughly darkened. A white towel cluded to trace it to its source. Four very | was placed on the carpet near the center of ed to the very top of the dome. I heard the | shelf, out of sight, at the angle of the wall sound of marching in the air, and quickly and curtained end of slate-writing cabinet. floating to where the sound proceeded, I Mrs. P. and myself took our places on oppofound a huge dynamo in the trees, and being | site sides of a round table; and I was invited men. They were strangers to me, excepting | she proceeded to turn the crank of an organwithin a beautiful open room attached to But just previous to this Mrs. P. said that

to feel the hands and bare arms of the ap-Now I felt my duty to be to get within, and parition. It whispered in my ear the word with him, as I had never had the privilege of | remarks, and all was over.

mitted. The disappearance of the ghost of a stand that I believed the entire show to have been gotten up to order; nothing test about it. On the contrary the deception was so son that if she would come to my house while I held her hands; and any forms, such as we had just witnessed, appeared, I would pay all her expenses in coming to my house, and in addition pay her five hundred dollars. She said she would accept the offer; but at present she could not come because of previous engagements. When she comes I will let the JOURNAL readers know the result. My past experience with the genuine material ized forms at the scances of Mary Andrews. Henry France, and Harvey Mott makes me just as certain that Mrs. P.'s exhibit is but the poorest kind of a counterfeit, as that certain money I have seen was but a poor counterfeit of the genuine. Genuine materiali-As the last word sounded in my ear. I heard | zation is so exceedingly rare that I very have been describing. I am certain that Maud Jones played the Mary-child voice "racket"; while McGill played the William-Egyptian skeleton farce with illuminated apparel.

When will all true Spiritualists wake up to the importance of cleaning all miserable | time and eternity, we consign our gentle barnacles from our beautiful ship? D. EDSON SMITH.

Santa Ana, Cal. Aug. 29th.

To the Editor of the Religio-Philosophical Journal: "Old dog Tray" was wronged because he was found in bad company, and I now fear that I may have unintentionally wronged Percy Clifton, because I found him in the company of Mrs. Patterson, Maud Jones, and Mr. McGill. I now learn that having found out the true inwardness of the works of these people, Mr. Clifton utterly refuses to have anything to do with them. Mr. Clifton appears to be well recommended, and I shall

embrace the first opportunity to attend one of his seances. He is now lying ill of bleeding of the lungs at Pemena. Although ten days have passed since Mrs. Patterson could not accept of my \$500 offer because of previous engagements in Los Angeles, still cannot learn, after diligent search, that she has been here since I saw her in San Diego.

D. Edson Smith. Los Angeles, Cal., Ang. 30th, 1888.

NO PRAYER AT THE GRAVE. The Funeral Ceremonics of Agnostics and Liberals.

Though opposed to Religious Services They Believe in Some Forms of Burial Rites— How the German Turners Sing Songs over the Bodies of Their Dead—Sharpshooters Firing into the Grave-A Secularist's Ideas.

to the Editor of the Religio-Philosophical Journal: The following from the Chicago Tribune, llustrates the method adopted by agnostics,

at funerals: There are at least fifteen thousand people who bury their dead without any religious ceremonies. Such was the case with Judge Arnold Krekel of Kansas City, Mo., a few days since was buried without any religious ceremony. Gen. Stiles himself officiated at the funeral of his wife and delivered a touching speech at her grave. Such instances are by no means uncommon. Secular funeralsthat is, funerals unattended by any religious services—are nearly always a consequence of

so-called liberalism or free thought. "No fear of God, no love of Jesus, no thought of future punishment or of reward control the acts of the liberals, and for this reason they consider the assistance of religion entirely unnecessary to the dead," said E. A. Stevens, the Secretary of the National Secular Union, of which Col. Ingersoll is ex-president. "Contrary to all traditions, we do not believe in mourning. As true believers in the beauty and completeness, the powers and perfection of the universe, we always bear in mind that we are but parts in a mighty race, but interlacing links in an infinite chain of existence. Our birth and our | Ethical Culture in New York. death are merely processes in the boundless sweep of being. Both are but the fulfillment of nature's irrevocable law. It is therefore useless to lament the inevitable."

Though opposed to religious services, the unbelievers of Chicago acknowledge the necessity of some ceremonies in honor of the | The lines of our departed poet: dead, and have peculiar rituals of their own. The German Turners, who are nearly all free thinkers, are attentive to their dead. They place an honorary watch at the body of have found an echo in the hearts of thoustheir deceased. The day of the burial the decorated with flowers and flags. The Turners and the friends of the deceased assemble at the hall. The singing societies or man-The president makes a speech eulogizing the ements in character, no student of history deceased. Another song follows, those prescarried by the pallbearers to the hearse. The carriages. At the grave other songs are sung, and the ceremony is over.

SHOOTING INTO THE GRAVE.

The German sharpshooters, most of whom in some way inform Jennie how she was be- | "Mary," but unfortunately for any test, it | have no creed, add another ceremony to the ing made a fool of, and try and get her again | could not give a surname. It soon passed in | above. The pallbearers discharge their rifles with her friends in spirit land. No sooner to the materializing cabinet behind me, but into the grave in which their deceased fellow thought of than I was by her side. She was | emerging soon, passed by my left side and | rifleman is to be laid. The Bohemian free the most disgusted looking being I ever saw. | disappeared in the slate-writing cabinet. | thinkers honor their dead in a similar man-"Will your self to go higher," I said, and I | She had thrown away her harp and was look- | Then appeared an illuminated, bespangled | ner at their hall on Eighteenth street, and of heard her say, "Why I never thought of that. | ing about for something to do. She had been | spirit, that the medium said was an Egyp- | the same nature are the ceremonies of the I heard a voice; I will obey it." Soon we be- a very active woman all her life, and this in- | tian spirit; but I could get nothing definite | Scandinavian Turners and free thinkers. The gan our upward flight. In a very short time | activity I quickly saw she could not stand. | out of it. This spirit came out of, and re- | Ethical Culture Society and the Chicago Secwe found it was growing lighter, and then Power was again given me to impress a turned to the cabinet filled only with slate- ular Union have funeral ceremonies of their

> "There are probably no forms of services talking to me; but it couldn't or wealdn't do more needed for the use of liberals and free as I wanted it to. Two illuminated names thinkers than those for funerals," said E. A. from a pole. Then a spirit calling himself | when our friends do pass away it is desirable | world

of the gateway, and singing their praises come her. She threw herself into her moth- was too weak, and it had to turn back into is generally supposed. Last July I was called the passions have been allowed full sway. But here I must try to make a description of old woods seemed to have receded from view. came. In fact all the forms came from this at Austin. It was the simplest funeral I ever | cation, and obtained it through brutality this wonderful place—this New Jerusalem. and in its place was this beautiful garden. cabinet instead of the materializing cabinet. aftended. A few friends assembled at the and bloodshed. Many of these men would It seemed to extend several miles to the right. In its midst stood a lovely house, one which | There was no mistake about these two cabi- | house of the parents. I addressed them brief- | now | erhaps be filling honorably their places ns. and from every side the I felt sure her own faithful life-work had nets as I could easily, show if space per- ly, then the little one was taken away to the lir

grave. Here is the address I delivered. It is a sample of all addresses made on such occa-

The address reads as follows:

My Friends: The mother has claims upon the child of her bosom, but nature has an initial and final, a higher and lower claim upon all of us, and she will be heeded. The stem is broken ere the lily has fully bloomed. We catch a glimpse of its beauty and a taste of its fragrance ere it passes

Life, strength and maturity are given only upon conditions, and the conditions have not all been complied with.

The way up the hill-summit of manhood is paved with human bones, and each of those bones is a lesson to those who follow. But we consign no soul to torments. We have no fears of an angry God or a gaping pit. No walled-up Heaven, with gate-keepers at the narrow portal. No flaming sword and cherubim in our garden to keep the way of the tree of life. We fear the jaws of no roaring lion seeking whom he may devour; we fear no day of judgment in the future. We

Warms in the sun, refreshes in the breeze, Glows in the stars, and blooms in the trees, Lives through all life, extends through all extent,

leave our dead to that fatherly spirit of uni-

versal life, called Nature, which

Spreads undivided, and operates unspent. To the keeping of the life which buds in the vegetable, blooms in the animal, and fruits in the human, which lives through lily-bud in the repose of the tomb. Let the birds sing above her, the flowers bloom over her head, and the sighing winds gather their fragrance over our loved and lost. Farewell

A LIBERAL'S COMPLAINT. "The secularists have their own ceremonies, not only for funerals, but also for marriages, for the naming of infants, and so on," continued Mr. Stevens, "We would hear oftener of secular funerals were it not for the superstitions which still hold the great public in bondage. The trouble is that a free thinker is always cheated out of the opportunity to die in accordance with his convictions. Wives and other relatives force their peculiar beliefs upon the dead after having been unable to force them upon the living. When Dr. Titus L. Brown, the President of the New York State Free Thinkers' Association, died, sometime ago, he left a poem and an address to be delivered on his grave. But his wife ignored his desire, and he was buried with the attendance of a Baptist minister. Similar things happen in Chicago every day, in spite of the fact that nothing is more repugnant to the sensibilities of those who have no confidence in religion—Christian or Jewish—than to be compelled to employ a black-coated gentleman to perform his sacred rites over the body of a departed friend, to talk about the necessity of having an interest in the blood of Jesus and the great need for a confiding faith in His atonements in order to obtain a seat in Heaven, or to be consigned to the regions of fire and sulphur. "The grandest free thought funeral address was delivered about a year ago in Boston," concluded Mr. Stevens. "It was concise and

brief, as follows: "Why should we tremble or deplore The fact of everlasting sleep? Our work once done, earth needs no more That we shall smile, or speak or weep. If we have nobly wrought for all, Our lives unselfish been, and true, No matter when or where we fall. There can no change fur work undo.

Above our clay our friends may bend. The quiet grave upon us close In dreamless sleep that knows no end Secure from ills we shall repose. So we may fold our helpless hands, And smile on Nature's kind decree, While she a willing sponsor stands For other lives that are to be."

That there is a great need of reform in conducting funerals generally, all Spiritualists SPIRITUALIST. must admit. Chicago, Ill.

The Moral Education of Children.

R. F. BAXTER.

Many methods by which children in our schools may receive a moral education have been suggested, but I know of none of which such good results can be predicted as that of classes in ethical biography similar to those established by Felix Adler in his Society for

All who have had experience of the love of children for what they call "truly stories" know with what interest they listen to such narrations, and how readily their sympathies are excited on the side of truth and justice. The first lessons in ethics are here imparted.

> "Lives of great men all remind us We can make our lives sublime. And, departing, leave behind us Footprints on the sands of time"—

ands, and influenced them to resist the body is brought to the Turner hall, which is | temptation to float idly down the current of time, with no strivings for a higher, nobler life. That there is something in human nature which responds to the good in others. nerchors sing songs befitting the occasion. which recognizes the spiritual and moral elcan doubt. This undeveloped moral germ in ent range themselves in file, and the coffin is | the child needs the warmth and stimulus which lives of men and women eminent for officers and pallbearers are furnished with the possession and practice of the noblest virtues of humanity can impart. In the young minds wanting these indispensable conditions of moral development and growth, the poisonous seeds afforded by many of the sensational books and papers to which they can readily have access will take root, and bear the fruit of selfish indulgence and vicious practices.

There can be no greater incentives to lead lives consecrated to rectitude and usefulness than the biographies of men and women who have struggled with adverse circumstances and have conquered, whose worth and genius the world now acknowledges. What an influence these classes in ethical biography, under the guidance of a sympathetic teacher, who, like Mr. Adler, would take up the work with enthusiasm, would have on the young men and

William appeared for recognition by his own | that these last rites, before the burial of the | To aid in this work of training the child. light. The medium insisted that it was a body, should be performed in consonance ren to love and practice usefulness, not only friend of mine, and I must recognize him; with our own feelings and the desires of the the moral and intellectual faculties must be but I completely failed to recognize a single | deceased. For this reason we have well de- | developed, but the physical also must receive feature. Next came the skeleton, and the fined funeral services of our own, and even attention. For this purpose, industrial eduthing was so ridiculously stupid that I would | texts for speeches. Not long ago occurred | cation should become a part of all systems of have felt like laughing had I not been al- | the death of Mrs. Herman Hanstein, the wife | instruction. Our prisons are filled with those defaulters, those in whom the greed for gold "Secular funerals occur much oftener than has silenced every good impulse, in whom upon to attend the funeral of a little child and in consequence have demanded gratifi-

bir families and society, if the moral

impetus, the industrial stimulus, had been four weeks of my time. I will gladly coearly given them by the right kind of ex- operate with such mediums and people as amples set before them at home and in have the interest of the world at heart, and

school. to his work, or he cannot be successful. Spiritualism. Ah! but some will say, "there "Knowledge is much, but not all," said Prof. | are those who can not afford to do that." Tyndall. "He must have power as well the True, but there should be a fund for the com-The power of character must underlie and need should be supplied. enforce the work of the intellect." The sucinspiration, the moral force of the characters | ling cymbal. and teachings of these men, of whom he says: "Let no one persuade you that they were not great men," we to-day are now blessed with the ripe and vast stores of knowledge of one of our most advanced thinkers and scientists, one who says "he bears the scars of the battle in which many are now engaged." Shall not our schools have the benefit of his and of other noble lives, and our children be encouraged to emulate them, and these influences go on multiplying and increasing the power of good over

#### Leaflets From Lake Pleasant.

To the Editor of the Religio-Philosophical Journal: It will be quite apparent from my last Leaflet, that the speakers at this camp and myself did not entirely agree as to the religion of Spiritualism, and to myself it is evident that we never can agree so long as they deride the most sacred and the most healthful endeavor of my soul. So we will agree to disagree upon that point and take up another which was prominently brought to my notice at Lake Pleasant. I heard a great deal of talk about the "science of Spiritualism," and the consequent necessity for "conditions" essential to the perfect demonstration of spirit and matter, as in other departments of science. Many important and really scientific suggestions were made from the platform relative to "sensitives" and their need of the most delicate, the most refined, the purest and the loftiest environment, in order that a correspondingly fine demonstration might ensue. Speakers pointed out clearly the dangers which beset the movement or the medium when these suggestions were disregarded, and also defined the possibilities, if only the proper care were given to conditions and environment.

Now let us note one of the so-called conditions requisite in a circle where "two or three are gathered together." It has been my invariable experience to be told that music is considered an important adjunct in the harmonial conditions of the circle; and in this. Lake Pleasant surpassed any of my ence. At 9:30 o'clock every morning we were | be their highest duty to solace. Arrogant in in the grove for the concert; that beautiful private, they are even more pretentious in grove beneath whose sheltering arms of leafy green one could sit and hearken to the voice of the spirit, where nature and man might unite in a glad refrain for life and liberty. | to which they will go, I see it alleged in a Of all the gifts to man, what more nearly approaches the divine than music! No scroll was ever let down from heaven to teach man the scale, but the voice of the spirit revealed it 'till he has almost rivalled heaven in some of his conceptions. If the selections from Mendelssohn, Beethoven, Handel and others had the effect to call them from the spirit sphere, how great must have been their surprise, indeed, how pained they must have been to find their loftiest conceptions being used in a minstrel performance, and that, too, in this the vestibule of the Temple of the Most High. Here where we were met to invoke by the aid of good music the presence of angels, we daily witnessed the gyrations of a negro, for whom the absence of good sense and decorum should have been supplied by some one in authority possessing a knowledge of this grave inconsistency. This negro has, and ought to have, equal rights upon the camp ground, but he should not have superior privileges; and I question very much if a white man would have been permitted to appropriate the observation and applause of the people almost to the point of ignoring the music of the costly brass band. Then, too, if conditions are necessary to the unfoldment of the lighest, is this in conformity with the science of Spiritualism? What would we think to find a negro dancing a jig upon the door step of a church from which the strains of Handel's "Messiah" were pouring out? Would we not be the very first to criticise the inconsistency? Because this beautiful grove is unroofed save by the blue arch of heaven; because its rafters and its timbers are clothed with the garments of God's own making; because its floor is nature's own product, is it any the less holy? No! a thousand times no! and if we fail to observe the natural law in the exercise of our devotions we shall inevitably suf-

I know the friends of Lake Pleasant will point in the fortress of Spiritualism as evi- | diocese. Though nearly twenty farmers are denced, not only at that camp but at all other | twelve months in arrears with the payment | who have given the results of their close and camp meetings devoted to the higher un- of tithes, three only were selected for dis- thoughtful observations is a valuable contribution to deal said about the aggrandizement of church- | time of it that one of them has obtained a | picture eque beyond description, and beautiful bees; of their mercenary motives and methods. | summons against one of the farmer's wives Behind me sat two ladies at Sunday's lecture | A person who was suspected of bidding at when this was again spoken of, whereupon the sales had the windows of his house one of the two said: "Well! I know it's so in the churches, and I expected to find it different when I got up here, but every turn I make somebody wants some money; its either a fair, or a benefit for some medium, or selling by a Nonconformist magistrate to keep the tickets for some medium's circle, or something of the kind."

Now, friends let us first take the "mote" out of our own eye before we attempt to take the "beam" out of our brother's. How can this be done? It seems to me so simple that I am going to tell you. We as mediams (and as a psychometer I shall rank myself with one declaring that he was not yet tired of the fraternity) have the power within ourselves to revolutionize this whole movement. What would Spiritualism be without its demonstrators? Not anything! Each and every one possessing this gift of the spirit, whether it be in the discerning of spirits, in prophecy, or in healing, in the gift of tongue or pen, each should see that the world is made better and richer for his having lived and for his a horsepond. After the sales a public meethaving an unusual gift. How can we con- | ing was held, when resolutions were passed vince the world of our sincerity; how con- protesting against the payment of tithes as what I am willing to do to aid. not the cause of Spiritualism (for if true, it needs no aid) ) but humanity, and thereby fullfil our teach- \ We have disestablished the church in Ireings. I will gladly, freely give to the world | land; the disestablishment of the church, in | table of contents is found in this issue.

devote a month every summer to the educa-The teacher of biography must be adapted | tion of the masses in the higher truths of

cess which crowned the efforts of Prof. Tyn- some, if not many philanthropic hearts and that not one person in actual want could be dall in the life of hard work and self-denial | pocket books, too, and receive large endow- | found the land through. he led, while pursuing his scientific studies | ments. Then we could afford to rail at the in the German universities, was owing to churches! Then we could live a life above the spirit by which he was infected by read- suspicion. Then we could prove not only by ing the works of Fichte, Emerson, and our words but by our lives, that we have a Carlyle. "The Alpha and Omega of their higher, a loftier, a purer religion than is teaching was loyalty to duty, and this it was known to the world, and no one could say it which kept him at his work." Through the | was empty words, sounding brass and tink-

MARY V. PRIEST.

The Divines and the Democracy.

the Editor of the Religio-Philosophical Journal: The following illustrates the status of the ruling church in England, by Northumbrian in Secular Review. He sets forth that no more astounding picture is presented to-day -no more astonishing sight has, indeed, ever been seen—than the spectacle of an arrogant ecclesiastical, man-made body like the Church of England, the creation of Henry VIII,'s impure lust, daring to dogmatize in the name of High Heaven, and as the representative of the gentle Christ and His plain. Communistic. Radical teachings. What would "the hump-backed little Galilean," Paul, the tent-maker, who labored with his own hands that he might live the more consistently, say to a creed whose prelates draw £15,000 or £10,000 a year, and whose curates starve by the thousand on a paltry £80 per annum? What would John the Beloved write now, or Peter the Fiery, about a church which is sucking, in tithes and rates, ten millions sterling out of the land year by year, to the slow decay of English agriculture and the starvation of countless growing families, crushed out of the country, and driven from pleasant hedgerows and sweet fields to make labor in the towns starve too?

But what would He of the Sermon on the Mount, the Man of Sorrows, the simple Republican, who had not where to lay His head, say of a State Church where pluralism and patronage preferment and the ostentation of Dives, are rampant? He once drove the traffickers from the Temple. What would be His attitude with those who to-day sell souls, who, in defiance of the spirit of the law, practice Simony, and who as openly deal in benefices and churches, and the spiritual welfare of numberless parishes, as do the dealers in red-herrings and potatoes? Say, indeed! If the traditions of His life be true, the church would be withered by a Divine anger, and cursed with the fate of Korah,

Dathan, and Abiram. And the worst feature of these State former experiences at camp meeting. The Church divines, by pretending that they rare taste and fine execution, and not the declared that the poor would always be in least of the pleasures of the day was the the world, is that the majority of them take morning concert which preceded the confer- no thought of the want and poverty it should public, girded about with the garb of the Pharisee, and pretending to belong to a superior caste. As an instance of the lengths provincial paper that a Church of England clergyman, residing within a hundred miles of London, has taken upon himself to admonish in the vestry one of the young men who has for a long time been a most active and useful member of the parish church, simply because he sang a song at a concert given in the Liberal Club. As the authority I quote says, it is impossible, by any stretch of the imagination, to suppose that in this year of grace "a scholar and a highly educated University man could make such an idiotic display of his party feeling!" This conscientious young Liberal has been publicly rebuked for nothing more reprehensible than singing a patriotic song in the company of the men with whose sympathies he felt. Just. however, as a small, sneaking band of self-seek ers came into and possessed the Church of England, when two thousand Nouconformist divines preferred to leave the comfort for the sake of conscience, so do our clerics take no thought of conviction, but simply slavishly adhere to their own selfish church and cleave to their party, the party of tyranny,

of self-seeking, of oppression. But oppression does not rest altogether with the influence of units. It is the characteristic of the clerical caste. Take, for instance, the attitude of Wales. Four-fifths of the Welsh people are opposed to the Church of England, and eighty-one per cent. of her Parliamentary representatives opposed to the MEXICO, PICTURESQUE, POLITICAL, PROmake-believe—for that is what it practically | GRESSIVE. By Mary Elizabeth Blake; author of comes to-religious institution we have rammed down the throats of the nation which Edward conquered. Here, for instance, is a pretty picture of the open revolt against which, although for a moment they may be successful, reverend tithe-owners will not

for long be able to cope: Some hayricks belonging to farmers in the parish of Llanddewi, Aberarth, near Aberyst- | have hardly an adequate idea of its climate, its picwith, were yesterday sold for arrears of tithes due to the executors of the late Rev. bear with me if I point out still another weak | Henry Morgan, one of the rural deans of the derstanding of Spiritualism. I heard a great | traint. The bailiffs had such an unpleasant | our literature. Mexico, we are told, "is a country This was alluded to time and time again. for throwing a bucket of manure over him. smashed. Yesterday about twenty or thirty of the county constabulary were present, under the command of the chief constable of Cardiganshire, and an arrangement was made peace, providing the police were taken away from the sales. They were therefore drawn up outside the farmyards where the sales took place. In each case the ricks offered were bought by friends of the farmers distrained upon. No auctioneer living in the country could be got to conduct the sales, life. The sums distrained for being under £20, the bailiff conducted the proceedings. and during his progress from farm to farm was subjected to much horseplay by lads and girls in the crowd, which numbered about 1,000 persons, and the county magistrates and others had on one occasion to interfere to prevent the bailiff from being thrown into vince the world that we have something high- | long as they were devoted to the maintenance er, nobler and better than has been offered it of the Established Church. Tithes are genbefore? I'll tell you how I would do. and erally in arrears in Cardiganshire, and scores to do with old Corks is valuable to ingenious boys. of sales are anticipated shortly. Happily the course of the ages is inevitable.

Wales must follow, and the day for the disestablishment of the Church of England within the borders of our own little realm is fast knocking at the doors. The vast endowments of the Church of England would educate every child in the land, and would to | go to College, and a profusely illustrated paper on all practical purposes provide upon the American system of giving relief to those who ability to stimulate as well as to inform. | fortable support of such, out of which every | may be passing poor. If placed by for ten years, the revenues of the Church of England Such a movement I feel sure would touch | would represent so mighty an endowment

NORTHUMBRIAN.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the BELIGIO-PHI LOSOPHICAL JOURNAL.

ESSAY ON GOD AND MAN, or a Philosophical Inquiry into the principles of Religion. By Rev. Christ Church, Boonville, Mo. St. Louis: Nix- and timely. on-Jones Printing Co. 1888. pp. 270. Price, \$2.00. The author of this volume is a thinker and scholar, a man of broad views and catholic spirit.

His acquaintance with ancient authors in the original languages and with modern thought is manifest in every chapter, and the use made of his large knowledge is judicious and effective.

Dr. Bray holds to the essentials of religion, while reflecting much that is considered by many as evangelical, and his purpose, to quote his own language is to lead his readers "to discriminate between the evanescent and the permanent, between the local and the universal, between the temporal and the eternal." He believes in a Divine Power immanent in the forces of the universe, revealing itself in the evolution of worlds, in the life and mind of man, in the literature of the race. He does not believe in the Bible as a faultless book, or an infallible revelation. "Now, while I affirm my faith and hope in Christ," says Dr. Bray, "must it be supposed that accept as his words all he is reported to have said?" As he said much that never has been reported, so without doubt he has been reported as saying not a little that he never said. While I believe the Bible is the word of God. I do not believe that it is literally inspired; nor that our understanding of the Bible to-day, is what it will be a hundred years hence. In reading the Bible we should use our reason, seek the aid of science, literature and art; seek the aid of a cultivated mind. Thus aided we shall be much less likely to call evil good or good evil." The exclusive claims of Christianity are denied, and the good in other religions is indicated by extracts from their teachings. Such dogma as that of the Fall of Man, and substitutionary righteousness are rejected.' Salvation through Christ means the same as salvation through the sacrifice of other good men. "He taught the truth, lived it and finally died for it, thus sacrificing himself for the truth. Jesus Christ may truthfully be said to be our sacrifice, since the truth alone can save us." Our author was brought up in the Church of England and both his education and his profession compel him to use the terminology of creeds; yet he is so far emancipated from them in fact that he must find the pulpit rather too narrow a place for the utterance of his broad thought. His work is commendable for its scholarship, its fairness and its bold and vigorous treatment of the subject.

band was excellent, the selections showed minister about the divinity of the One who teresting work in these review columns. The following additional from a notice of the book by "S A. U." which appeared in Justitia is here reproduced

"The recent death of that large-hearted and largebrained woman, Dr. Rachel Bodley, dean of the Women's Medical College of Pennsylvania, must awaken renewed interest in the two high-caste Hindoo women whom she was so largely instrumental in introducing to the western world, the Pundita Ramabai and her great-souled cousin, Dr. Anandabai Joshee, of whose brief but fruitful life Mrs. Dall's book is a thrilling, thought-inspiring record. .Mrs. Dall's book reads like an inspirational romance. It is the story of a girl-child born in India where education for women is not common, athirst for knowledge and aflame with philanthropic longing, fortunately able to obtain more education than most women in her sphere by reason of the uncommonly advanced views of her male guardians, both father and husband, and strong enough, backed by these wise relations, to carry out her wishes. "What the incentives were to Dr. Joshee's course of

studies, is clearly understood by every reader of Mrs. Dall's interesting memoir, as when Anandabai writes to her first American friend, Mrs. Carpenter of New Jersey: 'When I think over the sufferings of women in India in all ages, I am impatient to see the western light dawn as the harbinger of emancipation. I am not able to say what I think, but no man or woman should depend upon another for maintenance and necessaries. Family discord and social degradation will never end till each depends upon herself.' And again. 'I must not fear, but try my best and show all what we Indian ladies are like. Our ancient Indian ladies were very wise, brave, courageous and benevolent, and endurance was their badge. Let it be my badge also. I am sure nothing will harm me, or if it does it will be for my good.....Let me try to do my duty, whether I be victor or victim.

"An excellent and life-like-portrait of Dr. Joshee, in full native costume, adorns the first page of Mrs. Dall's book. The profits on this, as on the Pundita's 'High Caste Hindoo Woman,' go to help the Ramabai fund, and both should be in every woman's li-

"On the Wing," "Poems," etc., and Margaret F. Sullivan, author of "Ireland of To-day." Boston Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co. 1888. Pp. 228. Price, \$1.25.

Of late years Mexico has become a country of especial interest to the people of the United States, who are none too well informed as to its history and present social and political condition, and who turesque scenery, its methods of travel, its architectural peculiarities, and its numerous characteristics which make it thoroughly foreign to dwellers on this side of the border. This volume of travels in Mexico, the joint production of two gifted ladies yond belief, with traditions of the past to interest the antiquarian, and problems of the future to occupy the professionist, with the fascinations of a strange tongue and a strange people, and with that indefinable charm which those indolent lotos-eating lands exercise always over the sterner

and colder nature of the Northman." The habits of the Mexicans are keenly analyzed. Their houses, their mode of living, the manner of conducting their domestic affairs, their methods of business, their railroads, agriculture, jurisprudence, government, literature, etc., are all described in a most interesting way. Mrs. Sullivan, who is on the editorial staff of the Chicago Tribune, is among the first of American journalists. Mrs. Blake is a contributor to the Boston Journal, Wide Awake, and to some of our best magazines. It would be difficult to find two writers better equipped or more competent for this work than the brilliant authors of the volume here noticed.

September Magazines not before mentioned.

St. Nicholas. (New York.) The late Mr. E. P. Roe collected some stories about the California Lion during his sojourn in Southern California, and these stories are related in this number. Estelle Thomson relates a charming story about Knot-Holes, and What Dora Did, is a true story of a Dakota blizzard. There are several articles about birds. Dick's Farm Hand touches upon the labor question, and the oddities of Little Ike Templeton are continued. What Theo. B. Willson calls attention to some of the wonders performed by hunting dogs.

The Esoteric. (Boston.) An unusually attractive

Century can well be called an educational number. George R. Parkin's illustrated article on Uppingham describes an ancient school worked on modern ideas; and is followed by The industrial Idea in Education: The University and the Bible: Women who College Fraternities. In addition to these, is an Open Letter by President Seelye of Amherst on the same subject of College Fraternities; also a Letter on Art Education, by W. J. Stillman, and two editorials having to do with teaching. The Life of Lincoln is continued, also George Kennan's interesting

The New Princton Review. (New York.) criticism of current analytical, religious and domestic novels, entitled Literary Anodynes, is furnished by Andrew Lang, and Henry P. Randolph discusses Pessimism and Recent Victorian Poetry. The New Psychology, by J. H. Hyslop, will find earnest readers. Prof. Edward A. Freeman, LL. D., D. C. L., writes of Irish Home Rule and its Analogies. General Erancis A. Walker discusses The Knights of Labor in a philosophical way. The department of Henry Truro Bray, M. A., B. D., LL. D., Rector of | Criticism, Notes and Reviews are, as usual varied

> The English Illustrated Magazine. (New York.) An attractive frontispiece is entitled Dorothy, from a drawing by Henry Ryland. Part Second of The Patagonia is full of interest. Other good articles are: In the Polish Carpathians; London Street Studies, and Hampton Court. The Mediation of Ralph Hardelot is concluded.

The Homiletic Review. (New York.) The Several departments are well filled for September with religious thought, sermonic literature and discussions of practical issue.

The Path. (New York.) The Bhagavad-Gita is continued and is followed by some teachings of German Mystic. A Buddhist Doctrine, also a Conversation on Occultism will attract readers. Buchanan's Journal of Man. (Boston.) Varied and timely articles fill the pages of this popular

The Phrenological Journal, New York. The Unitarian, Ann Arbor, Mich. Our Little Ones and the Nursery, Boston The Kindergarten, Chicago. The Independent Pulpit, Waco, Texas. Mental Science, Chicago. Psychische Studien, Leipzig. Lux, Rome, Italy. Annali Dello Spiritismo, Torino, Italy. La Revue Spirite, Paris. La Lumiere, Paris.

New Books Received.

Leaves from the Diary of an Old Lawyer. By A. B. Richmond. Erie, Pa.: Guardian Pub. Co. With the Immortals. By F. Marion Crawford. New York and London: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, \$2.00. The Pagan. By Arlo Bates. Ticknor's paper series. Boston: Ticknor & Co. Price. 50 cents.

A Babe in the House

is the source of much sunshine and joy, brightening THE LIFE OF DR. ANANDABAI JOSHEE. A | many a dark cloud, and lightening many a heavy Kinswoman of the Pundita Ramabai. By Caro- load-but joys continual abide only in a healthy line Healy Dall. Boston: Roberts Bros; Chicago: | body. The Creator with great wisdom has distri-A. C. McClurg & Co. 1888. Pp. 187. Price, \$1.00. | buted over the earth vegetable remedies for every ill The Journal has already noticed this deeply in- of human kind. This marvelous Laboratory reveals its secrets to man only by long and searching labor. Few men have attained greater success than Dr. R. V. Pierce; nor devised for suffering humanity a greater production than his "Golden Medical Discovery," the unfailing remedy for consumption in its earlier stages, as well as for chronic nasal catarrh. scrofula, tumors and all blood disorders.

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# WHAT IS CHRISTIAN SCIENCE?

BY MRS. URSULA N. GESTEFELD.

A Lecture delivered before the Society for Psychical Research. Chicago. Price, pamphlet, 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI AL PUBLISHINGHOUSE, Chicago

school.

to his work, or he cannot be successful. Spiritualism. Ah! but some will say, "there The power of character must underlie and need should be supplied. enforce the work of the intellect." The success which crowned the efforts of Prof. Tyn- some, if not many philanthropic hearts and that not one person in actual want could be the spirit by which he was infected by read-suspicion. Then we could prove not only by teaching was loyalty to duty, and this it was known to the world, and no one could say it which kept him at his work." Through the was empty words, sounding brass and tinkinspiration, the moral force of the characters | ling cymbal. and teachings of these men, of whom he says: "Let no one persuade you that they were not great men," we to-day are now blessed with the ripe and vast stores of knowledge of one of our most advanced thinkers and scientists,—one who says "he bears the scars of the battle in which many have the benefit of his and of other noble lives, and our children be encouraged to emulate them, and these influences go on multiplying and increasing the power of good over

#### Leaflets From Lake Pleasant.

To the Editor of the Religio-Philosophical Journal: It will be quite apparent from my last Leaflet, that the speakers at this camp and myself did not entirely agree as to the religion of Spiritualism, and to myself it is evident that we never can agree so long as they deride the most sacred and the most healthful endeavor of my soul. So we will agree to disagree upon that point and take up another which was prominently brought to my notice at Lake Pleasant. I heard great deal of talk about the "science of Spiritualism," and the consequent necessity for "conditions" essential to the perfect demonstration of spirit and matter, as in other departments of science. Many important and really scientific suggestions were made from the platform relative to "sensitives" and their need of the most delicate, the most refined, the purest and the loftiest environment, in order that a correspondingly fine demonstration might ensue. Speakers pointed out clearly the dangers which beset the movement or the medium when these suggestions were disregarded, and also defined the possibilities, if only the proper care were given to conditions and environment.

Now let us note one of the so-called conditions requisite in a circle where "two or three are gathered together." It has been my invariable experience to be told that music is considered an important adjunct in the harmonial conditions of the circle; and in this. Lake Pleasant surpassed any of my in the grove for the concert; that beautiful private, they are even more pretentious in of the spirit, where nature and man might superior caste. As an instance of the lengths Of all the gifts to man, what more nearly ap- provincial paper that a Church of England of his conceptions. If the selections from | useful member of the parish church, simply sphere, how great must have been their sur- says, it is impossible, by any stretch of the prise, indeed, how pained they must have been to find their loftiest conceptions being used in a minstrel performance, and that, too, in this the vestibule of the Temple of the Most High. Here where we were met to invoke by the aid of good music the presence of angels, we daily witnessed the gyrations of a negro, for whom the absence of good sense and decorum should have been supplied by some one in authority possessing a knowledge of this grave inconsistency. This negro has, and ought to have, equal rights upon the camp ground, but he should not have superior privileges; and I question very much if a white man would have been permitted to appropriate the observation and applause of the people almost to the point of ignoring the music of the costly brass band. Then, too, if conditions are necessary to the unfoldment of the highest, is this in conformity with the science of Spiritualism? What would we think to find a negro dancing a jig upon the door step of a church from which the strains of Handel's "Messiah" were pouring out? Would we not be the very first to criticise the inconsistency? Because this beautiful grove is unroofed save by the blue arch of heaven; because its rafters and its timbers are clothed with the garments of God's own making; because its floor is nature's own product, is it any the less holy? No! a thousand times no! and if we fail to observe the natural law in the exercise of our devotions we shall inevitably suf-

I know the friends of Lake Pleasant will bear with me if I point out still another weak | Henry Morgan, one of the rural deans of the point in the fortress of Spiritualism as evi- | diocese. Though nearly twenty farmers are denced, not only at that camp but at all other | twelve months in arrears with the payment camp meetings devoted to the higher un- of tithes, three only were selected for disderstanding of Spiritualism. I heard a great | traint. The bailiffs had such an unpleasant deal said about the aggrandizement of church- time of it that one of them has obtained a es; of their mercenary motives and methods. summons against one of the farmer's wives This was alluded to time and time again. for throwing a bucket of manure over him. Behind me sat two ladies at Sunday's lecture | A person who was suspected of bidding at when this was again spoken of, whereupon | the sales had the windows of his house one of the two said: "Well! I know it's so in the churches, and I expected to find it different when I got up here, but every turn I under the command of the chief constable of make somebody wants some money; its either | Cardiganshire, and an arrangement was made a fair, or a benefit for some medium, or selling | by a Nonconformist magistrate to keep the tickets for some medium's circle, or something of the kind."

Now, friends let us first take the "mote" out of our own eye before we attempt to take the "beam" out of our brother's. How can this be done? It seems to me so simple that I am going to tell you. We as mediams (and the fraternity) have the power within ourselves to revolutionize this whole movement. What would Spiritualism be without its deone possessing this gift of the spirit, whether it be in the discerning of spirits, in prophecy, or in healing, in the gift of tongue or pen, each should see that the world is made better vince the world that we have something highwhat I am willing to do to aid, not the cause of sales are anticipated shortly. of Spiritualism (for if true, it needs no aid) but humanity, and thereby fullfil our teach- | We have disestablished the church in Ireings. I will gladly, freely give to the world | land; the disestablishment of the church in table of contents is found in this issue.

devote a month every summer to the educa-"Knowledge is much, but not all," said Prof. | are those who can not afford to do that." Tyndall. "He must have power as well the True, but there should be a fund for the com-

dall in the life of hard work and self-denial | pocket books, too, and receive large endowhe led, while pursuing his scientific studies | ments. Then we could afford to rail at the in the German universities, was owing to churches! Then we could live a life above ing the works of Fichte, Emerson, and our words but by our lives, that we have a Carlyle. "The Alpha and Omega of their higher, a loftier, a purer religion than is

MARY V. PRIEST.

The Divines and the Democracy.

the Editor of the Religio-Philosophical Journal:

The following illustrates the status of the are now engaged." Shall not our schools ruling church in England, by Northumbrian in Secular Review. He sets forth that no more astounding picture is presented to-day -no more astonishing sight has, indeed, ever been seen—than the spectacle of an arrogant ecclesiastical, man-made body like the Church of England, the creation of Henry VIII,'s impure lust, daring to dogmatize in the name of High Heaven, and as the representative of the gentle Christ and His plain. Communistic, Radical teachings. What would "the hump-backed little Galilean," Paul, the tent-maker, who labored with his own hands that he might live the more consistently, say to a creed whose prelates draw £15,000 or £10,000 a year, and whose curates starve by the thousand on a paltry £80 per annum? What would John the Beloved write now, or Peter the Fiery, about a church which is sucking, in tithes and rates, ten millions sterling out of the land year by year, to the slow decay of English agriculture and the starvation of countless growing families, crushed out of the country, and driven from pleasant hedgerows and sweet fields to make labor in the towns starve too? But what would He of the Sermon on the

Mount, the Man of Sorrows, the simple Republican, who had not where to lay His head, say of a State Church where pluralism and patronage preferment and the ostentation of Dives, are rampant? He once drove the traffickers from the Temple. What would be His attitude with those who to-day sell souls, who, in defiance of the spirit of the law, practice Simony, and who as openly deal in benefices and churches, and the spiritual welfare of numberless parishes, as do the dealers in red-herrings and potatoes? Say, indeed! If the traditions of His life be true, the church would be withered by a Divine anger, and cursed with the fate of Korah,

Dathan, and Abiram. And the worst feature of these State former experiences at camp meeting. The Church divines, by pretending that they band was excellent, the selections showed | minister about the divinity of the One who rare taste and fine execution, and not the declared that the poor would always be in least of the pleasures of the day was the the world, is that the majority of them take morning concert which preceded the confer- no thought of the want and poverty it should ence. At 9:30 o'clock every morning we were | be their highest duty to solace. Arrogant in grove beneath whose sheltering arms of leafy | public, girded about with the garb of the green one could sit and hearken to the voice | Pharisee. and pretending to belong to a unite in a glad refrain for life and liberty. to which they will go, I see it alleged in a proaches the divine than music! No scroll clergyman, residing within a hundred miles was ever let down from heaven to teach man of London, has taken upon himself to admothe scale, but the voice of the spirit revealed | nish in the vestry one of the young men who it 'till he has almost rivalled heaven in some | has for a long time been a most active and Mendelssohn, Beethoven, Handel and others | because he sang a song at a concert given in had the effect to call them from the spirit | the Liberal Club. As the authority I quote imagination, to suppose that in this year of grace "a scholar and a highly educated University man could make such an idiotic display of his party feeling!" This conscientious young Liberal has been publicly rebuked for nothing more reprehensible than singing a patriotic song in the company of the men with whose sympathies he felt. Just, however, as a small, sneaking band of self-seekers came into and possessed the Church of England, when two thousand Nonconformist divines preferred to leave the comfort for the sake of conscience, so do our clerics take no thought of conviction, but simply slavishly adhere to their own selfish church and cleave to their party, the party of tyranny, of self-seeking, of oppression.

But oppression does not rest altogether with the influence of units. It is the characteristic of the clerical caste. Take, for instance, the attitude of Wales. Four-fifths of the Welsh people are opposed to the Church of England, and eighty-one per cent. of her Parliamentary representatives opposed to the make-believe—for that is what it practically comes to—religious institution we have rammed down the throats of the nation which Edward conquered. Here, for instance, is a pretty picture of the open revolt against which, although for a moment they may be successful, reverend tithe-owners will not

for long be able to cope: Some hayricks belonging to farmers in the parish of Llanddewi, Aberarth, near Aberystwith, were yesterday sold for arrears of tithes due to the executors of the late Rev. smashed. Yesterday about twenty or thirty of the county constabulary were present, peace, providing the police were taken away from the sales. They were therefore drawn up outside the farmyards where the sales took place. In each case the ricks offered were bought by friends of the farmers distrained upon. No auctioneer living in the country could be got to conduct the sales, as a psychometer I shall rank myself with one declaring that he was not yet tired of life. The sums distrained for being under £20, the bailiff conducted the proceedings. and during his progress from farm to farm monstrators? Not anything! Each and every | was subjected to much horseplay by lads and girls in the crowd, which numbered about 1,000 persons, and the county magistrates and others had on one occasion to interfere to prevent the bailiff from being thrown into and richer for his having lived and for his a horsepond. After the sales a public meethaving an unusual gift. How can we con- ing was held, when resolutions were passed vince the world of our sincerity; how con- protesting against the payment of tithes as long as they were devoted to the maintenance er, nobler and better than has been offered it of the Established Church. Tithes are genbefore? I'll tell you how I would do, and | erally in arrears in Cardiganshire, and scores

Happily the course of the ages is inevitable.

impetus, the industrial stimulus, had been four weeks of my time. I will gladly co- | Wales must follow, and the day for the disearly given them by the right kind of ex- operate with such mediums and people as establishment of the Church of England amples set before them at home and in have the interest of the world at heart, and within the borders of our own little realm is fast knocking at the doors. The vast en-The teacher of biography must be adapted | tion of the masses in the higher truths of | downents of the Church of England would educate every child in the land, and would to all practical purposes provide upon the American system of giving relief to those who ability to stimulate as well as to inform. fortable support of such, out of which every may be passing poor. If placed by for ten years, the revenues of the Church of England Such a movement I feel sure would touch | would represent so mighty an endowment

found the land through. NORTHUMBRIAN.

#### BOOK REVIEWS.

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

ESSAY ON GOD AND MAN, or a Philosophical Inquiry into the principles of Religion. By Rev. Henry Truro Bray, M. A., B. D., LL. D., Rector of Christ Church, Boonville, Mo. St. Louis: Nixon-Jones Printing Co. 1888. pp. 270. Price, \$2.00. The author of this volume is a thinker and a scholar, a man of broad views and catholic spirit. His acquaintance with ancient authors in the original languages and with modern thought is mani fest in every chapter, and the use made of his large

knowledge is judicious and effective.

Dr. Bray holds to the essentials of religion, while reflecting much that is considered by many as evangelical, and his purpose, to quote his own language, is to lead his readers "to discriminate between the evanescent and the permanent, between the local and the universal, between the temporal and the eternal." He believes in a Divine Power immanent in the forces of the universe, revealing itself in the evolution of worlds, in the life and mind of man, in the literature of the race. He does not believe in the Bible as a faultless book, or an infallible revelation. "Now, while I affirm my faith and hope in Christ," says Dr. Bray, "must it be supposed that I accept as his words all he is reported to have said?" As he said much that never has been reported, so without doubt he has been reported as saying not a little that he never said. While I believe the Bible is the word of God, I do not believe that it is literal ly inspired; nor that our understanding of the Bible to-day, is what it will be a hundred years hence. In reading the Bible we should use our reason, seek the aid of science, literature and art; seek the aid of a cultivated mind. Thus aided we shall be much less likely to call evil good or good evil." The exclusive

claims of Christianity are denied, and the good in other religions is indicated by extracts from their teachings. Such dogma as that of the Fall of Man, and substitutionary righteousness are rejected. Salvation through Christ means the same as salvation through the sacrifice of other good men. "He taught the truth, lived it and finally died for it, thus sacrificing himself for the truth. Jeans Christ may truthfully be said to be our sacrifice, since the truth alone can save us." Our author was brought up in the Church of England and both his education and his profession compel him to use the terminology of creeds; yet he is so far emancipated from them in fact that he must find the pulpit rather too narrow a place for the utterance of his broad thought. His work is commendable for its scholarship, its fairness

THE LIFE OF DR. ANANDABAI JOSHEE. A lowing additional from a notice of the book by "S A. U." which appeared in Justitia is here reproduced

and its bold and vigorous treatment of the subject.

"The recent death of that large-hearted and largebrained woman. Dr. Rachel Bodley, dean of the Women's Medical College of Pennsylvania, must awaken renewed interest in the two high-caste Hindoo women whom she was so largely instrumental in introducing to the western world, the Pundita Ramabai and her great-souled cousin, Dr. Anandabai Joshee, of whose brief but fruitful life Mrs. Dall's book is a thrilling, thought-inspiring record. .... Mrs. Dall's book reads like an inspirational romance. It is the story of a girl-child born in India, where education for women is not common, athirst for knowledge and aflame with philanthropic longing, fortunately able to obtain more education than most women in her sphere by reason of the uncommonly advanced views of her male guardians, both father and husband, and strong enough, backed by

these wise relations, to carry out her wishes. "What the incentives were to Dr. Joshee's course of studies, is clearly understood by every reader of Mrs. Dall's interesting memoir, as when Anandabai writes to her first American friend, Mrs. Carcenter of New Jersey: 'When I think over the sufferings of women in India in all ages, I am impatient to see the western light dawn as the harbinger of emancipation. I am not able to say what I think, but no man for woman should depend upon another for maintenance and necessaries. Family discord and social degradation will never end till each depends upon herself.' And again. 'I must not fear, but try my best and show all what we Indian ladies are like. Our ancient Indian ladies were very wise. brave, courageous and benevolent, and endurance was their badge. Let it be my badge also. I am sure nothing will harm me, or if it does it will be for my good.....Let me try to do my duty, whether I be victor or victim.

"An excellent and life-like-portrait of Dr. Joshee, in full native costume, adorns the first page of Mrs. Dall's book. The profits on this, as on the Pundita's 'High Caste Hindoo Woman,' go to help the Ramabai fund, and both should be in every woman's li-

MEXICO, PICTURESQUE, POLITICAL, PRO-GRESSIVE. By Mary Elizabeth Blake, author of "On the Wing," "Poems," etc., and Margaret F. Sullivan, author of "Ireland of To-day." Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co. 1888. Pp. 228. Price, \$1.25.

Of late years Mexico has become a country of especial interest to the people of the United States, who are none too well informed as to its history and present social and political condition, and who have hardly an adequate idea of its climate, its picturesque scenery, its methods of travel, its architectural peculiarities, and its numerous characteristics which make it thoroughly foreign to dwellers on this side of the border. This volume of travels in Mexico, the joint production of two gifted ladies who have given the results of their close and thoughtful observations is a valuable contribution to our literature. Mexico, we are told, "is a country pictureeque beyond description, and beautiful beyond belief, with traditions of the past to interest the antiquarian, and problems of the future to occupy the professionist, with the fascinations of a strange tongue and a strange people, and with that indefinable charm which those indolent lotos-eating lands exercise always over the sterner and colder nature of the Northman."

The habits of the Mexicans are keenly analyzed. Their houses, their mode of living, the manner of conducting their domestic affairs, their methods of business, their railroads, agriculture, jurisprudence, government, literature, etc., are all described in a most interesting way. Mrs. Sullivan, who is on the editorial staff of the Chicago Tribune, is among the first of American journalists. Mrs. Blake is a contributor to the Boston Journal, Wide Awake, and to some of our best magazines. It would be difficult to find two writers better equipped or more competent for this work than the brilliant authors of the volume here noticed.

September Magazines not before mentioned.

St. Nicholas. (New York.) The late Mr. E. P. Roe collected some stories about the California Lion during his sojourn in Southern California, and these stories are related in this number. Estelle Thomson relates a charming story about Knot-Holes, and What Dora Did, is a true story of a Dakota blizzard. There are several articles about birds. Dick's Farm Hand touches upon the labor question, and the oddities of Little Ike Templeton are continued. What to do with old Corks is valuable to ingenious boys. Theo. B. Willson calls attention to some of the wonders performed by hunting dogs.

The Esoteric. (Boston.) An unusually attractive

The Century. (New York.) This number of the Century can well be called an educational number. George R. Parkin's illustrated article on Uppingham describes an ancient school worked on modern ideas; and is followed by The industrial Idea in Education; The University and the Bible; Women who go to College, and a profusely illustrated paper on College Fraternities. In addition to these, is an Open Letter by President Seelye of Amheret on the same subject of College Fraternities; also a Letter on Art Education, by W. J. Stillman, and two editorials having to do with teaching. The Life of Lincoln is continued, also George Kennan's interesting papers on Siberia, and Sidereal Astronomy. General Colston writes of Gettysburg Twenty-five Years

The New Princton Review. (New York.) criticism of current analytical, religious and domestic novels, entitled Literary Anodynes, is furnished by Andrew Lang; and Henry P. Randolph discusses Pessimism and Recent Victorian Poetry. The New Psychology, by J. H. Hyslop, will find earnest readers. Prof. Edward A. Freeman, LL. D., D. C. L., writes of Irish Home Rule and its Analogies. General Francis A. Walker discusses The Knights of Labor in a philosophical way. The department of Criticism, Notes and Reviews are, as usual varied and timely.

The English Illustrated Magazine. (New York.) An attractive frontispiece is entitled Dorothy, from a drawing by Henry Ryland. Part Second of The Patagonia is full of interest. Other good articles are: In the Polish Carpathians: London Street Studies, and Hampton Court. The Mediation of Ralph Hardelot is concluded.

The Path. (New York.) The Bhagavad-Gita is continued and is followed by some teachings of a German Mystic. A Buddhist Doctrine, also a Conversation on Occultism will attract readers. Buchanan's Journal of Man. (Boston.) Varied and timely articles fill the pages of this popular

The Phrenological Journal, New York. The Unitarian, Ann Arbor, Mich. Our Little Ones and the Nursery, Boston. The Kindergarten, Chicago. The Independent Pulpit, Waco, Texas. Mental Science, Chicago. Psychische Studien, Leipzig.

Lux, Rome, Italy. Annali Dello Spiritismo, Torino, Italy. La Revue Spirite, Paris. La Lumiere, Paris.

Leaves from the Diary of an Old Lawyer. By A. B. Richmond. Erie, Pa.: Guardian Pub. Co. With the Immortals. By F. Marion Crawford. New York and London: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, \$2.00. The Pagan. By Arlo Bates. Ticknor's paper series. Boston: Ticknor & Co. Price, 50 cents.

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The Homiletic Review. (New York.) The Several departments are well filled for September with religious thought, sermonic literature and discussions of practical issue.

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True Spiritualism is rock-founded and indestructible. About the base of this growing temple may be miasm for the unwary and death for the foolish, but the sun is shining

CHICAGO, ILL., Saturday, September 15, 1888.

#### State Secularization.

This Republic established a century ago, with now a population of sixty millions and with a territory stretching from the Atlantic | idea and spirit of the National Constitution to the Pacific, is a marvel of progress and development such as the world has never known | secularization and secularism should not be in any previous period of its history. It is exalted in some respects above all other modern, as well as above all ancient, nations; small number of persons. State secularizaple, in the amount of freedom which they enjoy, in the average intelligence, and the of all religious functions, and restricting opportunities afforded for culture and pro-\ it to purely civil affairs, so that while it gress. But while there is much to praise in shall protect all in the right to enjoy and this country, there is room for vast improvement in many directions.

One of the reforms which the Journal has often urged, in spite of the general apathy is a reform with which Spiritualists general in regard to it, is the complete seculariza- | ly and the more liberal class of Christians, tion of the State. Our National Constitution | like the Unitarians, as well as secularists are is purely secular, thanks to the wisdom and | in sympathy, and some day all these classes liberality of the great men who lived when | may see the wisdom and importance of unitthat document was framed. Our government | ing to advance this great reform. is non-Christian. When Washington signed the famous treaty with Tripoli, he signed a paper, the declaration of which that "the Government of the United States is not in any sense founded on the Christian religion" became a part of the nation's organic law. This was in accordance with a letter from Garfield is a notable example of the power-Washington published in the Massachusetts Sentinel of Dec. 5, 1789, in reply to the com- cope with the internal conditions of the plaints of the Presbyterians of Massachu- body, or even to ascertain what they are. setts and New Hampshire that the word Ex-President Grant and the German Emperor Tom's Cabin was first given to the public God was omitted from the Constitution. In | Frederick are cases in point where every aid | through the columns of a staunch Abolition this letter Washington informed the clerical | that wealth and science could suggest failed | paper, the National Era, at Washington, D. zealots that religion was left out of the docu- to relieve the agonies of mortal maladies. ment "because it belonged to the churches and not to the State." This was the general view of the founders of our Republic. "When | ficial and empirical nature of their knowl- | the startling effects the story produced as a religion is good," wrote the wise and liberal | edge attained through the curriculum of the | presented in the Era, it was published in Franklin, "I conceive that it will support | Medical College, would be willing to study | book form. Within eight weeks 100,000 itself, and when it cannot support itself, and | the intuitional and clairvoyant method of | copies were sold, and up to the present time God does not care to support it, so that its making diagnoses in baffling cases of ill-many millions of copies, no doubt, have been professors are obliged to call for the help of ness. That they are not, can only be ex- read throughout the world, as thirty pirated the civil power, it is a sign, I apprehend, of | plained by a certain conservative tendency in | editions were published alone in London, and its being a bad one." "Religion," said Madi- | human nature whereby men rely more on | it was translated into every civilized languson, "is not within the purview of human | precedent than on independent investiga- | age-even the Chinese being fascinated with government."

"It is often said," says Sedgwick in his Construction of Statutory and Constitutional Law, "that Christianity is part and parcel of the common law, but this is true only in the dozen leading regular physicians and asked protection to every form of religion, and described the same general symptoms; from gives no preference to any."

illiberal was public sentiment that in the It is hardly necessary to say that the reporter from the first more or less pandering to re- given to his ailments and the remedies orligious prejudice. Days of thanksgiving and dered were dissimilar in the main, though attractive except to a limited school." prayer were appointed. Jefferson declined | three united in classing his imaginary disduty as Chief Magistrate of the nation, was | declared him to be very ill, two pronounced | yet she would not ally herself with the great and observances. Jefferson was roundly desired him to call again. abused by the clergy; and it must be confessed that such courage and consistency as er the exceptions than the rule.

The employment of chaplains by congress

the letter of that instrument.

But while our national government is sec- | process of education. ular in its form and basis, even though throughout Christendom.

right to set up a standard of religious truth to disease that light bears to darkness. and duty, and by legislation to compel the people to observe this standard. In Scotland, to the production of disorders, all progressive in the seventeenth century this idea pre- people believe that the curative power is one vailed to such an extent that men were for- and the same the world over, just as all spirit bidden to sit in their doors on Sunday to enjoy is one in essence. It would greatly simplify the cool of the day, to shave their beards, to the work of the physician if he should recogwater their gardens, to ride horseback on | nize this grand universal truth and put himthat day, or to visit the market on Monday or | self in accord with the law through which it bath. Some of the early laws made by the gree of success, each would be his own law-New England Puritans were not much bet- maker and doctor. Through ignorance comes ter. The most oppressive of these laws have bondage; enlightenment is harmony and libbeen abolished, or are a "dead letter" by rea- | erty. son of the fact that public sentiment is far advanced beyond the condition that brought is, instead, the power which organizes, an them into existence. But some of the laws appeal to that supreme rotential energy and which are now enforced are as unjust as any proper conditions for its transmission and of those mentioned. For instance, the ex- preservation are all that is necessary to esdred millions of church property from taxa- | done through learning the names and position in this country means that every tax | tions of the physical frame-work, organs, arpayer is compelled to help support these teries, veins, nerves and muscles? There is et of the tax payer, and he were told that it sought. was to be applied to the support of the is thus that wrong and robbery are perpetuated in a way that is not seen and cannot be realized by the mass of people.

State secularization means the removal of such evils and the putting of the State upon an entirely secular basis, by carrying out the in the administration of public affairs. State confounded. Secularism is a system of philosophy, the belief of but a comparatively especially in the general comfort of the peo- | tion is the separation of the Church and State, the divesting of the civil government teach their religious belief (or anti-religious belief), it shall neither favor nor discriminate against any of these beliefs. This

## Nature's Physician.

correctly diagnose disease has, within a few world in consequence, of her production of special efforts should be made to carry the years, been woefully exhibited. The case of | Uncle Tom's Cabin, lies dangerously ill at lessness of merely external equipments to inspiration, as she admits, was instrumental

surgeons, on exhibition of the merely super- | caused, in part, by her heroic efforts. After

leading cities of the Union, called upon a all he received a thorough examination and

without divulging names. But they will go life at Hartford, Ct., Aug. 22nd, 1886. on in the same beaten track with, perhaps, a twelve years he was a professor in the An-

national constitution and unwarranted by gers; and the mills will continue to grind warped thereby that he would not endorse

somewhat perverted in its administration condition of vital action," a lack of equilib- made a deep impression on the present age, by the force of the popular religious senti- rium of the soul forces to which all humani- and the world has been made better in conment, in many of the States there is a con- ty are subject at times, from one cause or sequence of their living. stitutional recognition of orthodox Chris- another. The removal of the disturbing eletianity quite out of harmony with the broad | ment and the restoration of equilibrium is spirit of the Federal Constitution. The Sab- | the restoration of health. It is the true bath laws, the laws against blasphemy and | physician who, perceiving the cause of such imaginary crimes, the requirement of an disturbance, is wise enough to know how to oath before being allowed to testify in the remove it. The disorder may have been incourts, the exemption of churches and duced through ill mental or physical conchurch property from taxation, the use of ditions, in which neither pill nor potion are by the light that was in him. In other ages the Bible and religious exercises in the pub- | needed to restore harmony. The automatic lic schools, are some of the remaining links and inherent healing function of life, which that still connect the State with the Church is as certain as its creative energy, may be faith, in their eagerness to realize the Divine in this country, some of the vestiges of the called into activity through the concentra-presence in the world. They did not know union between civil affairs and religious | tion of desire and faith, on the part of the | enough of nature to be on their guard against beliefs and observances which prevailed once healer, upon the mind of the invalid; or it alleged suspensions of its unvarying order. may be the impetus given by the magnetic To Carlyle the universe was itself a miracle, The fundamental idea of this "unholy al- touch which produces that steady even flow liance" was and is that government has the of vital force which bears the same relation

While there are different theories in regard

As life is not the result of organization but

plied to the cause of disease may be recog-

It is also time that the man be fitted for his vocation. Physicians, like poets, are born, not made. To that natural gift let there be added as much learning as is needed to make the man or woman conversant with the most important researches of the past; but that is not enough. Let there be profound reverence for human life, a belief in immortality, a vital consciousness of spirit and its supremacy over matter, sympathy with suffering, good habits and moral integrity, before the student dares to write M. D. after his name and attempts to heal others. When that consummation, so devoutly wished for is attained, raw, undeveloped and immoral youths will cease to be let loose from insti tutions of learning and the professions of healer and teacher will be nearly if not entirely, synonymous. To all which the wisest and best practicing physicians will agree.

## Harriet Beecher Stowe.

Harriet Beecher Stowe, whose name has been The failure of well-educated physicians to | rendered familiar throughout the civilized Hartford. Ct. This work alone, written under in making a deep impression on humanity.

Thirty-six years have elapsed since Uncle C., and during that time what marvelous It might be supposed that physicians and changes have been witnessed by its author, the strange story. Dramatized and placed on Not long since a reporter attached to a the spectacular stage, Uncle Tom's Cabin has large daily paper published in one of the delighted millions of play-goers and made an impression thereby which it could not possibly have otherwise done. The Evening Journal

Mrs. Stowe, during her long and eventful to enforce the laws, not to appoint days for the illness to be of a very dangerous type, | Spiritualist Cause, in word or deed, on acis plainly in violation of the spirit of the little more care in the examination of stran- dover Theological Seminary, and became so I himself pecuniarily in the fight.

out young physicians by the merely external | Spiritualism, though he was a splendid medium, frequently seeing spirits and conversing Disease may be defined as "a disturbed with them. Both of them, however, have

Mr. Froude, in his Life of Carlyle, says: 'Experienced fact was to him revelation, and the only true revelation. In revelation, technically so-called, revelation confirmed by historical miracles—he was unable to believe; he felt himself forbidden to believe men had seen miracles where there were none, and had related them in perfect good and all its phenomena were equally in themselves incomprehensible." But the special miraculous occurrences of sacred history, so- | spent there than Dr. F. H. Roscoe of Provicalled. were to him incredible. "It is as certain as mathematics," he said, "that no such thing has ever been or ever can be." And yet the pulpits still harp on the old, outworn, threadbare theological names and formulas warrant we shall bring it out during the -that is, the teachers of them feel obliged | fall. to feed their hearers on spiritual husks, and million times thrashed straw, in which there Saturday because they were so near the Sab- acts. In fact, were that done with any de- is no possible nutriment, because the churches | Camp this season. Her friends will be reare bound by iron usage and creeds formulated ages ago, to ignore the light and knowl- improving. Her speeches in the conferences edge of to-day. In secular matters people are taking advantage of the new light and the new truths, but inside the churches, in the shadow of the sanctuaries, men revert to the mental and moral status of thousands of years ago, and recite the words of ancient Hebrews, words and formulas which voiced emption of probably from five to six hun- tablish health. Is it supposable this can be the spiritual wants and feelings of semi-barbarous nomads and shepherds of thirty and forty centuries ago; and yet Emerson taught a morality compared with which that of Mochurches and to sustain their worship; for if a deeper principle which eludes the scalpel ses and David, and Paul, even, was barbarthe church property which enjoys the protec- and the cautery. Even vivisection fails to ism. Modern international commerce imtion of the government, bore its proportion of reach its citadel. Retreating from every ad- plies a high degree of morality of which the the burden, the tax would be so much less. If | vance upon the outposts it flies toward the | ancient world had no conception. Unfortunthe money were taken direct from the pock-center of being where alone it should be ately institutions and systems survive when their life is gone, when their spirit has flown, There is no desire on the part of thinkers and millions turn their backs on the light of up where the real workmen are singing at churches, the injustice would be manifest, to multiply the number of quacks and char- to-day and pay deference to an ignorant, sup- dinary genius for music in his second year. their work. It is error that dies. Truth lives. and public sentiment would soon deprive latans. No profession is free from them: erstitious past, and thus people feed on husks He has already appeared in several concerts, the churches of the exemption privilege. It | they include the learned and the unlearned. | instead of fresh, succulent, spiritual pabulum. | and it is expected that an extensive musical But there is a desire that clairvoyance as ap- They go to ancient bibles and fictitious mira- tour will shortly be arranged for him. cles, when every moment is fraught with the nized, studied and classified. The day has miracles of cosmic revolutions and move- in a recent case brought before him that passed when its claims can be safely ignored. | ments more wonderful than any of the tales of olden times.

> The New York Sun has the following significant remarks on the question of "Preaching to the Masses:" "The three hundred delegates to the Christian Workers' Convention, who have been holding their sessions in the Broadway Tabernacle during the past four days, have debated several very interesting questions. The most difficult of all of them, upon which many delegates have spok en day after day, was this one: How to evangelize the masses. The Rev. Mr. Collins reported that several of the schemes already adopted by the Christian Workers had failed, and none of the new schemes that were proposed seemed to offer any better results. The hiring of theological students during their long summer vacation to act as evangelizers in the cities, was a favorite idea of some delegates; other delegates held that the vicious and wicked should be approached through sermons to be delivered in the churches on week days as well as Sundays; others were in favor of flower and Bible missions among the poor; and yet others maintained that Gospel to the children. All the delegates were burdened with the thought that, in order to evangelize the masses, there must be more preaching of Christianity to them. It is rather singular that the delegates gave so little heed to the evangelical influence that would grow out of the practicing of Christianity by its professors. We direct their special attention to this neglected thought, which may well become the subject of most interesting debate at the sessions of the Christian Workers in this city during the powerful than the preaching of legions of more than his reputation. theological students hired as evangelizers during their long summer vacation."

Mr. Charles Bradlaugh announces that he sense that our constitutions extend the same | them to prescribe for his ailments. To all he | says "the earlier and the later literary | may have to retire from public life in consework of Mrs. Stowe, with the possible excep- | quence of pecuniary embarrassment. In setion of 'Dred,' was mostly dreary stuff. She curing his seat he was subjected to a number At the same time so unenlightened and then all gave him prescriptions and advice. was 40 years old when she wrote Uncle of costly political law suits, and during his Tom's Cabin,' and with it her inspiration ap- parliamentary career he has been unable to administration of the government there was was perfectly healthy and that the name parently came and went. She wrote many avoid litigation that has involved him deeply other books and articles, but they were not in debt. We can not believe that English radicals will allow so able and independent a representative to retire from public life to appoint such days. He told the clergy ease under the generic name of rheumatism. career, has been constantly interested in because of debts incurred in defense of their who protested against his course, that his The highest medical authorities in the State | philanthropic and reformatory movements, | rights. None can forget the brave fight he made year after year against the bigotry and | now of Honolulu, Hawaiian Islands, has been religious exercise and thereby give official and each ordered powerful medicines and count, of course, of its unpopularity among him from representing Northampton in the vacancy caused by the death of his brother, national recognition to religious doctrines external applications, pocketed the fee and a certain class with whom she was intimate. House of Commons, to which he was again and Hon. Samuel G. Wilder. The Journal will ly connected socially, though she knew that again returned. His ability and persistency see to it that Capt. Wilder is elected a mem-The young man, who happened to be a she was indebted to the Spirit-world for her finally triumphed and he took his seat. Since | ber of the House of Nobles, for there is not a powerful athlete, published their prescrip- marvelous work, Uncle Tom's Cabin. Her that time he has done splendid service, and man on the islands with more good sense or his, in high public positions, have been rath- tions including bromides and other opiates, hubsand, Calvin Ellis Stowe, passed to spirit | the wealthy radicals of England ought at greater integrity. The Captain can beat For once to come to the personal relief of the man | King Kalakana at any square game he wants who has fought their battles and crippled to play, and detect all attempts at double

#### GENERAL ITEMS.

Mr. Bundy reached home on Saturday last As soon as his onerous duties permit he will furnish the Journal's readers with some of his experiences at the various New England camps, together with his views upon the status of the Movement as learned by direct contact with its aggregated representatives.

Mrs. Addie L. Ballou passed through the city on Monday last on her way to the Grand Army encampment, Columbus, Ohio.

The evenings are growing long; and its readers say the Journal is growing steadily better. Help it by contributing to its columns and obtaining new subscribers.

Mrs. De Nevet, trance medium and clairvoyant, 87 South Morgan St., Chicago, is very highly spoken of by Dr. Kayner and other experienced Spiritualists.

Among the mediums who aided in stimulating a healthy sentiment at Lake Pleasant this year, none did better service for the time dence, R. I.

A considerable number of requests to publish "Heaven Revised" in pamphlet form have been received. Should the demand seem to

Mrs. Maud E. Lord-Drake added greatly to the life and interest of Lake Pleasant joiced to know that her health is steadily were timely and able.

Jerry Robinson of Albion Landing, Miss. writes: "Geo. P. Colby did much good here. I wish we could have missionaries throughout this Southern country, good lecturers and test mediums. I shall return to Lookout Mountain in ten or more days."

Mr. J. Clegg Wright is very enthusiastic in his commendations of Dr. Dumont C. Dake as a healer and generous kind hearted practitioner. Mr. Wright was dangerously ill after his arrival at Queen City Park Camp, and would have been unable to fill his dates there but for the skill of Dr. Dake.

Paul Kotchalsky, aged four years, is astonishing Russia with his musical performances. He is said to have displayed extraor-

Recorder Davenport of Kansas City ruled "this is a free country, and there can be no law which prevents women from dressing in male attire and appearing in public therein so long as they conduct themselves in an orderly manner."

A London preacher placarded the city with notices that he would preach in Spurgeon's Tabernacle on the subject: "-:-:-?-!." There was a large congregation, to whom he announced the text: "Stand thou stil awhile," and then said that his subject was "The Pauses of Life."

Miss Phoebe C. Hull, the Journal's efficient agent at Lake Pleasant has this year outstripped all previous successes in obtaining new subscribers during the camp season. She has also endeared herself to a number of invalids by her devoted attention and the use of marked healing powers, given freely.

Mrs. Carrie Twing has exerted a healthy influence this season at the three leading New England camps. Her mediumship seems to have improved with her return to health. and she is now a more effective agent of rational Spiritualism than ever before. She has the thanks of the Journal for her independent and courageous labors in the interests of honest mediumship.

Looking over his subscription list, the editor and publisher finds a good many people reading his paper and not theirs. He hopes these good friends will promptly make amends by remitting arrearages, renewing for another year, and sending along the name of a new subscriber. Try it! and see how happy you will feel after a successful

One J. M. Peebles who delights in titles at next two or three days. If but a tithe, or a | both ends of his name, and who is now an tenth of a tithe, of the professing Christians | Episcopalian in good and regular standing, of this city could in any way be led to prac- still itches to keep his name before the Spirtice truly the teachings of the Founder of | itualist public, and is gratified by our es-Christianity, and to give proper emphasis to | teemed Boston contemporary. Some day the those features of life and conduct which He JOURNAL may, most refuctantly, be obliged emphasized, the wicked masses would soon | in the interests of good morals to give this know of an evangelizing influence more person a scratching that will aid his notoriety

Rev. J. H. Harter passed to spirit life at Auburn, N. Y., Sept. 4th. He was a man of generous impulses, and constantly planning to assist some one less fortunate than himself. He considered himself a "Minister of the Church of Divine Fragments, located wherever a Fragment of Humanity can be found," and as such he became deeply interested in all classes who were unfortunate from any cause. Though poor in a worldly point of view, he was rich spiritually, and can now go on with his good work divested of earthly enthrallments.

Our soldier comrade, Capt. W. C. Wilder, intolerance which did their best to prevent | nominated for the office of Noble to fill the dealing.

When Laurence Oliphant visited the Jour NAL office some weeks ago he announced that he was to visit Rosamond Dale Owen at New Harmony, Ind. It now transpires that the visit had more than ordinary significance, as it is reported that he was married to Miss Owen in London on the 16th ult. We are sorry to learn Mr. Oliphant is now ill and that his mind is temporarily affected. We trust the report is exaggerated.

Mrs. Ada Foye will answer questions and give tests, next Sunday evening, under the auspices of the Y. P. P. S., at the hall corner of Indiana Ave. and 22nd St. A large audience greeted her last Sunday evening. Her answers to questions were well received. her tests excellent, and every one present seemed to realize that a splendid opportunity was offered to establish the fact that spirits can return and communicate to their friends on earth,—so says a member of the Society.

The irrepressible blower, ravenous devourer of chloral, defendant in a divorce suit, manipulator of ministers, etc., etc., otherwise known by the professional name of Washington Irving Bishop, is once more on American soil. Having sobered up at Honolulu he is again ready to assist Dr. Talmage & Co., in demolishing Spiritualism for the thousandth time—for pay. By one method and another he manages to get into the newspapers. The San Francisco press has lately been giving him considerable gratuitous space, and one of his unfortunate creditors is chagrined to find that legal prestidigitation can keep justice at bay.

#### NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal: The beautiful weather of the past week has

kept many of the cottagers here, who have enjoyed a more quiet life after the departure of the crowd; and, of all the season, September is the month to be enjoyed at Onset—the weather is just charming!

Sunday, September 2nd, Mrs. Sarah A. Byrnes and E.B. Fairchild were the speakers. having very good audiences; both speakers demonstrated the fact that although they have spoken several times during this camp meeting upon that platform, they had something more to say. It seemed as though they had reserved the best thoughts for the last of the feast. Mrs. Byrnes's subject consisted of a retrospect of the work of the camp season, in which the spiritualistic movement was handled without gloves for the meaningless. manner in which the whole cause is allowed to move.

The Monday evening hop in the Temple, was somewhat disturbed by the alarm of fire on Union Street.

sociation has done its very best to guard and, at my recommendation, he was appointname of a fire department, all persons have rose to be a master, afterward obtained lumination this year without even mention- | papers, I suppose, during the service, ing the fact to, or consulting with, the Asso- | thousands of men who had more or less 3rd, resulting in the burning of Mrs. Rebec- | did ca Young's cottage and contents, and badly damaging Martin Tribou's cottage, both on Union street. So much for having their own | man. It was a gentlemanly letter, short and way.

HARVEST MOON FESTIVAL. The crowning event of the season will be the Harvest Moon Festival, which will take place on the date of the full moon of the present month, to which everybody who has been to Onset this season is cordially invited. This festival has grown to be an interesting event of the season, inaugurated as it was by the late Isaac P. Greenleaf in honor of the Red Men of the past, and as the harvest time of our fiscal year in the spiritual movement, the people as a whole forget as much of self as possible, and join hands for a good and healthful reunion. As it will be impossible for all of Onset's friends to be present on these two days, they can have an opportunity of reading a report of what a good time those present had, providing they all secure a copy of the Journal containing W. W. CURRIER. the same. Onset, Mass.

## General News.

People in the town of Vineland, Wis., are greatly interested in a supposed case of faithcure. Miss Emma Bennet, thirty-two years old, had been bedridden nine years from a disease called consumption of the blood Sunday she arose, dressed herself, and walked without assistance. She was also able to converse, though during her illness she had been unable to talk louder than a whisper. She ascribes her cure entirely to prayer.— Charles Kingsley's "Westward Ho" is thirtythree years old. Twenty-five editions of the work have been published.—Herr Tisza, the Hungarian Prime Minister, is about sixty years old, stout and swarthy, with coal-black hair and beard.—Mme. de Valsayre, the leading champion of woman's rights in Paris, has turned her energies to influencing the

ladies' tailors in favor of the divided skirts. -Mr. Browning is in Italy with his sister. His son, Robert Barrett Browning, has just bought a beautiful old palace on the Grand Canal, Venice, where he proposes to take up his abode with his young American wife.— The house in London—13 Piccadilly terrace where Byron passed the wretched period of his married life, where Ada was born, and where he wrote some of his earlier poems, is now being altered, and will take on an entirely changed appearance.—Judge Hammon, of Cincinnati, Ohio, has a peculiar method of reaching his decisions in the cases presented to him in the United States Court. After a case has been tried he retires to his library and walks around the room, sometimes for hours, until he reaches a conclusion. He has worn a track in the carpet by his judicial pedestrianism.—The Hon. D. H. Goodell, the Republican nominee for the New Hampshire Governorship, is the inventor of that fascinating and useful article, the "lightning apple

GENERAL GLOVER'S TRUE STORY.

Edited and Reported By Edward Everet

[The following story is better than most stories are, because it is exactly true, excepting the names given to the parties and places. The gentleman whom I have called "General Glover" has permitted me to put it in writing, that it may give the same courage to other persons which it has given to him and me. But, at his request, I have changed every name in the story from that which he gave me; and I assure the most curious reader or critic that he will find it impossible to ascertain by any conjecture who are the parties described. No incident, however, in the story, is drawn in the slightest degree from imagination. I tell the tale as it was told to me, and print it after it has had the revision of "General Glover."—E. E. HALE, in the New York Independent.

I was riding across the country to Duluth when my old friend General Glover came into the palace car. We two were born at very nearly the same time; we like each other and respect each other. We have knocked about the world a good deal, and do not meet each other as often as we wish we did, but when we meet we begin where we left off and enjoy the meeting. At least I am sure I do.

and I think he does. As soon as the first inquiries were passed? said to him: "I want you to tell me again your story of the letter you wrote to a stranger. At the time you told me I repeated it to my wife, and afterward to one or two other persons; but now I am afraid to tell it. it is so strange, and I am always thinking that my imagination has added something

General Glover looked at me, with a surprise not wholly of amusement. It was quite clear to me that the story was a serious matter to him, as it was to me; and he told it to me for the second time. I think it is four years ago since I heard it first, and it speaks as well for my memory, as for his, that should recognize each slightest detail, as a thing which had impressed itself upon his careful mind, so that this narrative was identically the same as the first was. It was as if you had struck a second impression from a stereotype plate which you had not used for four years.

"I was sitting at my desk at Xeres," he said, "and working through my daily mail. My custom was to attend to the business of the firm first, and to leave the personal letters to be answered in the afternoon. It was now afternoon, and I turned to the six or

eight letters which I had for answer. "Among these was one from a man for whom I had secured a place in the navy in the outset of the Civil War. If you remem ber. I was then at the head of the Bunting Board, and had a great deal to do with the enlargement of the navy. Also, I was myself connected with the service. I had been in service on the seaboard all my life, and knew. naturally enough, a great many sailors the merchant marine. Hundreds of such men came to me, and it was with my recommendation of them that they received their places in that volunteer service which was of such infinite advantage to the country in the war. Among these hundreds was a good fellow who had been. I should say, in the coast-During the twelve years of the existence of | ing trade; but I do not remember what he Onset as a summer home by the sea, the As- had been. He wanted to serve the country, against fire. There being no supply of water, ed, as other men were appointed, a master's nor fire apparatus in the town worthy the mate. As a master's mate he did his duty, been requested at different times to be extra | lieutenant's commission, and so went wellcautious during their stay at the grove, and | nigh through the war, until, by accidentfor cottagers to keep at least two buckets of | not, I think, a wound—he was so far disabled water ready to use at a moment's notice, fur- | that he could no longer go to sea. I did not nishing galvanized iron pails to all that know this at the time; there was no reason would buy, at cost. Since the existing di- why I should know it; I had nothing to do visions of the cottagers, the Association have | with him, and he had nothing to do with me. felt that illuminations were too hazardous to | He was to me no more than one post in this be indulged in. The business club (so call | rail fence which we are passing now is, as ed) and the kickers decided to have an il- distinct from another. I had signed the ciation upon the subject, and after one post- | do with our Bunting Board, and this man, ponement a sort of patch-work concern was his name or his affairs, made no more indulged in on Monday evening, September | impression upon me than the rest of them "But, among the letters of this particular

afternoon, as I said, was a letter from this to the point, in which he told me that he received his appointment on my recommendation, that, after some years of service he had been obliged to cease going to sea, on account of the accident of which I speak. He now asked me if I were willing to write to the head of the Pension Bureau to ask that his claim might be examined and acted upon immediately. He said that neither he nor his counsel had succeeded in obtaining any letters from the Pension Office telling them when action would be taken on his claim. He remembered that I was the person who originally introduced him into the navy, and he thought a letter from me might obtain an answer where he had failed.

"I recalled, as well as I could, the circumstances in which he first came to me, and 'I said, in a short letter, what I could do to his advantage, in order that he might use my recommendation, so far as it went, in his application, and then I went on with my other

"I had finished the whole correspondence, when something which I do not understand. and you do not understand, made me take this letter to him out from the pile. I opened it, looked at his letter again, and looked at the letter which I had written to the Pension Bureau. Clearly, I had done all he asked me for, and I folded both envelopes again, and sealed them. I went on with my other work. Still. I was haunted with the feeling that this thing was left unfinished, and I opened both the letters once more. I read his letter again, I read my letter to the Pension Bureau, and I read the note which I had written to him. This time, after reading his letter to me and mine to him once and again, I inclosed in my envelope to him some money, without saying why, for indeed I did no know. This finally finished my correspond ence, as I supposed; I sealed the letter again. and, finding that I could do nothing in my office, put on my coat, took all the letters I had been writing, passed from my private room through the counting room, and left the letters for the mail.

"But I was not permitted to leave the door of the office. In obedience to the impulse which I had now obeyed twice, I went back | story to me, as he told it on the train. I wish to the mailing box, took out my letter to him again, went back to my private office and read it once more; read his letter now for the | transpired several years after. third or fourth time, and this time wrote a new letter to my old friend Colonel Sharp who lived in the town from which the officer had written to me. I asked Sharp to be good enough to find him, to find what his condition was, and that of his family, and if for him, and the doctor told him that he he found that they needed any help, to render it to them at my expense, if it should be General Glover till he had found where he necessary. I sealed and stamped this letter, must go. Then it proved that in a bureau added it to my mail, and this time I was permitted to leave my office and to go to my

Xeres to Adydos, which was the city in which

he was living, and, as I learned afterward. that is not his name.

"Thirty six hours after I had written, I received his reply. I have it now, and I will show it to you at some time. It was a most decline of his fortunes, since the accident which I have described. It seemed he had a wife and four or five children, of whom he spoke with pride and confidence. But he had been educated as a sailor, and knew no arts but those of a sailor; he had no way of earning a living now that he could not go to sea, and he had gone through all the misery of sickness, enforced idleness, of his income becoming less and less until it was nothing.

"He and his wife had sold every article of property and dress which they could sell, for the food and clothing of their children. They from school, because they could not present | it will cure catarrh every time. a proper appearance there. It was under such circumstances that, needing his pension, of course, he had written to me the you can try without danger of humbug. Send to H. modest letter which I had received, asking for my assistance in hastening the decision

"On the night before his present writing

—that is, on the evening which immediately followed the afternoon of my writing to him —he and his wife and children were cowering around the little stove which warmed their lodging. The fire in it was maintained by coals and cinders which the children had picked up in the street. He had not a cent to pay for any article of food, and he and the children were all hungry. They reviewed the position as well as they could, and it was then that his wife said that she was sure that brighter times must be before them. For she still believed that God did not mean that people should perish who had not intentionally offended him, or fought against his law. She knew that they had done their duty as well as they knew how, and she believed that God would carry them through. She had no ground for this belief excepting her certainty that neither she nor her husband nor her children had intentionally done what was wrong. With such comfort as they could get from such expressions as here, they all went to bed, the earlier because they had nothing to eat, and perhaps because the fire

was not very satisfactory. "For the same reason they slept, or stayed in bed, late in the morning. One is not published many years ago and reprinted simply because tempted to rise early when he has nothing to do and nothing to eat. But they did rise, though late, and were rekindling the fire, I think, when the postman stopped at the door, and brought in the letter which I had three times opened and in which I had finally inclosed the money,

"Needles wrote to me that when the bill fell to the ground from the letter, as it did, ped from the hand of an angel. He had not asked me for money; he had not asked any body for money. He asked me for my influence in the Pension Bureau. Without asking the money had come. He felt, and his Send for one. wife felt as if it had come in answer to their

As General Glover told me this story, I was reminded of a phrase of my friend Mr. Naylor, who used to say that there was no condition in human life in which a check on New York would not answer most purposes. It was clear enough that the crisp greenback which had been inclosed in General; Glover's letter had been quite as valuable a workman

were well engaged in the first meal which they had eaten for several days, when another party appeared upon the stage. This time it was not the postman; it was Colonel Sharp, to whom General Glover's fourth letter had been written. I wish I could give the reader an idea of General Glover's description of Colonel Sharp's methods. He sat, cheering all parties by his lively talk—I wish I were talking with him now—and when he saw that the breakfast was well finished, he took Needles with him to the great post-office at Abydos. Colonel Sharp was a pretty important person in that city, and, breaking all lines of defense, he soon found himself with Mr. Needles in the private room of the postmaster, whom, for the purpose of this story. we will call Mr. Rowland Hill. General Glover went on to describe the interview.

"Sharp told Mr. Hill that there was a deserving man, who had served the country, and that I was interested in him, and Hill shook hands with official cordiality, and said he should be interested in any friend of mine

"Colonel Sharp said that he wanted Hill to appoint Mr. Needles to a good place in that post-office. Mr. Hill at once assumed the official air of distress, and explained how many hundreds of applications he received every day from very deserving people; but he would put Mr. Needles's name on the list, and would send for him the first time he had an opportunity.

"Colonel Sharp said, at this, that he was very glad Mr. Needles interested Mr. Hill, that neither of them were much occupied, and that they would stay in the private office until the opportunity should occur. At this announcement that the office would need three permanent chairs for some time. Mr. Rowland Hill was more startled. 'In short' said Colonel Sharp to him good-naturedly, 'the official methods will not answer in this case. Mr. Needles deserves the place; he must have the place; General Glover and both mean that he shall have the place; and you may as well give it to him now as to give it to him next week.' There are men who can say such things, who have earned the right to say them by long and distinguished service to the country. Mr. Hill knew perfectly well that this was one of those cases. and when, therefore, Mr. Needles walked home that morning to his wife, it was to explain to her that he was to go on duty in the post-office of Abydos, with a proper salary, that afternoon.

"All this he explained," said General Glover, "in the letter of which I told you, which [ received thirty-six hours after I inclosed the bill to him.

Here ends the first half of General Glover's the reader to observe, however, that this first half is accompanied by a second half, which Father Clarkson. Sent prepaid for 50c.

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Mr. Needles did his work so well in the new office that every one liked him. Had it not been in-door work, and he a sailor, needing out-door life, this story would end here. But the close confinement of the office was bad could not stand it. He did not repeat this to which is under the Treasury, which I will | call the Bureau of Red Tape, they needed an out-door invoice man. It was work that he "We had a nightly mail, at that time, from | could do, and he applied to be transferred (Continued on Eighth Page.)

A postal card sent from London around my letter to him arrived the next morning. | the world via Hong Kong and San Francisco It will save trouble if I give you a name for returned to its destination after a tour of him. We will call him Needles, though seventy days. This is forty days less than the time taken ten years ago.

A curious fact revealed by the phonograph is that people generally do not know their modest and simple narrative of the steady own voices. The husband will recognize his wife's voice in a phonogram, and the wife will recognize the husband's, but neither will recognize their own speech.

> "That Miss Jones is a nice-looking girl, isn't she?"
> "Yes, and she'd be the belle of the town if it wasn't for one thing." "What's that?"

"She has catarrh so bad it is unpleasant to be near her. She has tried a dozen things and nothing helps her. I am sorry, for I like her, but that doesn't make it any less disagreeable for one to be

Now if she had used Dr. Sage's Catarrh Remedy, had been obliged to withdraw their children \ there would have been nothing of the kind said, for

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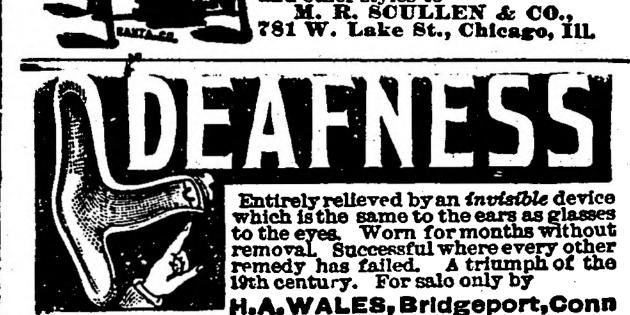
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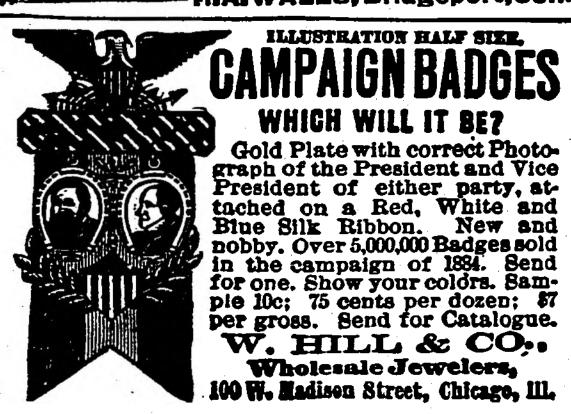
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When Laurence Oliphant visited the Jour NAL office some weeks ago he announced that he was to visit Rosamond Dale Owen at New Harmony, Ind. It now transpires that the visit had more than ordinary significance, as it is reported that he was married to Miss Owen in London on the 16th ult. We are sorry to learn Mr. Oliphant is now ill and that his mind is temporarily affected. We trust the report is exaggerated.

Mrs. Ada Foye will answer questions and give tests, next Sunday evening, under the auspices of the Y. P. P. S., at the hall corner | ever, in the story, is drawn in the slightest degree of Indiana Ave. and 22nd St. A large audience greeted her last Sunday evening. Her | "General Glover."—E. E. HALE, in the New York | coming less and less until it was nothing. answers to questions were well received. her tests excellent, and every one present seemed to realize that a splendid opportuni- to the palace car. We two were born at very ty was offered to establish the fact that spirits can return and communicate to their friends on earth,—so says a member of the Society.

of chloral, defendant in a divorce suit, manipulator of ministers, etc., etc., otherwise known by the professional name of Washington Irving Bishop, is once more on American soil. Having sobered up at Honolulu he again ready to assist Dr. Talmage & Co., in demolishing Spiritualism for the thousandth | that my imagination has added something time—for pay. By one method and another | to it. he manages to get into the newspapers. The San Francisco press has lately been giving him considerable gratuitous space, and one of his unfortunate creditors is chagrined to find that legal prestidigitation can keep justice at bay.

#### NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

The beautiful weather of the past week has kept many of the cottagers here, who have enjoyed a more quiet life after the departure of the crowd; and, of all the season, September is the month to be enjoyed at Onset—the weather is just charming!

Sunday, September 2nd, Mrs. Sarah A Byrnes and E. B. Fairchild were the speakers, having very good audiences; both speakers demonstrated the fact that although they have spoken several times during this camp meeting upon that platform, they had something more to say. It seemed as though they had reserved the best thoughts for the last of the feast. Mrs. Byrnes's subject consisted of a retrospect of the work of the camp season, in which the spiritualistic movement was handled without gloves for the meaningless manner in which the whole cause is allowed to move.

was somewhat disturbed by the alarm of fire on Union Street.

name of a fire department, all persons have rose to be a master, afterward obtained been requested at different times to be extra | lieutenant's commission, and so went wellcautious during their stay at the grove, and | nigh through the war, until, by accidentfor cottagers to keep at least two buckets of | not. I think, a wound—he was so far disabled lumination this year without even mention- | papers, I suppose, during the service, or ing the fact to, or consulting with, the Asso- | thousands of men who had more or less to ciation upon the subject, and after one post- | do with our Bunting Board, and this man, ponement a sort of patch-work concern was his name or his affairs, made no more indulged in on Monday evening, September | impression upon me than the rest of them 3rd, resulting in the burning of Mrs. Rebec- | did. ca Young's cottage and contents, and badly damaging Martin Tribon's cottage, both on Union street. So much for having their own | man. It was a gentlemanly letter, short and

HARVEST MOON FESTIVAL. The crowning event of the season will be the Harvest Moon Festival. which will take place on the date of the full moon of the present month, to which everybody who has been to Onset this season is cordially invited. This festival has grown to be an interesting event of the season, inaugurated as it was by the late Isaac P. Greenleaf in honor of the Red Men of the past, and as the harvest time of our fiscal year in the spiritual movement, the people as a whole forget as much of self as possible, and join hands for a good and healthful reunion. As it will be impossible for all of Onset's friends to be present on these two days, they can have an opportunity of reading a report of what a good time those present had, providing they all secure a copy of the Journal containing W. W. CURRIER. the same. Onset, Mass.

## General News.

People in the town of Vineland, Wis., are greatly interested in a supposed case of faith cure. Miss Emma Bennet, thirty-two years old, had been bedridden nine years from a disease called consumption of the blood Sunday she arose, dressed herself, and walked without assistance. She was also able to converse, though during her illness she had been unable to talk louder than a whisper. She ascribes her cure entirely to prayer.— Charles Kingsley's "Westward Ho" is thirtythree years old. Twenty-five editions of the work have been published.—Herr Tisza, the Hungarian Prime Minister, is about sixty years old, stout and swarthy, with coal-black hair and beard.—Mme. de Valsayre, the leading champion of woman's rights in Paris, has turned her energies to influencing the ladies' tailors in favor of the divided skirts. -Mr. Browning is in Italy with his sister. His son, Robert Barrett Browning, has just bought a beautiful old palace on the Grand Canal, Venice, where he proposes to take up his abode with his young American wife.— The house in London—13 Piccadilly terrace where Byron passed the wretched period of his married life, where Ada was born, and where he wrote some of his earlier poems, is now being altered, and will take on an entirely changed appearance.—Judge Hammon, of Cincinnati, Ohio, has a peculiar method of reaching his decisions in the cases presented to him in the United States Court. After a case has been tried he retires to his library and walks around the room, sometimes for hours, until he reaches a conclusion. He has worn a track in the carpet by his judicial pedestrianism.—The Hon. D. H. Goodell, the Republican nominee for the New Hampshire Governorship, is the inventor of that fascinating and useful article, the "lightning apple parer."

GENERAL GLOVER'S TRUE STORY.

Edited and Reported By Edward Everet

are, because it is exactly true, excepting the names given to the parties and places. The gentleman whom I have called "General Glover" has permitted me to put it in writing, that it may give the same courage to other persons which it has given to him and me. But, at his request, I have changed every name in the story from that which he gave me; and I assure the most curious reader or critic that he will find it impossible to ascertain by any conjecture who are the parties described. No incident, howfrom imagination. I tell the tale as it was told to me, and print it after it has had the revision Independent.

I was riding across the country to Duluth when my old friend General Glover came innearly the same time; we like each other and respect each other. We have knocked about the world a good deal, and do not meet each other as often as we wish we did, but when we meet we begin where we left off and en-The irrepressible blower, ravenous devourer | joy the meeting. At least I am sure I do. and I think he does.

As soon as the first inquiries were passed said to him: "I want you to tell me again your story of the letter you wrote to a stranger. At the time you told me I repeated it to my wife, and afterward to one or two other persons; but now I am afraid to tell it. it is so strange, and I am always thinking

General Glover looked at me, with a surprise not wholly of amusement. It was quite clear to me that the story was a serious matter to him, as it was to me; and he told it to me for the second time. I think it is four years ago since I heard it first, and it speaks as well for my memory, as for his, that should recognize each slightest detail, as a thing which had impressed itself upon his careful mind, so that this narrative was identically the same as the first was. It was as if you had struck a second impression from a stereotype plate which you had not used for four years.

"I was sitting at my desk at Xeres," he said, "and working through my daily mail My custom was to attend to the business of the firm first, and to leave the personal letters to be answered in the afternoon. It was now afternoon, and I turned to the six of eight letters which I had for answer.

"Among these was one from a man for whom I had secured a place in the navy in the outset of the Civil War. If you remem ber, I was then at the head of the Bunting Board, and had a great deal to do with the enlargement of the navy. Also, I was myself connected with the service. I had been in service on the seaboard all my life, and knew naturally enough, a great many sailors the merchant marine. Hundreds of such men came to me, and it was with my recommendation of them that they received their places in that volunteer service which was of The Monday evening hop in the Temple, such infinite advantage to the country in the war. Among these hundreds was a good fellow who had been, I should say, in the coast-During the twelve years of the existence of | ing trade; but I do not remember what he Onset as a summer home by the sea, the As- | had been. He wanted to serve the country, sociation has done its very best to guard | and, at my recommendation, he was appointagainst fire. There being no supply of water, | ed. as other men were appointed, a master's nor fire apparatus in the town worthy the | mate. As a master's mate he did his duty, water ready to use at a moment's notice, fur- | that he could no longer go to sea. I did not nishing galvanized iron pails to all that know this at the time; there was no reason would buy, at cost. Since the existing di- | why I should know it; I had nothing to do visions of the cottagers, the Association have | with him, and he had nothing to do with me. felt that illuminations were too hazardous to | He was to mé no more than one post in this be indulged in. The business club (so call | rail fence which we are passing now is, as ed) and the kickers decided to have an il- distinct from another. I had signed the

> "But, among the letters of this particular afternoon, as I said, was a letter from this to the point. in which he told me that he received his appointment on my recommendation, that, after some years of service he had been obliged to cease going to sea, on account of the accident of which I speak. He now asked me if I were willing to write to the head of the Pension Bureau to ask that his claim might be examined and acted upon immediately. He said that neither he nor his counsel had succeeded in obtaining any letters from the Pension Office telling them when action would be taken on his claim. He remembered that I was the person who originally introduced him into the navy, and he thought a letter from me might obtain an answer where he had failed.

> "I recalled, as well as I could, the circumstances in which he first came to me, and said, in a short letter, what I could do to his advantage, in order that he might use my recommendation, so far as it went, in his application, and then I went on with my other

"I had finished the whole correspondence. when something which I do not understand, and you do not understand, made me take this letter to him out from the pile. I opened it. looked at his letter again, and looked at the letter which I had written to the Pension Bureau. Clearly, I had done all he asked me for, and I folded both envelopes again, and sealed them. I went on with my other work. Still, I was haunted with the feeling that this thing was left unfinished, and I opened both the letters once more. I read his letter again, I read my letter to the Pension Bureau, and I read the note which I had written to him. This time, after reading his letter to me and mine to him once and again, I inclosed in my envelope to him some money without saying why, for indeed I did not know. This finally finished my correspondence, as I supposed; I sealed the letter again. and, finding that I could do nothing in my office, put on my coat, took all the letters had been writing, passed from my private room through the counting room, and left the letters for the mail.

"But I was not permitted to leave the door of the office. In obedience to the impulse to the mailing box, took out my letter to him again, went back to my private office and read it once more; read his letter now for the third or fourth time, and this time wrote a had written to me. I asked Sharp to be good enough to find him, to find what his condition was, and that of his family, and if he found that they needed any help, to render it to them at my expense, if it should be added it to my mail, and this time I was permitted to leave my office and to go to my

Xeres to Adydos, which was the city in which

he was living, and, as I learned afterward, that is not his name.

"Thirty six hours after I had written, I re-[The following story is better than most stories | ceived his reply. I have it now, and I will show it to you at some time. It was a most decline of his fortunes, since the accident which I have described. It seemed he had a wife and four or five children, of whom he spoke with pride and confidence. But he had been educated as a sailor, and knew no arts but those of a sailor; he had no way of earning a living now that he could not go to sea, and he had gone through all the misery of sickness, enforced idleness, of his income be-

"He and his wife had sold every article of property and dress which they could sell, for the food and clothing of their children. They had been obliged to withdraw their children from school, because they could not present a proper appearance there. It was under such circumstances that, needing his pension, of course, he had written to me the you can try without danger of humbug. Send to H. modest letter which I had received, asking -for my assistance in hastening the decision

"On the night before his present writing -that is, on the evening which immediately followed the afternoon of my writing to him —he and his wife and children were cowering around the little stove which warmed their lodging. The fire in it was maintained by coals and cinders which the children had picked up in the street. He had not a cent to pay for any article of food, and he and the children were all hungry. They reviewed the position as well as they could, and it was then that his wife said that she was sure that brighter times must be before them For she still believed that God did not mean that people should perish who had not intentionally offended him, or fought against his law. She knew that they had done their duty as well as they knew how, and she believed that God would carry them through She had no ground for this belief excepting her certainty that neither she nor her husband nor her children had intentionally done what was wrong. With such comfort as they could get from such expressions as here, they all went to bed, the earlier because they had nothing to eat, and perhaps because the fire was not very satisfactory.

"For the same reason they slept, or stayed tempted to rise early when he has nothing to the public demanded it. Price, 25 cents. For sale at do and nothing to eat. But they did rise. though late, and were rekindling the fire, I think, when the postman stopped at the door, and brought in the letter which I had three times opened and in which I had finally inclosed the money.

"Needles wrote to me that when the bill fell to the ground from the letter, as it did, he felt as he should have felt if it had drop- and is in great demand, price, cloth, 50 cents; paper ped from the hand of an angel. He had not asked me for money; he had not asked any body for money. He asked me for my influTortion and Broks Free to one student in each counence in the Pension Bureau. Without ask- ty in the northwest. "Orrads" free; gives particulars. ing the money had come. He felt, and his wife felt as if it had come in answer to their

As General Glover told me this story, I was reminded of a phrase of my friend Mr. Naylor, who used to say that there was no condition in human life in which a check on New York would not answer most purposes. I was clear enough that the crisp greenback which had been inclosed in General; Glover's letter had been quite as valuable a workman in that starving family as Aladdin's slave of the ring would have been.

A skillful child was at once dispatched to buy the materials for breakfast, and they were well engaged in the first meal which they had eaten for several days, when another party appeared upon the stage. This time it was not the postman; it was Colonel Sharp, to whom General Glover's fourth letter had been written. I wish I could give the reader an DEW idea of General Glover's description of Colonel Sharp's methods. He sat, cheering all parties by his lively talk-I wish I were talking with him now-and when he saw that the breakfast was well finished, he took Needles with him to the great post-office at Abydos. Colonel Sharp was a pretty important person in that city, and, breaking all lines of defense, he soon found himself with Mr. Needles in the private room of the postmaster, whom, for the purpose of this story, we will call Mr. Rowland Hill. General Glover went on to describe the interview.

"Sharp told Mr. Hill that there was a deserving man, who had served the country, and that I was interested in him, and Hill shook hands with official cordiality, and said he should be interested in any friend of mine

"Colonel Sharp said that he wanted Hill to appoint Mr. Needles to a good place in that post-office. Mr. Hill at once assumed the official air of distress, and explained how many hundreds of applications he received every day from very deserving people; but he would put Mr. Needles's name on the list, and would send for him the first time he had an opportunity.

"Colonel Sharp said, at this, that he was very glad Mr. Needles interested Mr. Hill. that neither of them were much occupied, and that they would stay in the private office until the opportunity should occur. At this announcement that the office would need three permanent chairs for some time, Mr. Rowland Hill was more startled. 'In short' said Colonel Sharp to him good-naturedly, 'the official methods will not answer in this case. Mr. Needles deserves the place; he must have the place; General Glover and I both mean that he shall have the place; and you may as well give it to him now as to give it to him next week.' There are men who can say such things, who have earned the right to say them by long and distinguished service to the country. Mr. Hill knew perfectly well that this was one of those cases, and when, therefore, Mr. Needles walked home that morning to his wife, it was to explain to her that he was to go on duty in the post-office of Abydos, with a proper salary, that afternoon.

"All this he explained," said General Glover. "in the letter of which I told you, which I received thirty-six hours after I inclosed the bill to him.'

Here ends the first half of General Glover's which I had now obeyed twice, I went back | story to me, as he told it on the train. I wish the reader to observe, however, that this first half is accompanied by a second half, which transpired several years after.

Mr. Needles did his work so well in the new new letter to my old friend Colonel Sharp office that every one liked him. Had it not who lived in the town from which the officer | been in-door work, and he a sailor, needing out-door life, this story would end here. But the close confinement of the office was bad for him, and the doctor told him that he could not stand it. He did not repeat this to General Glover till he had found where he necessary. I sealed and stamped this letter, must go. Then it proved that in a bureau which is under the Treasury, which I will call the Bureau of Red Tape, they needed an out-door invoice man. It was work that he "We had a nightly mail, at that time, from | could do, and he applied to be transferred (Continued on Eighth Page.)

A postal card sent from London around my letter to him arrived the next morning. | the world via Hong Kong and San Francisco It will save trouble if I give you a name for returned to its destination after a tour of him. We will call him Needles, though seventy days. This is forty days less than the time taken ten years ago.

A curious fact revealed by the phonograph is that people generally do not know their modest and simple narrative of the steady own voices. The husband will recognize his wife's voice in a phonogram, and the wife | will recognize the husband's, but neither will recognize their own speech.

> "That Miss Jones is a nice-looking girl, isn't she?"
> "Yes, and she'd be the belle of the town if it wasn't for one thing."

"What's that?" "She has catarrh so bad it is unpleasant to be near her. She has tried a dozen things and nothing helps her. I am sorry, for I like her, but that doesn't make it any less disagreeable for one to be

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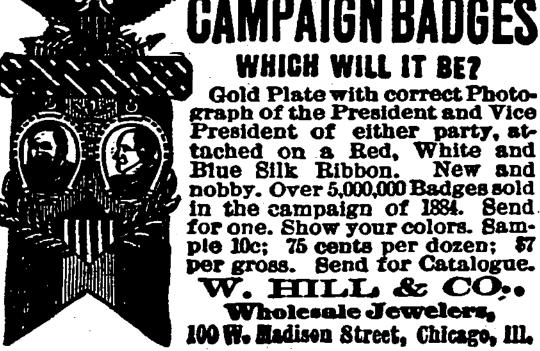
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For the Religio Philosophical Journal. "RESPONSE."

HELEN M. COMSTOCK.

O valued friend! the quick "response," From answering poet-heart, Speaks more for "Nature's promptings"

Than careful, studied art. With quickened pulse and glad surprise. I read each kindly word, And felt the warm soul-sympathy,

Sweet minor tones of tenderness. Breathe thro' each rhythmic line, And one transcendent symphony, Flows from my soul to thine.

My own so deeply stirred.

A grateful sense of happiness, Awakes the tide of song, And hidden waves of melody, Thrill all life's chords along.

The strange magnetic influence Another's thought controls, Betrays the mystic unison Of kindred poet-souls.

Nor time nor space are barriers, We feel the silence stirred, O'er distance flows the psychic wave, Unspoken thought is heard,

And thro' an occult sympathy My spirit-hand clasps thine As 'neath the soul's triumphal arch We meet in the Divine.

A MOTHER'S VIGIL.

'Twas only a garret in a dismal street, High, so high, above earth and man; But a woman sat in the dying night And watched by her boy, so pale and wan.

Wintry winds sighed a dirge without; The pale snow wove a winding sheet: And angels smiled in their home above

For the lost companion they were soon to meet. But alone she sat and watched and waited. As heaven lit up its star-eyed flames: For only God in his fatherly mercy

The winds sang low, and earth lay hushed, Day and night had passed and fled, And lonely still—but too late, too late! For she watched, alas! by a boy that was dead.

Could spare the life which that mother claims.

"Jesus" and the "Scriptures."

--Kathleen Kingsbury, in Chicago Tribune.

In preparing the foot-note on page 486, last week. we pointed to the fact, that "Jesus" alluded to certain "scriptures." which furnished explanations as to marriage in the resurrection. Wo noted that the passages in Matt., xxii., 30, Mark, xii., 25, Luke, xx., 35, and accompanying verses, differ considerably. Luke makes no mention of scriptures, and says no further question was asked, whereas the other two gospels give particulars of the "lawyer's" question,

Now the question arises: To what "scriptures" did "Jesus" refer? If it be said: The Old Testament. or any part of it; then we desire that the particular passage be pointed out which gives any information on such a subject as, "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." There is no such information in the Old Testament. To cover the selfevident deficiency, something is said about what Moses heard at the burning bush; but the allusion is highly unsatisfactory. It explains nothing, but looks like casting dust in the reader's eyes, to avoid

the necessity of clearly stating the truth. The conclusion, therefore, remains, that there were pre-Christian "ecriptures," treating of the "angels of God," and man's spiritual states, called the "resurrection." The allusions imply the existence of spiritual knowledge and literature at that time. of which the New Testament itself is very destitute. Paul also speaks of "books" and "parchments" on which he set great value. The inference is obvious, that certain spiritual writings were carefully destroyed, while our New Testament was put in their place, giving a spurious history, withholding all useful spiritual knowledge, and supplying in their place a contradictory mass of garbled doctrines, so faultily stated as to give rise to endless wranglings

in place of wise agreement. Seeing that these "things are so, it behooves the true Spiritualist to ignore the Christian system entirely; pass it by as if it had never existed; and attaining to real spiritual knowledge, which Christianity has destroyed and usurped, build again on that rock of truth, which has so long been hidden

by the false accumulations of ages. If we are wrong in our conclusions as to this "scripture" question, perhaps some Christian will have the kindness to come forward and set us right -Medium and Daybreak.

## Says the Spirits Told Her.

A remarkable case of mind reading, or supernatural intuition, has just come to light in Birmingham, Ala. The medium is Mrs. Dixie Hagood, of Macon, Ga., now visiting here. She claims to be an electric woman, possessing the same mysterious power as the famous Lulu Hurst, but has never made any reputation as a public exhibitor. On Friday night, just after midnight, L. S. and A. K. Keogh, both merchapts, were passing the house where Mrs. Hagood is stopping on their way home and they heard a lady scream and call for help, and entering the house, they found that a burglar had entered Mrs. Hagood's room and stolen all her jewelry. She said that she was awakened and saw the thief going through her trunk by the light of a candle. She asked him what he was doing, and he sprang to the bed and pressed a handkerchief saturated with chloreform to her mouth. By the aid of her electric power she threw him across the room and he leaped through a window and escaped, but took her jewelry and diamods with him.

Saturday morning Mrs. Hagood went to the house of Keogh, which was next door to her own, and asked that gentleman to go with her to recover her jewelry. He expressed surprise that she knew where it was, and who had stolen it. When asked how she knew she declared that the spirits told her. Mr. Keogh did not believe her story, but agreed to accompany her. She led the way to the large millinery store of A. Hirsch & Co. To Mr. Hirsch she explained the object of her visit, and said that her jewelry was in a box under the end of the counter. He gave her leave to find it. and. to the amazement of every one in the store, she walked directly to an empty dry goods box, and took a small pasteboard box from it, opened the latter, and displayed her jewelry and diamonds. She explained that no one in the store was in any way implicated in the theft Mrs. Hagood declared that she knew who robbed her. but declined to prosecute. She says that spirits came to her and told her just where she would find the stolen jewelry. Her finding it as above narrated was witnessed by a dozen pessons.—Ex.

## Ought Churches be Free?

## To the Editor of the Religio-Philosophical Journal:

Of course they ought to be free, in accordance with the inculcations of Jesus. "Ought Church Seate to Be Free: How the Working People Feel About It," is the title of an article by Prof. R. T. Ely, of Johns Hopkins University. He writes: "The worldliness of the church is the obstacle in the way | hundred cases where sheep, horses and cattle were of the working people.....The church does not see | bitten, cured by this simple remedy, and I have seen | this; the pride of life, the love of money, the root of Mexicans who tell me they have cured themselves by legible and visible images of things upon or in any limits of this State. It is well known that scores of all evil; the lust of the eye, the desire of the flesh— | the same. It is simply this: Scarify with a knife or opaque or transparent body—such as paper, parch- | the citizens of this beautiful little city are at heart the world—has entered in; and the largest door, the any sharp instrument handy, around and close to ment, woven stuffs, wood, metal or glass—without Spiritualists, but dare not come out boldly and speak | woman, is the belle of Bar Harbor this summer, widest door, through which the world has ever en- the wound until the blood flows quite freely, but the agency of brush, crayon, pencil, pen, acid, or for the truth. Not a few of them are within the tered has been the rented pew—for this implies the not in streams. In this manner I presume the blood other mechanical aid. There was no word in use folds of the church.

W. A. R. introduction of ideas of private property into the cleanses the poison out of the system. church of God. My pew, my church, my ministera part of my work—mine, mine, mine—let others | the system, but as the blood comes in contact with | pigmentous matter, which had been separated from keep out!" If Jesus should visit the earth again, he the poison, or with blood contaminated with the the ather, or akasa, by will action, resembled the could not find outside of Spiritualism a place that poison it becomes decomposed, until finally it precipitation of inorganic matter from a salt by would be acceptable to his cosmopolitan nature. reaches the heart and if not cured soon, proves | chemical action rather than anything else.—H. S. | extend the knowledge that Mrs. Duffey's communi- | knotted about the throat, complete the pretty cos-Alas! religion is not free.

#### Thoughts Without Language.

To the Editor of the Religio-Philosophical Journal:

The Boston Herald has a very suggestive article on this subject, setting forth that the unfortunate estimated to be 400,000,000 or more Buddhists. This

hasn't got any hands." the much discussed question whether language is

necessary to thought. The common answer is that dogs and horses and other animals often give evidence of thought, and that, as they have no language, it is clear that—although human beings may use language in their mental processes—it is not essential. But, after all, their thought is of a very limited sort. It is noted. as a rare instance of a dog's sagacity, that he will not let a child whom he loves venture into the water, even to bathe, but will seek to pull him back, fearing that harm will come to him. This is association of ideas, pure and simple. He has a perception that teaches him that water is a dangerous place for children—just how he got it is a question. To him going into the water means danger for the to India. child, irrespective of other conditions, and upon gence he certainly has, and a remarkable power of | sects of this country. association, but he falls short of reasoning, and for this limited use of his mental faculties he needs no

#### That Internal Region.

language.

W. A. H.

-- . -: Editor of the Religio-Philosophical Journal:

Æonon, in a communication through the Baroness Von Vay, thus touches upon hell: "As with the idea of Heaven, so it is with that of hell. Hell is the wretched agonized condition of erring sinful spirits; and will endure as long as revolt against God, sin, and erring spirits exist; and in this sense hell is eternal. It seems to men impossible that evil can ever be converted, conquered, atoned for; and in this matter Spiritism is in direct opposition to the orthodox churches, who uphold the dogma of an eternal hell. Truly the end of evil is not to be discerned, but there is no such thing as eternal damnation, which would be opposed to all idea of God's love and of the goodness of the Almighty. And so, too, is it with Christ. He condemns no one to hell eternal, not even Judas, the traitor, to whom He only said, mildly, "Judas, betrayest thou the Son of Man with a kiss?" Eternal damnation is but a dogma set forth by men as a terrifying example. Believe us, we spirits need no such hell for punishment, for sin is its own punishment. The wicked carries hell in his own bosom; the torments, the remorse, the wretched state to which his misdeeds condemn him. these are indeed hell's torments! A spirit created by God is immortal. If the good are immortal, so, too, are the bad; they will not be gel." absorbed into the infinite, as taught by the Hindoo religion. They live and will be converted, for God's light and love penetrate to all even to the wickedest and most degraded; they will awake from the evil dream in which they so long have existed through the atoning power of Messiah, before whom hell and wickedness are vanquished and disappear." Since Spiritualism obtained a foothold on this earth. the terrors of the devil and hell have vanished, and humanity generally entertain a more exalted opinion of Jesus. I subscribe myself, ANTI HELL.

# Church Union.

It is stated that the past few months have settled for the present some of the popular unions. The endeavor to unite the Northern and Southern Presbyterian churches has resulted in a conclusion on the part of the Southern church to discontinue negotiation toward organic union and simply co-operate in Christian work. A union between the Cumberland Presbyterians and Protestant Methodists has been under consideration, and is now virtually abandoned. The Reformed and United Presbyterians are not at present to become one body. The union between the Congregationalists and Free Baptists is postponed. The effort to bring together the various Lutheran bodies has been in vain. The plan of union offered by the bishops of the Episcopal church has not been accepted by any non-Episcopal church. These are the conclusions reached by assemblies, synods, conferences, and conventions held within a few months past. Every endeavor has proved abortive for the present, and apparently organic union is more remote than it was a few years ago. Why is it that so much discord exists among the different churches? Compared with them, Spiritualism is Harmony itself. INQUIRER.

## The Catholic Church.

to the Editor of the Religio-Philosophical Journal: The following in the Chicago Tribune is one side

to the controversy:

"I would say that there is an anti-Roman Catholic organization here and in every large city in the world. It is particularly strong in America, and is gaining a particularly strong foothold in Canada. This organization has recruited wonderfully in the last two years as the result of circulars sent from Washington by a secret order. As a Catholic I repudiate the assertion that the church is endeavoring to obtain control of this Government and that they desire to in any wise bring the public schools under Papal restrictions or to interfere with the personal liberties of any one sect or creed. It is the old anti-Romish howl---which emanates from a fiendish desire for the political advancement of a handful of disconcerted and disappointed office-seekers, who seek retribution at the hands of a class of ignorant bigots who would do anything in their blind arrogance to overthrow organized society. I should like to dwell longer on this subject, but I think and hope that the American intelligence will soon see through this gauzy would-be exposure and not give the matter any consideration, as it is "Only a Mare's Nest" as regards the truth of the assertions made by the writer of the dispatch. MICHAEL FEEHAN."

## The Rattle Snake Bite.

10 the Editor of the Religio-Philosophical Journal. In your issue of the 18th ult., I notice a recipe for cure of rattle snake bites, copied from the New York World. I can give you a much more simple remedy and one I would not hesitate to insure. as long as there is life in the person or animal bitten. Within the last fourteen years I have seen one or two

I am convinced the poison does not circulate in | and it seemed to me that the deposit, or infusion, of BENJ. E. DAVIES.

#### The Buddhists.

10 the Editor of the Religio-Philosophical Journal As set forth by a writer in the Times, there are

little girl at the blind asylum in Boston who was wide-spread religion, known even in Boston and Oxborn deaf, dumb and blind, but has been taught to ford, was founded by an Indian prince of the sevconvey her thoughts by taking her teacher's hand enth century, B.C. He was deeply impressed with of approaching evil or danger. in hers and making signs, was playing with a big | the sight of general human misery, and turned in Newfoundland dog the other day, and for some sorrowing disgust from the pleasures and pursuits of moments held one of his paws. "Are you trying to royalty. Amid a mortal, transient world he longed talk with him?" asked her teacher. "What a funny | for something enduring and satisfying. This someidea." she answered. "Of course he can't talk. He | thing he thought to be truth, the real eternal essence of things. "Let me see that, and I can give lasting The child is but 8 years old, and it is less than a peace to mankind. Then shall I become their deyear since she first caught the idea of conveying her liverer." He gave up the prospect of a crown and thoughts to others. Now, prior to that she must became a hermit. He tried and discarded Brahmanhave had thoughts, and it would be interesting to ism, and after he had for a whole week concentrated learn whether they in any way took the form of his faculties in meditation and had faced the east language. Of course, she had association of ideas. without leaving the same spot for twenty-four She had a doll, and she knew that it was inanimate, hours, he attained to that knowledge of the laws of that it was in human form, and that it was given to | nature which he regarded as the summum bonum. her for her entertainment and pleasure. But hav- Then he set out to teach those who would acknowling never heard or spoken a word, having no con- edge that they were uncertain as to the right conception of language in the ordinary sense, what duct of life. He was bitterly opposed by the Brahform did these thoughts take in her mind? It is almins, but obtained multitudes of followers and together probable that having learned so much in among them his own father. Like Socrates he left the past few months, and being so young, all that no written remains, but his teaching is preserved in took place prior to the first instruction she received the sacred books of the Buddhists, copies of which he had doubted the evidence of his own senses, is either forgotten or remembered vaguely, like a are found in Ceylon, Thibet, and China. He died at dream, so that there is but little chance of solving a good old age full of honors. His body was buried but some unconsumed portions of it were treasured up with the utmost reverence.

The Buddhist morality is one of endurance, patience, submission, and abstinence, rather than of action, energy, and enterprise. Love for all beings is its nucleus, every animal being our possible relative. To the mind of Buddha the world consisted of two orders of existence—souls, insects, animals, men; and laws, inflexible laws, the laws of nature. To know these and to obey them, this was emancipation. The Buddhist asserts Nirvana, the world of absolute be-

ing, as the object of all his hope. The chief relic, "the object of universal veneration." appears to be Buddha's tooth. This was brought in A. D. 311 from India to Ceylon. It is no It may have been in part inherited. It may have less than two inches in length, and is preserved in been increased by expressions of alarm by parents, the temple of Dagoha in a small room bung with for dogs understand very much more of the ideas | silk tapestry, which is kept perfectly dark. On the conveyed by tones and gestures than they commonly | altar is a bell-shaped case, five feet high, made of get credit for. But, if the dog in question actually silver, ornamented with many valuable jewels. The reasoned, he would make distinctions. When the six other cases are said to be of pure gold. In the child was alone and wearing his everyday clothes, he | last of these is the precious relic itself, Buddha's would be very careful to keep him out of the water, I tooth. The keys of the outer case were formerly in but when wearing a bathing suit and accompanied the keeping of the English governor. Buddha's by his parents, he would see that there was no dan- | tooth, which is only brought forth on grand occager and would not seek to hold him back. But this | sions, was exhibited by the Buddhist priests to the is just the distinction that the dog does not make. Prince of Wales in 1876, on the occasion of his visit

The religion of the Buddhist, with all of its abthis view of the case he proceeds to act. Intelli- surdities, will compare favorably with the religious

#### Christian Superstition.

To the Editor of the Religio-Philosophical Journal:

Lecky. in "Rationalism in Europe," says: "There was scarcely a great saint who had not, on some occasion, encountered a visible manifestation of an evil spirit. Sometimes the devil appeared as a hideous and grotesque animal, sometimes as a black man, sometimes as a beautiful woman, sometimes as a priest haranguing in the pulpit, sometimes as an angel of light, and sometimes in a still holier form. .... Satan, himself, at the command of Cyprian, had again and again assailed an unwarned and unarmed

maiden, who had devoted herself to religion. "He had exhausted all the powers of sophistry in obscuring the virtue of virginity, and all the resources archangelic in favor of a young and noble pagan who aspired to the pagan's hand; but the simple sign of the cross exposed every sophism, quenched every emotion of terrestrial love, and drove back the fiend, baffled and dismayed, to the magician

who had sent him. "Legions of devils, drawn in ghostly array, surrounded the church towards which St. Maur was moving, and obstructed with amazing gestures the prayers of the saint; but a few words of criticism scattered them through the air. A ponderous stone was long shown in the church of St. Sabinia, at Rome, which the Devil, in a moment of despairing passion, had flung at St. Dominic, vainly hoping to crush a head that was sheltered by the guardian an-

These superstitions had such a deleterious effect on the world that it has not yet entirely recovered therefrom, and were it not for Spiritualism and its salutary influence, the world would still to a great extent be in bondage to "satan."

## Chinese Superstitions.

A girl who is partaking of the last meal she is to eat in her father's house previous to her marriage, sits at the table with her parentsand brothers; but she must eat no more than half the bowl of rice set before her, else her departure will be followed by continual scarcity in the domicile she is leaving. If a bride breaks the heel of her shoe in going

from her father's to her husband's house, it is ominous of unhappiness in her new relations. A piece of bacon and a parcel of sugar are hung demous who might molest her on her journey. The "Three Baneful Ones" are fond of salt and spices, and the "White Tiger" likes sweets.

A bride may be brought home while a coffin is in her husband's house, but not within 100 days after a coffin is carried out. Domestic troubles are sure to | called death is a natural consequence in the economy come upon one who is married within a hundred of Nature, and as I have lived to a reasonably ma days after a funeral

her leading a placid, well-rounded life in her future home. After her departure from her father's door, her mother puts the basket over the mouth of the before the kitchen range, that her peace and leisure is God. may be duplicated in her daughter's life. A bride must not, for four months after her mar-

riage, enter any house in which there has been a death or a birth. for if she does so there will surely be a quarrel between her and the groom. If a young mother goes to see a bride, the visitor is looked upon as the cause of any calamity that may follow.—Science Monthly.

## Letter From Philadelphia, Pa.

To the Editor of the Religio-Philosophical Journal:

I am glad for the telling reports of the big guns that you are constantly firing at the scoundrels and frauds in the ranks of Spiritualists. I lament that our heaven-born Spiritualism is so often trailed through the mire and caused to blush by these infernal frauds; and more sad still is it to have them "patched up" and pushed forward by some of the spiritual papers, the editors of which the people regard as a kind of safety valves and beacon lights in the diffusion of these great truths. Still I would not attach undue blame to any one for such conscienceless barnacles as infest the precincts of all classes of society; but we are to blame in some measure for the open doors, open hearts and hands we are so ready to offer to all new comers. Why place. should we care to advance Spiritualism at the sacrifice of honor and virtue? We can afford to wait until every one whom we wish to recommend to the public has a proven character; nor should we seek for spirit communion until we know that the channels are pure through which the fountain flows. Silver-tongued eloquence is by no means a test of virtue, and startling tests do not always confirm true mediumship. Let us, then, remember that those who are lead by the angels walk in the light, and if we are divinely illuminated. we shall be able to say with Jesus. "One of you has a devil." Keep on with the big guns, Mr. Editor. They shall never be spiked JOHN A. HOOVER. by the enemy. Philadelphia, Pa.

## "Precipitate."

that exactly expressed the nature of the phenomenon. Olcott. in Theosophist.

#### Clairvoyance In Animals.

The clairvoyance in animals is most interesting and ought to convey conviction to skeptical minds Undoubtedly they (as it is in human beings) do not all see spiritually or clairvoyantly, but they all possess in a greater or lesser degree an intuition or instinct

My mother says when she was a girl, she knew a

horse which nothing could induce to pass over a

certain place in the road, at one hour in the morning, though at other times it went all right and quietly over the same place. Although Spiritualism was unknown in those days, they came to the conclusion that this strange behavior could only be accounted for, that a woman had committed suicide there, though after this lapse of time, she cannot remember if the suicide occurred at the particular hour at which the horse experienced such terror. My father was out driving alone in the country one dark, bitter cold night in December, on the evening of the day of my grandmother's funeral. She had been burnt to death at her home more than 100 miles from where he was; and in turning a sharp corner in the road, the horse trembled and started violently, and in looking up he saw a burning mass, which ran beside the vehicle for some distance (the length of two long fields). He said, there could have been no mistake about the horse, which went like the wind, never slacking speed until it reached home, when it continued to tremble violently, and was covered with foam.—MARGUERITE in Medium and Daybreak.

#### A Story of Longfellow.

A New York paper, in some pleasant gossip about Mr. Longfellow, tells a story of the way he treated the charges of plagiarism against the Indian poem "Hiawatha," in following closely both the form and substance of "The Kalevala," the national epic of Finland. When they began to appear, he showed a profound indifference on the subject; but before New Orleans Picayune, which is controlled by Mrs. long his publisher thought best to call his attention | E. J. Nicholson. to them, and suggested that a reply from the poet be written. "Well. I'll think about it." said Mr. Longfellow, and there the matter dropped. The press continued to echo and re-echo the charge; and the publisher again called on the poet, saying, "Really, Mr. Longfellow, I think it is high time this charge was answered." Again Longfellow said. "I'll see about it," adding, quietly, "How is the book selling?" "Oh, wonderfully well," said the publisher. "Better than my other books?" "Oh, much better," and he named the figures. Shortly after this interview (Mr. Longfellow still keeping silence). the Tribune came out with almost a page of broadside on the subject. The publisher was now really excited. He called on the poet again. "It will not do." he said, very decidedly, "to let this thing go on any longer." "How does the book sell?" asked Longfellow. "Amazingly—the sale is already equal to the combined sales of your other books." "Then, said Longfellow, "I think we ought to be thankful to these critics. Let them talk. Seems to me they are giving us a large amount of gratuitous advertising. Better let them alone." And let alone they

#### The Arab Legend.

There is a quaint Arabian legend which tells of the pilgrimage to Mecca of two devout followers of the Prophet. About journeyed on foot; Selim was mounted on a camel. At nightfall both the pilgrims had reached a spring of water in the desert, where grew a few palm trees. They prepared to spend the night together. "It is a long and tedious journey ant," answered Selim; "I was cheered by a mirage | cultivate the trees. A great many will be planted on the horizon, wherein I saw the spires and tem- | next winter. ples of the Holy City." "There was no mirage, no Holy City to be seen!" angrily declared Abouk; "there were, instead, legions of venomous ants in the sand, that bit and poisoned my flesh." "Not a single ant was on the desert," rejoined Selim. The two pilgrims were quarreling fiercely, when a good priest, also journeying toward Mecca, came up. he listened to them patiently. "Peace, my brethren," he said, at last; "let us leave these questions until tomorrow night to decide. In the meantime, let Selim go on foot, and Abouk ride the camel." They consented to this exchange of places. On the next night it was Abouk who had seen the glorious visions, and found the journey pleasant, and it was Selim who had been bitten by the ants. "My brothers," said the priest, "we are all going to Mecca, the caressers into the water. whether we walk or ride; but Selim can not see what Abouk sees unless he stands where Abouk stands. It is well to change places occasionally."-Argonaut.

## A Step Towards Funeral Reform.

To the Editor of the Religio-Philosophical Journal: I wish to present to my friends a copy of instructions that I leave in regard to the conducting of my funeral. I leave it optional with those in charge to either cremate or bury my remains. If buried, desire my remains to be placed in a plain pine box, on the back of a bride's sedan-chair, as a sop to the | and that placed in the grave without any other covering than Mother Earth. I do not wish an expensive casket buried in the ground with my remains, which benefits no person. Whatever I have left I want to be used for the benefit of the living. for useful purposes; and as the transition or soture age, I do not wish any signs or emblems of A bride while putting on her wedding garments | mourning, but rather looking to the change or stands in a round, shallow basket. This conduces to I transition as certainly for the better, as it is in harmony with the laws of nature, and will relieve us of wornout and infirm bodies with our earth life experience and better condition to pursue our journey oven, to stop the mouths of all who would make ad- of progress in the eternal world. Progression is the verse comment on her daughter, and then sits down | order of nature, and progress is God's order and that | colored illusion fastened with amethyst buttons, and DUTTON MADDEN.

#### COATESVILLE, PA. Psychosentient.

To the Editor of the Religio-Philosophical Journal: Under the title of "Psychosentient Experimenta-

tion" Mr. B. R. Anderson gives in the JOURNAL of refusing offer after offer. He persevered, and his August 25th some details of his investigations, and having seen similar experiments myself, this is written to merely say that readers can experiment, as I have often seen at social gatherings, in this wise: Select some one of the company for a subject, and have him leave the room while arrangements are made for his return. Then two who are selected for the purpose should blindfold the subject, and re-enter the room, each holding him as lightly as possible by the hand and elbow. Turn him about until his course is lost to him, then being careful not to influence him by the holding of his hands, let every one in entire silence will him to do whatever had been agreed upon during his absence. t. e., pick up a handkerchief, take down a book or do something of the kind. If he maintains a quiet, passive frame of mind, quite likely he will soon feel an impulse to move towards the chosen object, Should he not be thus affected, let another take his East Fletcher, Vt.

## The Ft. Dodge Association.

To the Editor of the Religio-Philosophical Journal:

The Fort Dodge Association of Frogressive Spiritualists was organized two years ago the present month, with a membership of seventeen persons; now numbers between forty and fifty with Mrs. Nellie E. Douglass as president. The association have a spacious and well furnished hall. which is has made good use of, considering its numerical and financial strength. Every member seems determined to bear as much of the burden of sustaining the good cause as he or she is able to do, and a degree of harmony prevails which is well worthy of imitation. No regular speaker is maintained at present but there will probably be one secured in the near future. There are a number of persons in the city The term "precipitate" I invented some fourteen of pronounced mediumistic powers, and if carefully or fifteen years ago, to designate the production of developed, will, ere long, be heard of beyond the Fort Dodge, Iowa.

J. C. Macon writes: "I do sincerely wish that every rational human being on earth could bave the privilege of reading the JOURNAL, and to cations contain."

J. Lovering writes: "I like your paper Mr. Dailey's lecture on the Bible was the best of anything I ever saw on that subject; but when he was criticising the different men and creeds, if he had picked out the old blasphemer, John Calvin, I should have liked his address better still."

Notes and Extracts on Miscellaneous Subjects.

Vienna bread has made many fortunes, and one of \$8.000.000 came to Count Zang, who died recent-

ly in Vienna. One of the newest things in fans is one with a smelling bottle in the stick, and in the smelling bottle a little very strong ammonia.

In the "youngest grandparent" contest Chapel Hill. N. C., leads with a negro woman who had a granddaughter at the age of twenty-three. Excavations made in Tzintzuntzan, Yacatas, Mex-

ico, in search of treasure, are said to have revealed a magnificent palace which is an archæological won-The most northern electric light in the world is at

Hernosand, Sweden, on the Gulf of Bothnia, above the 52d degree of latitude. Light is needed there at 2:30 P. M. It is claimed that the Isabella and Catawba grapes both originated in North Carolina, and were cultiva-

ted there for years before they became known to The most wholesome way to drink milk is to sip it by mouthfuls at short intervals. It is necessary

for easy digestion to present it slowly to the gastric

mucous surface. A colored woman in Atlanta, Ga., is the youngest of thirty-seven children, and although not yet thirtyeight years old, is herself the mother of twenty-

seven childrén. Five prominent Louisiana newspapers are owned and edited by women. The chief of them is the

Pennsylvania has some girls worth having. In the having season a gentleman during a short drive counted nine young women drivingt we-horse mow-

ers and seventeen managing horserakes. The heaviest salmon taken for years from the River Ribble, near Preston, England, once famous for its big fish, was killed the other day by a lucky angler and weighed twenty-four pounds.

A schooner was caught in the great cyclone that swept through the Gulf of Mexico on the 31st inst., and was driven a mile inland, where it now lies, in a marsh. One of the crew was drowned.

Cyrus Triplett, who died at the age of eighty-two years near Akron, Ohio, recently, had never been outside the limits of the county but once, and in all his lifetime rode only five miles on a railroad.

A Georgia man has brought suit against a railway company for \$7,000 damages because the whistle of its engines scared his horse, and the rallway hands seeing it whistled again and scared him some more. French economy is very evident in the marketing of fowls. Not only half birds can be purchased,

but legs, wings and breast are offered separately.

The carcase is used for soup, and even the blood is

It is stated upon medical authority that readers should refrain from damping their fingers in turning over the leaves of library books, as this is a sur e way to attract any stray bacilli that may be lurking

The flaus elastica, from the milk of which the India rubber commerce trade is made, grows well in said Abouk. "On the contrary, it is short and pleas- | Southern California, and preparations are making to t is only sixty years ago that the first stage car-

rying the United States mail westward passed over the Allegheny Mountains. The road taken by the stage was from Cumberland, Md., to Wheeling, a distance of 130 miles.

Germany is doing considerable foreign missionary work nowadays. It has eighteen societies and supports 522 missionaries, who look after their 210,-000 converts. Last year the total receipts in money were over \$700.000.

A Bar Harbor correspondent writes that two young hearts that beat as one are entirely safe in a birch bark cance without a chaperon, because the ticklish craft won't permit of any caressing without tipping

Mrs. Sarah Heald, of Chester, N. H., a widow eighty-one years of age, mowed and put into her barn this summer one-half ton of hay. For the last five years she has cut her own firewood, and her barn is the best kept in the neighborhood.

Mrs. Precilla Harvey, living near, Little Rock, Ark., recently celebrated the hundred and third anniversary of her birth. She is in excellent health, and is able to walk a long distance without fatigue. She has outlived all her children and relatives except one grandson.

One of the curiosities found in Maine is a pine tree near Hallowell that smokes. A column of vapor as large around as a man's arm arises from the very top of the tree and extends several feet into the air. The phenomena is of periodical occurrence

andno one is able to explain it. The inhabitants of Leesburg, Fla., were surprised to see a meteor, "resembling the full moon in size and luminous appearance," sailing through the heavens the other afternoon. It finally exploded when apparently over Yalaha, the pieces into which it burst retaining their brightness for several mo-

One of the most striking costumes worn at the Goodwood races was that of a young woman who, perhaps, wished to personate the nut-brown maid. Her hat was trimmed with nuts and grapes and nutshe wore heliotrope ribbons on her nut-colored lace

Forty-one years ago a young man of Rhode Island asked a young woman of the same state to marry him. She said "No." The young man went about his business, but he kept his eye on the woman, and from time to time, renewed his suit, she constancy was rewarded a short time ago, when she accepted and married him. He was then seventytwo-years old and she sixty-one.

Dr. Joseph E. Root, of Portland, Ore., recently received from his brother, who is touring through Maine, a pair of Angora kittens. Their fur is now three inches long. Angora cats are very valuable. ranging in price from \$30 to \$75 each. The Angora breed of cats have a more melodious voice than our ordinary grimalkins. The Doctor has reason to be proud of the gift. The kittens must be seen to be appreciated.

Admiral Porter, of the navy, is seventy-seven years of age and bids fair to live for many years to come. The secret of his wonderful preservation is that he has lived plainly. He seldom drinks tea or coffee, but is a moderate smoker. "Never get wet" is a rule for preserving the health that he has strictly adhered to all his life. Even during his service in the war, it is said, he never got wet no matter how hard it rained.

The Chinese are a peculiarly nerveless people. An observer in China notices that the Chinaman is able to sleep anywhere, upon a brick for a pillow or upon a bed of stalks. "It would be easy to raise in China an army of a million men-nay, of ten millions-tested by competitive examination as to their capacity to sleep across three wheelbarrows, head downward like a spider, their mouths wide open, and a fly inside."

Maine folks in and about Portland are speculating about certain mysterious lights, like big fires. that appear on occasional nights. From Portland they appear in Gorham or Alfred; from Alfred they seem to be in Scarborough; Scarborough folks have located them in Westbrook; and Westbrook sees them off toward Portland. The most reasonable theory to account for them is that they are a sort of mirage, produced by the reflection of the Portland | electric lights. They are always seen on foggy

A girl from Philadelphia, who is an expert oarsand her rowing costume is mighty taking. She wears a white plaited skirt of flannel, with a thick white Jersey shirt reaching some inches below the belt, and ending in a thick border like a heavy rope. A white belt is worn around the waist, and a white felt alpine hat, with a white wing at the side, russet leather shoes, russet hose, and a yellow silk scarf

#### A VOICE FROM THE ALLEY.

Men and women who toil and spin, Who drink the dregs, commit the sin Of being poor, Arouse to action. Light is beaming On you landscape' brightly gleaming: Sigh no more.

There's truth revealing: your powers combine Life and love should now entwine To ease your toil; Think closely of your future action, Tear yourself from every faction, And don't embroil.

In hate's foul cup with one another. Speak tones of kindness, sisters, brothers, Born of the parent powers. Live in gladness, work together, And tyrant's power shall not sever, Nor make your value lower.

Land and home and shelter for you "Is your right"—be just and true, From your fetters you'll be free. Your rights maintain, let justice speak; Then crime and misery will sneak. Then you the truth shall see.

Co-operate's the watch-word now; Use it, and your lives will show That crime must die. Teach those who wander on in sorrow The mighty truth—a better morrow, If from strife they fly.

. Humanity from the factory den Shall rise, both womankind and men. Their rights to claim; And if oppressors should oppose you, Give them this bitter draught to swallow, "We will our rights maintain."

In truth and hope and love e'er roam, And on life's path you'll find a home, By being true to all. Let conflicts die, and money powers No more the passion rule and sour With bitter strife and brawl.

March onward to a higher phase Than crowded city's frowning gaze, And fashion's mockery hue; Stay your work for tyrants' ease, Let the loom and shuttle cease, And the forge be silent too.

List the voice of reason's prayers, And your voices shall rend the air, And the echo answer shrill; The hero's he who labors on, The progress path, opposing wrong By his unvielding will.

-John Mills.

In Commemoration.

to the Editor of the Religio-Philosophical Journal Mr. and Mrs. O. N. Unthank celebrated the birth to a higher life of their daughter Lotta, who passed away the 18th day of August, 1874, on Saturday and Sunday, the 18th and 19th ult., at their home in Arlington, Neb. A large number of their friends came and were entertained sumptuously with all the delicacies and substantials needed for the physical man, while the spiritual was fed to the full by M. E. Taylor of Ft. Calhoun, Neb., an old war-horse in the cause of man's redemption from error. He is an inspirational speaker in public audiences, and trance at private circles, of very marked ability. He gave some of the grandest thoughts pertaining to life's duties, and held his audience spellbound for an hour or more. I wish I was able to report some of the passages but can not; suffice it to say that for depth of reasoning and philosophical handling of his subject, he is up to the advanced thought of the

Mrs. D. Campbell supplied us with music of a high order, and altogether made it a time to be remembered by all those who participated in its pleasures Mr. Taylor will answer calls to lecture; he should. be kept busy in the field where there is so much need of more light. J. A. UNTHANK.

An Extraordinary Phenomenon. No other term than the above would apply to the woman who could see her youthful beauty fading away without a pang of regret. Many a woman becomes prematurely old and haggard because of functional derangement. What a pity that all such do not know that Dr. Pierce's Favorite Prescription will restore their organs to a normal state, and make them youthful, and be autiful once more! For the ills to which the daugnters of Eve are peculiarly liable the "Prescription" is a sovereign remedy. is the only medicine sold by druggists under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be re-

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use of Hall's Vegetable Sicilian Hair Renewer.

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Book on Mediums; or Guide for Mediums and Invocators: containing the special instructions of the spirits on the theory of all kinds of manifestations; the development of mediumship, and the means of communicating with the invisible world. By Allen Kardec. Also, The Spirits' Book, by the same author, containing the principles of spiritist doctrine on the immortality of the soul and the future life. Price, \$1.60. each, postpaid.

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The Spirit World, its inhabitants, nature and philosophy. By Eugene Crowell. Price, \$1.00, postpaid. Identity of Primitive Christianity and Modern Spiritualism, by the same author, Vol. If. The volumes of this work are independent of each other and since Vol. I, is entirely out of print. Vol. II is selling at \$1.20, postpaid.

The Scientific Basis of Spiritualism. By Epes Sargent. As the title indicates this work is a scientific exposition of a stupendous subject and should be read by all Spiritualists and investigators. Price, \$1.60, postpaid.

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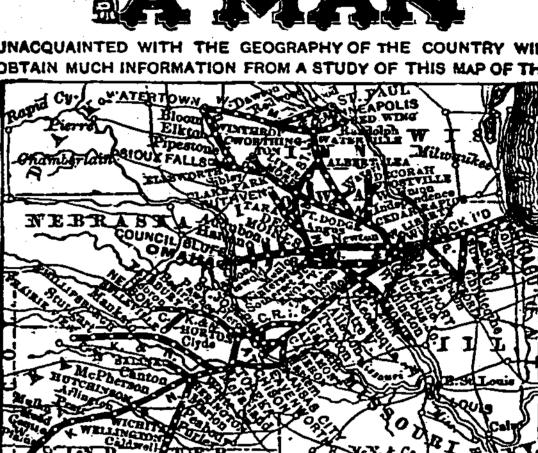
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#### The Fourth Commandment. (Continued from First Page.)

mage-smasher—who, because the rest-day had originally, in a ruder age, some connection with nature worship, or a narrow national Jahveh-worship, would cast it from him like the idols which Isaiab, cries Israel, will yet cast to the moles and to the bats. We rejoice to see foundations of sand swept away, not because the work of demolition is pleasant to behold, but because it renders it possible to build on a better foundation, and send us back, as Christ and as Paul sent people to great and enduring principles of social life. "Mercy," said Jesus, "is better than sacrifice." "The Sabbath was made for man, not man for the Sabbath." "One man," says Paul, "esteemeth one day above another; another man esteemeth every day alike."

We have given up the fourth commandment in so far as we no longer believe the theology of pious Hebrews who accounted for the day of rest by saying that the world the Creator rested on the seventh. For apart God has given us to day, there is the fact that letter of the Hebrew law, but interpolate exand mercy."

But though as honest people, as Christians, we are thus compelled to give up the letter of the fourth commandment, it does not follow rest-day, which is written not in the doubtful though venerable traditions of an ancient nation merely, but in the very heart of the religion taught us by Jesus. This is the second lesson in point of order, but yet have got to take with us to-day. We break keep the law. According to Jesus, the spirit tatingly break the letter of the law when mercy or enlightened love demand us so to do. In the time of the Maccabean wars the

ed wholesale rather than break the Sabbath -our Saturday-by fighting on it. There was sincere, consistent letter worship. Jesus is said to have healed a man on the Sabbath. and to have let his disciples pluck ears of corn. There was letter-breaking, but spiritkeeping, the spirit of merciful and loving humanity, in whose name any claim upon us seventh day or the first day may be very good, and very necessary. It is for you to determine whether this is best or not, or whether, with the reformer Calvin, you would not prefer to keep Thursday or some other day. But what you are bound down to, not by Sinaitic terrors or traditions of Moses and "chronicles of the Semitic race," but by all that Jew and Gentile deem holiest, by the law of Jesus, by the law of rational, spiritual, loving human nature is rest-the rest which the mind and heart and soul and body of a man demand if he is to be a man—the rest which mercy, reason, love demand for you and for your neighbor, in the name of Christ, by which we understand the name of | not idleness certainly, but repose. humanity, as God's child. The fourth commandment is thus, "Thou shalt rest;" and for strive to have moments of repose in our own most of us who have had this first day handed down to us from generation to generation, the week. We must conscientiously guard member the first day of the week to keep it | profit, or because we are too mean and stingy as a day of rest." Some, however, cannot rest | to employ extra hands or give up a little gain, on this day. The priests, and ministers, and and doing what we can to alter that system ers have to profane the Sabbath, and work laden" in the mere effort to live. You must

the week. wery nice, subtile refinement on the fourth seems a strange way of preaching on the walls, break it not once a week, but every which has come down to you as a precious day of our lives.

law if you would keep this law truly. You week, but in the spirit of mercy and love, in must break it by doing something on your | the spirit of those who are free from the law day of rest. To many of us Sunday is a mere | because they are of full age. Keep it by mak-Tounging and sleeping day, and some extra | ing it subservient to the best interests of eating and drinking, perhaps, is also done on | yourselves and your fellows, and think of it. They rise later and they go to bed earlier. | those interests in a broad and Christian way. some till they have done ringing. Then they | and apply them to every case of Sabbath conrise to give their servants extra trouble; to science and you will not go far astray. take a turn through the monotonous city; read the newspapers, advertisements and all; talk, perhaps, gossip. Maybe, if there is a family, there is a feeble attempt at a hymn in the evening, of a very unreal character, or perhaps a dull evening service in church as a sort of way of passing the time till the soft dews of slumber close the eyes. Now, all this sleeping and loafing, as it is called, good as a little of it may be now and then for tired and jaded men and women, can hardly be called the weekly recurring rest worthy of rational men and women. This is not true rest. True rest means change, variety, refreshment. The mind needs rest as well as the body, and often the best rest we can give it is change. In order to observe a Sabbath. ment. There is great rest in looking at the next to it. miduight heavens. Walt Whitman in his day should be a day when we turn our minds | sleeping late, and all the rest which I have read, speak, think of things in which there eral Glover. are no money profits, and which are not sold in the shambles. If they had their flowergarden (God forgive us for speaking of gardening on Sunday), or poet, or reformer, or historian, or prophet, or artist, or musician to talk with every first day as one talks with a friend, or if they cultivated the acquaintance of their children, and read with them and talked with them for an hour, their minds and hearts would be refreshed, and they would come down on Monday morning | very much interested in the story. "Do you from their mount of vision, with faces, at least, less dull and monotonous than our faces so often are.

This is one thing which is to be said in support of churches. They lift men, or at least they might do so, into an entirely dif- eagerly. ferent plane of thought and feeling from that of the street and market. Churches should be, and might be, sources of real refreshment. By architecture, music, prayer, sermons, lectures, symbols they should give people a refreshing change, such as perhaps | recall it." the majority of people are unable to get for themselves. They should lift people up into that most sacred region of thought and feeling where the soul finds its deepest rest. "Come unto me," should a church calling knock was heard at the door. A servant en- in, because, if we did not put them in, the itself by Jesus' name say, as did the Master, tered with a card "For General Glover." "Come unto Me and I will give you rest." portunity to which they are not sensible room. He turned to Mrs. Fonblanque: "What enough. With them it lies very much to were you asking me?" make the Rest-day what it should be. They should encourage sacred music, public gardens, country walks, lectures on nature and art, everything which can make Sunday difsprang into existence in six days, and that ferent from other days and unsecularize it. not know him if he came in at that door." And one great difference, as it seems to us. from the impossibility of believing any such | should be that on the Rest-day competition thing, in the light of the knowledge which | for profits be not allowed; and the church, | card." having buildings to its hand, and other ap- "It is his card, and I am going down to see we do not keep the seventh day, but the first, | pliances, and large endowments of the peo- | him." So he left Mrs. Fonblanque to her reand that we do not keep it according to the | ple's land, might offer such rest, rot as a | flections. matter of trade, but as a work of love and | Sure enough, there was his friend. He ceptions according to our ideas of "necessity | duty. It is thus you must break the letter of | was twenty years older than when, as a

ing something on your Rest-day.

this is what I want to come to. To keep the back on you." the first lesson in importance, which we | fourth commandment as Jesus interpreted it | General Glover is not one of those people in the spirit of merciful humanity, we must | who turn over their own benefactions like the letter that we may keep the spirit. We have more rest. We are breaking the com- savory bonbons; he does not often think of put aside the letter that we may more fully | mandment every day when we overwork a | them indeed. He said cheerily, that, quite clerk or a servant, when in the feverish pur- on the other hand, it was long since he had of the fourth commandment is mercy, and of | suit of pleasure we dance ourselves off our | heard from his friend. all God's commandments—love. We unhesi- | legs, and then are too tired, and too distrait, | "Nor would you hear from me now." said to care for books, except a yellow back, or for | the other, "if I could help it. But I cannot anything else, or when in the greedy, grab- help it. I come to you of course. My life is bing lust for gold we take the last drop we all to change, and I do not know how. Hebrews suffered themselves to be slaughter- | can wring of sweat from a neighbor's brow, | come to you to ask. I should do wrong," he or lay ourselves, jaded in mind and body, all said, very seriously, "connected as you and I the higher instincts and powers deadened, have been, if I did anything without your upon the altar of the golden calf. This is advice, nay, without your permission." breaking the fourth commandment truly, The general looked at him with surprise. to keep the law. But more than this, we put It is partly individuals' fault, partly the fault if I did not come for them now." aside the letter that we may more fully keep of this system under which we have got to Then he unfolded his budget of miseries manity, says, "You are not bound down to one | makes the acquisition of wealth the one | day any more than you are to one place, one | ruling motive recognized by economists, of temple, one hour of worship." To keep the | trade, commerce, art, and everything else. People talk of drink as the great hindrance to British progress and to religion. It is a shocking evil. But there is just as great a hindrance, and that is the pushing, driving, selfish, unscrupulous rush of modern life, say rather often of modern death, which gives little repose to mind or body, allows no calm and quiet intervals, affords no moments of tranquil thought, and grinds all to the dull monotonous level of city life. Under its influence the tender affections of the heart, friendship, family life, art, religion languish. They have no chance of development. No, if the fourth commandment is to be kept men and women must have more repose—

Would we "keep this land?" Then, we must lives, not on Sunday only, but all through with all its hallowed and cherished associa- our brother's repose, never overworking a tions, despite narrowness and superstition, it | dressmaker or a servant, or anyone dependmay very well be translated, "Observe, re- ent on us simply for our pleasure or our organists, and church officers, and many oth- under which so many are "weary and heavy harder on this day than on the other days of | break the letter—you must go beyond the letter of this law, if you would be Jesus' disci-A dare say this may seem to some of you a | ples—if you would be men. This, I dare say, commandment. I would like to show you fourth commandment. If you go home and that it is the very reverse, and that it is reflect, you will find that it is all in the rather modern society, and some of ourselves, spirit of Him whom we call Master, but perhapa, who, while repeating the fourth whom we often serve so hypocritically. Recommandment, and writing it up on church | member the old institution of the Sabbath heirloom from the earliest times. But re-Let me try to show you still further, then, member it not as an old-fashioned fossil first how you must break the letter of this which you bring out of the cupboard once a me. I would gladly help you; but I am as ble, Plato, Luther, Milton, Max Muller, Lucretia Some sleep till the church bells are ringing; Follow out these principles of interpretation

## General Glover's True Story.

there. He wrote to General Glover, to tell him why he wanted to remove, and asked for

(Continued from Fifth Page)

his help at Washington. Help at Washington, indeed! The head of

the Treasury had been at the General's side in those old days of '61 and '62, and, as soon | him a story?" as the mail could send it, the new appointment was made secure. And from that time, I know not for how

many years, there was no correspondence between General Glover and his friend.

Years passed away; I do not know how one of the people in it." therefore, in a spirit of mercy to body and many. General Glover, who is a man of a mind some work must be done. The mind, thousand duties, all of which he does well, meand it shall go to him. Mann to be kept price, \$1.50, postpaid. and in some cases the body, must be more or | went hither, went thither, and may not have iess exercised. The Rest-day should be a day | thought of the letter or the answer once in a dedicated to Nature. People should turn their | month. Needles never wrote to him. He minds from buying and selling to the beauty, | never wrote to Needles. As I said, borrow- when he left this room. the peace, the wonder of the trees and streams | ing his phrase as we flew along in the exand ocean and stars, to which how many seem | press train, one such man, till the letter utterly dead! The world is thought of but as | came, did not differ from another, more than bringing so much per foot or a good invest- one post in a rail fence from that which is

But the letter, and what came from it, specimen days tells us that if we want to made a difference. Yes, and the memory think out the deep problems of life, we should of that letter and the picture of the go out and look up to the stars. The Rest- stove, and the children, and their mother from the market and the counting-house and | told you, did sometimes come back to Gen-

> And so, when, as I say, years had gone by, as he was one day making a visit in the great roaring city which I have called Abydos, he told the story, as he told it to me, and as I have told it to you. He was making a call at the Hotel Esterhazy on Mrs. Fonblanque. whom perhaps you know, and he told this

"You say he lives in this city?" said she,

never go to see them?" "No." he said: "I have never been to see

"Might I see them? Where do they live What is his name?" she asked, somewha

"If you had not asked me, however, I think | where to come. I should have caught it. Queer that I cannot

"And you have not seen him?" said she. Adam if he came in at that door." And, at that instant, as if the man were coming, a

The general read it, and bade the man say Here is where the churches have a grand op- he would see the gentleman in the reading-

"I was asking the name of the man whose

story you told me.' "Yes, you were; and I did not know it." "You said." continued she, "that you should

"I did so; and here is his name." "Do not tell me that this is that man's

the law if you would keep it truly in the young man, he flung himself into his counspirit of mercy rather than of sacrifice by do- try's cause. There were the marks of his accident, and there were the marks of his But again, we have said if you would keep | twenty years' work; and both these men went | that we must give up the principle of the | this law you must put aside the letter, and | back, in memory, to those eager days when go far beyond it. We are too tired and worn the war began. But it was not of them that out on Sunday, say some, to do anything. If | the younger had come to talk. He was in you had to work as we do, say they, you would | trouble again. "You will think I am always be glad to sleep and loaf all day. Just so; in trouble, and you will think I always fall

even though at 12 o'clock on Saturday night | But the man was not weak—he was not we scrupulously shut shop and don't resume | chattering compliment. He was speaking | till 12 o'clock strikes on Sunday night; and | with the deepest seriousness. "My life, since this is the way in which society and individ- I entered the navy, has been all wrought in must be made. Thus do we break the letter | uals are continually transgressing the law. | with your instructions. I should be wrong |

the law. The letter says, "Keep one day of live, and which recognizes it as a just thing and explained that he was worse off than he Anderson and Winchell and Mr. B. F. Taylor. rest—the seventh." The spirit of the law, if | to take as much out of our brother as we can | had been that day of the postman and the this be identified, as by Jesus, with loving hu- for the minimum of reward, and which letter. Worse off, because a second fall is worse than the first.

This was the story. At the time when he was transferred from the postoffice to the Bureau of Red Tape, at the general's intercession, it had been necessary, under such Civil Service rules as then existed, that he should file a proper certificate of character, and he had done so.

Now this certificate, alas, was headed by

friends in that city, Governor Oglethorpe. But in the course of five or six years, there had grown up a great feud in the party, and Governor Oglethorpe headed one side and Mr. Clodius headed the other.

And a week before the time we have come to, Mr. Clodius had been appointed from Washington to be the head of our Bureau of Red Tape. And every man in the office knew that all

their certificates had been examined on Wednesday, and that all Governor Oglethorpe's men would be dismissed on Friday. It was now Thursday evening. "I only heard of this to-day," said the officer we are interested in. "I would not tell

my wife. But she knew something was the matter. But when the evening paper came, I saw you here at the Esterhazy; and then I knew it was all right."

in real distress. "It is all wrong. I do not | ganization of the Spirit-Body; Matter, Space, Time. know this Clodius—have hardly heard of him. I am out of politics these five years. None of them know me er care for me. cannot help you. "Oh, yes, you can help me," said the man.

simply and confidently. "And you will. That is why I came. I told my wife it was all right—and it is.' about it. Even the people at Washington do ters are selected with great care from the Hindu.

powerless as a child." Still he was touched -how could he help being touched?—by the man's simple faith. "Of course I will write a letter for you. But it will do no good. Your Mr. Clodius

however, and I will go and write it.' office, where, not the "gentlemanly clerk," but Mr. Mann, the wise director of the whole,

was sitting. "Mann," said the general, "do you know this Clodius?"

in that chair half an hour ago. William." and he struck his bell, "see if Mr. Clodius is in 75."

who knows him well enough—well, to tell | clear and plain." Price, cloth, 75 cents; paper cover, "I should think I-did. I have got him this

net be there but for me." "Is that possible?" said the general, a little awe-struck. "I want to tell him about

in? He shall stay in. If there is anything Clodius wants, it is to oblige me. At least, those wore the last words he said to me The general wrote his note, in a few lines,

as such men can. Mr. Mann indorsed it. "Please see to this." The waiter took it to 75. - There came back a card, with "All right, Mr. Clodius." And fifteen minutes after General Glover had left the reading room, he

returned with this card to his friend. "I told you so," said the man, eager, modest, and simple in his gratitude. "I told you that it would be wrong for me to do anything without consulting you."

And General Glover went back to Mrs. Fonblanque, and told her the end of the

I told a story somewhat like this to a very wise man last week, and he forced himself to say: "Yes, it shows how closely we are all jumbled together in this little world." But he forced himself to say this, and at the bottom of his heart he was wondering if it did not show a great deal more; and General Glover thinks, and Mrs. Fonblanque thinks, and Needles thinks, and his wife thinks, and I think that it shows a great deal more.

We think that outside the people that write letters and put them in the postoffice there are unseen people who tell them what And the general confessed, that since he to say. We think that behind you and me, began to tell the story, he had been feeling who come and go, there are sometimes unfor the name, but it had escaped him. seen hands which show us where to go and

And those of us who write stories sometimes put into them such tales of crisis, as that in which Jane Eyre hears the cry of her "No. I should not know the man from lover, though he is two hundred miles away. But we do not put in such things merely to serve the purpose of the story. We put them story would not be true to Life. Boston, Mass,

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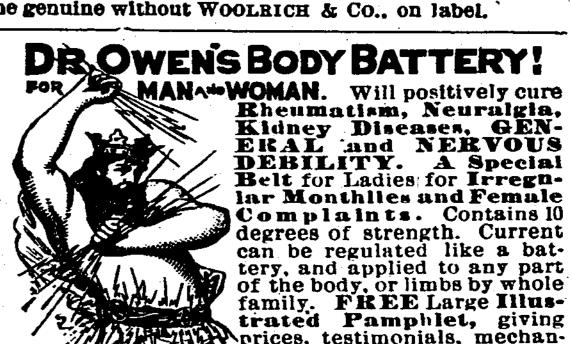
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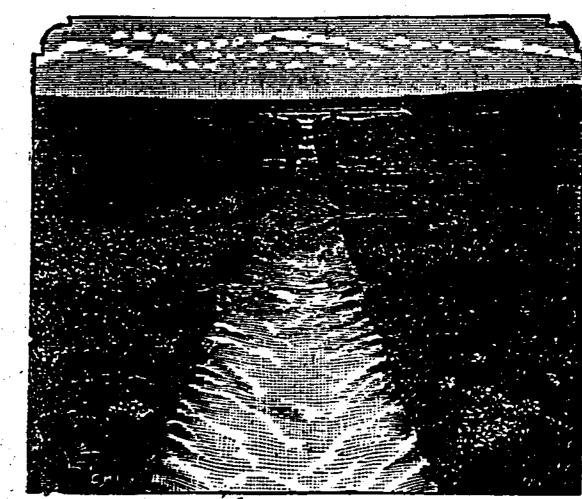
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