No. 24

Beaders of the JOURNAL are especially requested to seno 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 organzation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incijents 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.—How to Die.—A Sermon by Rev. Minot J.

SECOND PAGE.—Questions and Responses. Glimpses into the Domain of the Unknown. Trusts, Evolution, and Kindred Subjects.

THIRD PAGE .- Woman's Department. The Need of the Hour. Book Reviews. "The Light of Egypt." Miscellaneous Advertisements, FOURTH PAGE. - Religious Instruction in the Public

Schools. The Bible in the Public Schools. Revival Preaching and Its Effects. Theosophy-Spiritualism A Word on Camp Meetings.

FIFTH PAGE.-General Items. Notes from Onset Gen eral News. Miscellaneous Advertisements

SIXTH PAGE.—Nature's Vesper Hymn. The Winged Angel. Little Temptations. President John Tyler's Death Foreshadowed by a Dream. The Government and the Tele graphs. Excellent Manifestations. Mr. Hudson Tuttle. The Wonderful Trances of Mrs. Althouse Have Practically Ended. The Old Miner's Ghost. International Spiritist and Spiritualist Congress, Notes and Extracts on Miscellaneous Subjects.

EIGHTH PAGE.—An Open Letter to Professor Elliott Coues Spiritualism and Occultism. Miscellaneous Advertise

HOW TO DIE.

A Sermon by Rev. Minot J. Savage.

Does it seem strange to any, perhaps incongruous, that on this June Sunday, in the midst of a growing world, where everything is thrilling with life, I should take for a topic a subject like "How to Die"? And yet the beauty of June, and the joy that our hearts feel in it, are not interfered with because we know they are to be followed by November; for we know that after the November there is to be another June. But, though there were to be no other June. yet, if we could so consider the subject of November as to take away something of the gloom and the shadow that are apt to haunt us in connection with the thought that all that is beautiful and all that we love must fade, even then a consideration of it might possibly add to the brightness of the day, might possibly help us even to enjoy more keenly the glory of spring. So, if I can take away, by any considerations that I may offer, something of the foreboding, something of the shadow, something of the dread of dying, may I not put it within your power to find even a sweeter, keener, more restful relish in those things of life that are so desirable, and that we clasp to our arms with such a tender sense of possession?

It is a purpose like this that I have in mind. We have inherited-I cannot go at any length into the causes of it-a series of fancies, of forebodings, of dark traditions, that surround the thought of the transition through which we must all pass from this life to what we hope is to be another, that fill our minds with gloom. Death is figured to us under every possible aspect of horror. He is the shapeless, headless image, son of sin and satan, who stands by the portal of hell, as Lucifer starts out on his journey in search of the new created earth. He stands there, gloating with the awful anticipation that his famine, his hunger for human life, by the ministry of sin and evil, is going at last to be filled. We have pictured death under the figure of skull and crossbones; we have made him a skeleton with scythe and hourglass, and brandishing a dreadful dart; we have clothed him with all sorts of horrors,until, at the very mention of his name, we think only of decay, of pain, of separation, of everything from which the loving heart as well as the living flesh shrinks.

Let us see if we can find some other way of looking at the fact, and try to discover what is the reasonable method of considering this inevitable fact in every human career. Believing, as I do, that death is not the end of life, but only an incident in it, it seems to me pre-eminently fitting that I should close this series of sermons on "Helps for Daily Living" by a consideration of the question

"How we shall Die." At the outset, then, let us dwell for a little while on the alternative. If it were not er whether the alternative of that fact might not be something quite as disagreeable, if could have conferred upon me at this moment the gift of physical immortality here

tality, I should also have conferred upon me. and upon me alone, the gift of eternal youth. Then what? Why, then, it seems to me, the alternative would be hardly less endurable. I, indeed, might be young, with capacity and possibility of enjoyment, of a keen relish for utterly baseless. the beauty of sky and the delights of earth; and yet I should pass through an experience, only intensified beyond expression, such as on earth had passed through. One after another those I love would go, and I should find myself by and by with only half a dozen persons that I knew in my childhood or youth. Then there would be five, four, three, two, and then one; and at last I must see that one go and I be left alone, compelled to make new acquaintances, or else to wander like the Wandering Jew, one of the most grew-some and horrible imaginations of all ages, alone and homeless in the world,—to become an autiquated curiosity, the representative of a long-past age. Why, since the very meaning, the very heart and soul of life, is the companionship of people for whom we care, it seems to me that under these condi-

any more people. Then no more marriages, than we shall ever suffer in dying. no more homes, no more little children, none of the laughter and joy and wonder of childish lives growing up around our feet. A world full of grown people! But what next? After a while, we would exhaust the planet: we would see every thing that was to be seen, we would do everything that anybody could do, we would learn everything that anybody could learn, we would go through all experiences that anybody could understand or appreciate. And then what? Think of yourself snow-blocked at some way-station, and finding a small cottage or tavern where you think of yourself as compelled to stay there for an indefinite time! You would read all day would come when a prison even in exchange would be glad relief, so weary would you be of it all. So, I take it, that, even if we could have immortality here on these terms, we should become so weary of it at last that it would be unendurable. The only thing that could make such a dream as this bearable would be that in some way we might be endowed with faculties and powers we know, would be physically impossible. clothed with such bodies as we now possess. It is conceivable, scientifically perfectly confaculties and powers adapting us to the doing of just this; but a necessary condition of that would be just this horrible thing that we call death. We must get rid of this body first, must be clothed upon with some other

kind of body. I cannot, then, think of any alternative to dying, as I consider it carefully and look over the world, that seems to me in the least attractive. So I am brought face to face with this question: If we believe in God, are we not forced to the conclusion that, however we understand it or do not understand it death must somehow be a good and blessed thing, and not an evil? If there be wisdom in this universe controlling and guiding it, then that wisdom knows best. If there be power, then that power cannot be hindered. If there be love, then that love desires the best. Such a being as that would not, could not, appoint to any of his children anything that in its nature was necessary evil; and death has been appointed to every one of his children. It seems to me, then, that, if we cherish, if we dare fold to our hearts this trust, we must take along with it that which is its inevitable corollary,—the trust that death, also, is a good thing and not an evil

I ask you to bear with me now while I consider a few of the things that have intensified the natural fear of dissolution.

One of the first things is an inherited tradition as to the origin and cause of death. One of the foolish and utterly baseless fancies of the Hebrews was that death came into the world as the result of sin; that, if Adam had not transgressed at the outset, then there death, since we are here, then what would it would have been no such thing as dying. have to be? We shrink sometimes from a But we know that this is purely a fancy, and disagreeable fact without stopping to corsid- that death, whatever else we may think about it, is a natural and necessary incident of our career, created as a part of the originot more so. Suppose, for instance, that I | nal plan by the very One who preordained the fact of birth.

Death, then, is not a finality, not an end.

receive our sentence; and this suggests the prison, the scaffold, the black cap, and the home. Here is a bright fire, and we sit round execution. But these ideas belong to a con-

Then it seems to me that we allow ourselves to be troubled in a way for which there is no foundation by the anticipation of many who had not my prolonged existence pain as accompanying death. We talk about on earth had passed through. One after anthe struggle, the death struggle, the death agony, the last keen pain and anguish; and yet I verily believe that there is not a person here this morning who has not suffered, over and over again; a dozen, perhaps a hundred, times more than any one of you is ever likely to suffer in the process of death. Study and experience and watching by death-beds has convinced me of one fact,—I believe it to be a fact, I believe that almost every educated physician, as the re ult of wide experience, would agree with me—that the act | that a God who provides such a reception for of death is generally painless. There is us as we had here will leave us without as pain, there is suffering, in the disease that good a reception when we go away. All of leads up to it: but there is suffering in those us have friends over there. I hope they know diseases from which we recover. There is a all about it and are getting ready for us. I tions any one of us would pray for death as natural process of anæsthesia in the aphelieve, at any rate, that the infinite tenderhe never prayed for life,—pray to go with a proach to the moment of death, so I believe ness and care will guard us and help us. It friend. Think me not irreverent when I say that almost always it is simply falling seems to me that we need right here to get I would take my chances rather to go any. asleep. Though we stand by the side of a rid of our inherited notions as to the great where with a friend than to stay here under | friend who is dying, and watch the involunsuch conditions. Hell itself might be conceived of as endurable with a friend, yet not even heaven without one.

Take another supposition. Suppose all of us who are alive on earth could have immediately conferred upon us the gift of continued ately conferred upon us the gift of continued are merely nervous, muscular novement, the contraction of the lip,—signs that seem to us to indicate pain,—if we could really know, there is hardly a question that, in almost all cases, these movements full of the pictures of traditional angels with are merely nervous, muscular, automatic, are merely nervous, muscular, automatic, are merely nervous, muscular to indicate pain,—if we could really know, there is hardly a question that, in almost all cases, these movements full of the pictures of traditional angels with a proposition. existence here on our planet. What then? unconscious. They do not mean that there Why, we would set all the bells ringing, we is any such suffering as we are apt to think. would be jubilant and glad for a while. But | So I believe that in most cases we have suflet the years go on, and by and by the world fered more a dozen times over, even in the would become full, with no more room for dreams that have come to us in our sleep,

Then is it not true that most of us are haunted by a sort of grewsome and uncanny fancy connected with the grave? I think I should be rendering humanity a service if I could only get these fancles, these imaginations, completely out of paper's minds. My childhood was spent close by a cemetery, so that it was one of the most familiar objects of those days; but I know that I was always haunted with a certain imaginary horror in the thought of burial. Is it not true that sometimes we stand by an open grave and have a sense of suffocation or smothering, ut could rest and keep warm and wait! Then | the thought that we some time must be placed under the sod? And yet how shrewd in its humor as well as in its sense was the books, you would do everything you could that word of Socrates, who, when his friends think of to pass away the time; but then a asked him how they should bury him, answered, "Bury me in any way you please if you can only catch me!" I do not expect to be buried. We have worn three, or four, or five or six complete human bodies that are not ours now. Why not suffer from the thought as to what has become of them? They are buried somewhere, or passed into grass and

dowers and trees. I do not expect to suffer any more from this to visit other planets, to visit other earths, to one being buried than I suffer already from move through the deeps of space. But that, any one of them. Let us put away from us, then, all these artificial horrors and imaginations. I think this matter of burial is made a matter of peculiar fear by our still ceivable, that we might be endowed with barbaric burial customs. I have no time to go into this subject now; but, if I had, I should have a good deal to say, a good many earnest protests to utter. I think in the matter of burial and the associations surround-

ing it we are not yet half civilized.

Again, we are haunted still, as Hamlet was, by the fear of that something after death. What? If we believed, as we have been taught for centuries, that this life is only a probation, and that when we have crossed the dead line our conditions for good or ill are fixed forever, then, indeed, we might tremble. I wonder that those who hold these ideas do not tremble more than they do. I remember persons who have come within the range of my pastoral experience in past years, who have been generally the noblest, sweetest, most refined, most sensitive persons, who carried a year-long horror in the thought that possibly the hope they cherished of the safety of their own souls was a mistake, so that they looked upon the thought of death with terror, lest they should wake up to find that the lurid cloud of God's wrath still overhung their souls. But we do not believe that any longer. We believe that the same God, the same law, the same right, the same wrong, the same possibility of going downward or going upward that we find here, will be found over there.

I do not believe that there is anything, then, about death that in the least changes our characters, our natures, our possibilities, our tendencies, or sets us in any different relations to God, any more than there was about going to sleep last night and waking up this morning. Five minutes after death we are what we were five minutes before death: and it is the same God, the same universe, the same laws, the same conditions, the same possibilities there as here. Let us, then, out aside that haunting fear. If you are not afraid of to-morrow, then you ought not to be afraid of the to-morrow of death. The inexorable judgment, the conditions that attach to our characters and actions, which

But suppose, along with the gift of immor- | penalty, led into the presence of the judge to | from going out into that other life. Why? Because it seems to them like leaving a cosy it with our friends. We can touch hands. We ception of the universe, a government of the, can speak to each other. There are associations universe, and our relation to God, which is and companionships here; and people shrink from leaving them, as they would shrink from being put out of such a home as I have pictured into the dark ways of the night, in a strange land, not knowing which way to go nor what the next step would be. So I think there are persons who dread going out into that great world alone. Who is over there? Whom shall we meet? What kind of a place will it be? It seems so desolate, so vast; and they turn from the thought, and rush clinging back to the friends here, as a frightened child rushes to grasp the skirts of its mother.

We must learn to trust. We lived before we became conscious of it. When we came into this world, we found ourselves in the hands of loving, tender care. I do not believe gulf between life here and life over yonder.

Is there any sense in thinking of people's wearing wings over there? It is utterly incongruous, a part of the mythology of the past, absurd on the very face of it. We think of them as dressed in long robes, until they suggest to us nothing but the ghosts that frightened our childish imaginations. Is there any reason for thinking of them in this way? Not in the least. We talk about cherubim and seraphim with faces so bright that we cannot look upon them without being dazzled. Is there anything but poetry in that thought? Is a person spiritually better or morally higher by being turned into a being upon whom one cannot look with open eyes? Let us get rid of all these conventional notions, and think of the people over there as real folk, just like ourselves, just as human, just as real, just as companionable.] would not wish to go if I thought otherwise. Let us, then, get rid of all these hauntings about death as a spectre, and think of him as

a messenger, merely somebody sent on an errand, who need not be dressed in white nor ornamented with wings. To be a messenger is to be an angel. I wish to close this part of my sermon by

God's angel. What does angel mean? Merely

reading to you a suggestion of the kind of thought you should hold about death. It is by Mr. Edward Rowland Sill: What if some morning when the stars were pal-

And the dawn whitened, and the east was clear Strange peace and rest fell on me from the pres-

Of a benignant Spirit standing near; "And I should tell him as he stood beside me:
'This is our Earth, most friendly Earth and fair: Daily its sea and shore through sun and shadow

Faithful it turns, robed in its azure air. "There is blest living here, loving and serving,
And quest of truth, and serene friendships dear;
But stay not, Spirit! Earth has one destroyer,—

His name is Death. Flee, lest he find thee here! 'And what if then, while the still morning bright-

And freshened in the elm the summer's breath, Should gravely smile on me the gentle angel, And take my hand, and say, 'My name is Death.' With this thought, then, as to what death

is, I turn to consider for a moment a few things bearing on the method of getting ready to die. How shall we prepare for it? I would not have you trouble your minds for one single instant with any of the old ideas as to getting ready for death. Dying is easy enough: it is living that I have found to

be hard,—living ideally, nobly, truly. I find

more trouble in living in one single day than

I ever expect to find in dying. What shall we do, then, in getting ready for death? The first thing—and a very com-monplace thing it is—is to live rightly, healthfully; for a very large part of that which makes death hard, to our thinking, is the pain that precedes and accompanies it A large part of the suffering that precedes and accompanies death, in most instances, is the result of our own careless or wilful breaking of the laws of health before we come to die. As Bryant sings of his old man:

"No chronic tortures racked his aged limb, For luxury and sloth had nourished none for him." If we were perfectly healthy, I think the most of us would grow old and die as naturally as the leaf fades in the fall. It would be as quiet a process as the sunset. Most of the storm and trouble linked with it are the results of our own thoughts and words and

The second suggestion I would make is that we make up our minds to die but once and to die all at once when the time comes. have followed us from birth until to-day, will | and not be twenty or thirty or forty years on this planet, or the privilege of living here as long as the planet should endure: unless there were conferred upon me the gift of im
The planet of physical inhibitative day, not an end of the follow us from to day into to-morrow. One about it. I think the most of us die in impassing into the next world, as we call it.

The physical inhibitative day, with about it. I think the most of us die in impassing into the next world, as we call it.

The physical inhibitative day, with about it. I think the most of us die in impassing into the next world, as we call it. mortal youth at the same time, it would be something unspeakably horrible to grow old, decrepit, to find my faculties fading, one after another, and still not have the power to die, not be able to rid myself of the growing burden of weakness and of pain.

In the way of punishment. It is nothing of passing into the next world, as we can it, the sort. We have been haunted by this idea and this.

But many liberals who have put that fear in the actual fact when we come to face it. Suppose Damocles's sword is hanging over idea. So, when we think of death, we think of ourselves as perhaps criminals, under away are still haunted by another fear. I reach it to take it down. I do not know when the haunting images and shadows of this old in the actual fact when we can it. Suppose Damocles's sword is hanging over idea. So, when we think of death, we think of ourselves as perhaps criminals, under away are still haunted by another fear. I reach it to take it down. I do not know when the haunting images and shadows of this old in the actual fact when we can it. Suppose Damocles's sword is hanging over away are still haunted by another fear. I reach it to take it down. I do not know when the haunting images and shadows of this old in the actual fact when we can it.

But many liberals who have put that fear in the process than we shall the sort. We have been haunted by this idea. So, when we think of death, we think of death, we think of ourselves as perhaps criminals, under in the actual fact when we can it.

Suppose Damocles's sword is hanging over idea. So, when we think of death, we think of ourselves as perhaps criminals, under in the actual fact when we can it.

business. It does not concern me, since I cannot help myself. Let us leave that out of mind, and only see to it how we live; and the matter as to how we are to die will take care of itself.

Then, in the third place, I think that the sorrows that accompany death, and that we link with the thought of it, are sometimes keenest of all because we have done or said certain things, or we have not done or said certain things, or we have not done or said certain things, that touched the person who is gone. The keenest pang about the fact of death with a great many people, if they would unbosom themselves and tell the secrets of their hearts, would be certain remembrances. I did not speak such words as membrances. I did not speak such words as I ought to have spoken while my friend could hear me. I did not tell that friend how dear he was, how I loved him. I did not make him know how large a part of my life he was, how I depended on him. If I could only tell him now! If I had only told him then, it would have made his life so much brighter, so much cheerier. Or we remember bitter, spiteful words spoken, that we would give so much if we could take back; and we wonder if, even there on the other side, he re-members it. We wonder if it remains a tiny,

bitter drop even in his cup of bliss.

The way, then, for us to get ready to die, as it seems to me, is to begin this minutenot thinking much about death, except as an inevitable fact somewhere in the future—to live just as we shall wish we had lived: speak to-day the words that we shall wish we had spoken if some friend dies to-day and goes beyond our reach; do the things we shall wish we had done; love so that the living shall understand our love. Let them know how much they are to us. Let them taste the sweet comfort of it as we go along.

Death is either one of two things. Let us for a moment consider it under its very worst aspect. If it is the end of life, if none of those who have lived on this planet are living now, if we must join this great army of silence, then at the very worst it is only sleeping. It will not be pain. There will be no regret, there will be nothing. If not that then it certainly is this ot... thing that have spoken of and that I believe. And if it is that, then no words can overpicture it, no poet can oversing it, no music can oversuggest it. Why, sometimes I have such an intense feeling of curiosity about that other life! And yet I do not want to leave here until my time comes. But I am glad to think that, when I do leave here, I shall not go away beyond the possibility of knowing how this dear old world that I love so much is getting on. There is only one century that I would rather be an inhabitant of than the present one, and that is the next. I do not care to live in any one that is past, but I would like to see the next one. I would like to see how some of these movements that are going on will come out,-what will be the changes in the social, the religious, the political life; what the next step in discovery, in conquest, of this wonderful earth of ours will be. And, if the end is not eternal silence, I expect to know. I expect to keep the run of these movements, even if I go to some distant planet. If I am engaged in work that will take me to a distance, I will get the news, or I will come back again now and then and see for myself. If that theory is true, just think of it for a moment! How would you enjoy seeing gathered in some great hall to-day the company of all the immortals that have distinguished the history of our race by their physical, their intellectual, their moral, or their spiritual glories? How would you like to look upon the face of Shakespeare, to see if Dante has got rid of that sadness that he wore, to talk with Goethe, to hear the music of Mozart and Mendelssohn? If this theory is true, we shall meet all these: we shall find them, and so have in our grasp all the past of the earth and watch the growth of all the future. No wonder that Socrates' mind kindled at the thought, and he said, "If this be so, then let me die again and again,"—if this be the con-

Such, then, being my mind the best way of getting ready to die, I wish to close by readng to you a poem, the authorship of which I do not know, but which seems to state in beautiful words this attitude in which we ought to stand towards the question of

"If I were told that I must die to-morrow, That the next sun Which sinks should bear me past all fear and sorrow

For any one, All the fight fought and all the journey through, What should I do? "I do not think that I should shrink or falter,

But just go on Doing my work, nor change, nor seek to alter Aught that is gone; But rise and move and love and smile and pray For one more day.

'And, lying down at night for a last sleeping, Say in that ear Which hearkens ever, 'Lord, within thy keeping, How should I fear? And, when tc-morrow brings Thee nearer still, Do Thou Thy will.'

I might not sleep, for awe; but peaceful, tender, My soul would lie All the night long; and, when the morning splendor Flashed o'er the sky,
I think that I could smile, could calmly say, 'It is His day.'

"But if a wondrous hand from the blue yonder Held out a scroll On which my life was writ. and I with wonder Beheld unroll To a long century's end its mystic clew, What should I do?

(Continued on Eighth Page.))

QUESTIONS AND BESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what

How long have you been a Spiritualist? 3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?

4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you

What are the greatest needs of Spiritualism or, to put it differently, what are the greatest needs of the Spiritualist movement to-day? 7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relatious to the Family, to Society and to

RESPONSE BY A D. HOWARD, M. D. 1. My father was a member of the M. E Church. My mother was raised in, and strictly adhered to, the Baptist faith, and fluence of Christian parents. At about the age of twelve I began to investigate the dif-Bible through, also the Apocrypha of the Old and New Testament. At the age of eighteen I became a Universalist, but never subscribed to any church or creed, but I believed if the Bible taught anything that was reliable, it was that Christ came to save sinners, and his mission was a failure if he did not save all mankind. I remained in that state of mind for several years. I was living near the Fox girls when they first had the raps, and I must say I was a little curious to know what the manifestation meant, and started my way I met with some one who had been torily to my mind for the time being, and I a neighbor called to talk with me, and duralism came up. At that time I had no sympathy with their claims, but by an earnest request of my friend, I promised to investigate the subject with him at his house, as he had a son who got the raps by sitting at the stand. According to agreement I attended one of those sittings, and at once became convinced that the boy did not make the raps consciously, and through that investigation I became convinced that man is immortal, and as a spirit has power to manifest his presence to us in various ways. Ever since that time I have been an earnest investigator not only of man here but what he may attain to in the future. With this investigation I have had many experiences with the law of psychics, as it is called at the present time, that I have been unable to account for.

I will relate one incident for the benefit of those who have had similar experiences. In the year 1867, I was employed by the government and located at Fort Smith, Arkansas, and during the months of July, August and September I was member of the Board of Registration which called me to the differfor some three or four weeks. There being no post offices in that country at that time only in the large places, I had received no mail, nor written any letters to any one during the time we were out. On my return to Fort Smith I found quite a number of letters from the different departments of business that I was laboring for, that needed immediate attention, and among the rest were letters from m. .fe, whom I had been in the habit of writing to every week until this expedition in the country. Suffice it to say I returned on Saturday afternoon, and it took me until 2 o'clock, A. M. to answer my mail matter, and as the mail went out on Sunday morning I felt it must all be attended to that night. After answering all the official letters I wrote to my wife, who at that time was in Michigan. I retired for rest, which I very much felt the need of. Sunday morning I was called upon to assist a colored preacher in establishing a Sunday-school which he claimed he could not do without my assistance. I not only promised to help him, but to do all in my power to aid in that direction. I labored all the forenoon in behalf of the cause and returned to the hotel, ate my dinner, and then planned to give myself a good rest. I went to my room for that purpose, in the second story. It was large and airy, extending across the whole width of the building, and the only access was by going up a flight of stairs that was outside of the main building in the corridor, and the door to my room was situated at the head of the stairs. I went to my room, as I have said, for the purpose of rest. I turned the key in the lock, and lay down on the bed with my back towards the door. I had not been there ten minutes when I heard some one coming up stairs with a light step, and I wondered who it could be. I had expected several of my friends would call as soon as they knew I had returned, and I was too tired to see any one. I took this course to get rested. While this idea was in my mind that I needed rest, I heard the door open, or seemed to open, and I heard footsteps coming towards the bed. I turned over so as to look in that direction, and there stood my wife. I was a little excited as it was so unexpected. I immediately got up and reached for a chair that stood near, and whilst doing so, I said: "Why, Libbie, when did you come? You look so tired; you must be-you have had three hundred miles of staging." She spoke and said: "Yes I am a little weary." I stepped forward with the chair and was about to ask her to be seated, when to my surprise she was not there. stepped to the door and found it was locked. Not being accustomed to such apparitions, I felt sure that she had passed from the mortal form. As soon as I could compose myself, I sat down and wrote her what I saw, describing the dress she had on; also the collar on her neck, together with a ring she had on her finger, all of which I had never seen before. On receiving an answer, which was as oon as possible, my wife said: "On the day jou speak of I dressed myself with the dress and collar you saw in your vision; also the ring which you have described as perfectly as you could have done if it were in your hand. I felt tired, and went to my room about eleven o'clock, and immediately fell asleep and slept soundly for three hours."

I must say that I was relieved when I received her letter and found she had not made the change called death. Having had this experience, and knowing that every word is true, I write it that others who have similar experiences may know they are not alone. Sturgis, Mich.

Wm. O. Fitzgerald, a deaf mute, has been a lerk in the New York Custom-House for enty-eight years.

rs. Harriet Beecher Stowe is in much betealth this summer than last. Her physondition is superior to her mental.

UNKNOWN.

Station of Tashkend, Central Asia.)

It must be confessed that mediumistic phenomena, when witnessed for the first time, present themselves in so unfamiliar an aspect to most men and to a student of nature in particular, that they throw the mind into a state of bewilderment and confusion. It is only natural that the reason refuses at first to accept the reality of the startling phenomena in spite of the testimony of the senses, and it is only after prolonged acquaintance with them that we recover little by little the faculty of thinking about the subject at all. At the present time we are far from any kind of scientific explanation even of the least of the above-mentioned phenomena; it is even questioned whether they can be explained by natural laws, and it will be a step forward in dealing with the subject if we can make clear to ourselves, by conclufrom early youth I was raised under the in- | sive reasoning, the possibility of a natural explanation of them, or convince ourselves that they are not miracles, but are consistferent creeds, and at fourteen had read the ent with the processes of nature. In such a manner we shall prepare our minds for future investigation and understanding of the phenomena.

It seems to me to be always misleading when these phenomena are looked upon as miracles. Such a thing as a miracle has no existence to a scientific mind, and it is very probable also that it does not occur in nature. The objective reality of a phenomenon-however rare or strange or incomprehensible it may be—is in itself the best to go there and investigate for myself. On | nothing else. It has been pointed out many times, and with great justice, that we are too there, and he explained the matter satisfac- | much inclined to call that which we do not understand supernatural or miraculous; gave it no more attention for six or seven which is certainly not a right way of view-years. I think it was in the fall of 1856, that ing the matter. The phenomena lose their mysterious character when they are earnesting our conversation the subject of Spiritu- ly studied, or when we have become better acquainted with them. A few examples will illustrate what I mean.

We are told that St. Augustine was thrown into a state of religious terror when he saw for the first time a "dark stone" attract and hold a piece of iron, believing that he had witnessed a miracle. We have since studied with great minuteness all the properties of magnetic currents, and the magnet has become a trivial object to us. But let us ask ourselves if, after all our acquaintance with it, we know anything more about the magnetic energy than the external side of its manifestations? Do we understand the true essence, the very nature, of that energy? Not in the least, of course; and this is true in the case of all other phenomena of nature. Nevertheless the magnetic phenomena have lost their miraculous character in the light of science, but the "thing in itself" still remains unknown.

A queen-bee lays a fertilized egg and an bee), the second to a drone. No we underwhile engaged in business, I did not return | does not seem a wonder to us, because we are so accustomed to its constant occurrence that

we accept it as a matter of well-known fact. This last example is so far instructive that it shows how easily uncommon and obscure phenomena are rejected; the time is not very far distant when the so-called Parthenogenesis was not only doubted but denied by men of science, and only the investigations of Siebald and Zeuckart drew attention to the subject. But it is well known with what difficulty new ideas and discoveries of great importance have to make their way before they are generally accepted; and this is the case with mediumistic phenomena. They seem to violate the laws of nature; but this impression will certainly vanish in proportion with our acquaintance with them, and the growth of our understanding. The objective reality of the phenomena once firmly established, it must be insisted on that they are not and cannot be miracles; it would be better to consider them as representatives of a higher order of problems or enigmas by which nature has surrounded us. Even the most familiar phenomena—the gravitation of celestial bodies, the fate of a comet with an hyperbolical orbit, the whole universe itself—do not all these represent so many notes of interrogation to our present understanding? If mediumistic phenomena are miracles they stand outside the possibility of scientific research; if they are only natural problems they can be solved to a certain degree, and therefore they ought to be studied. It may be (and not improbably is) that they are of too high an order to be solved by the aid of our present scientific knowledge and means of inquiry; such an attempt may be comparable to an invasion of the domain of the most complicated operations of high calculus by students who have not yet overcome simple algebraical equations. Let this be so, but let us, nevertheless, go on step by step, with caution and perseverance, attended, by the hope that we shall at last come to an un-

I shall be saying nothing new if I allude once more to the tendency of scientific men to assert that all the processes of nature are already known to us, and to the readymade conclusions of a priori reasoning, as to possibilities or impossibilities in the universe. It cannot be denied that if we were to take cognizance of the material world only by the aid of our organs of sense, our conceptions of the universe would be very limit- must abandon them. ed, because the perceptive powers of our senses are very limited. The man of science must have recourse, therefore, to the aid of instruments and to the most elaborate and minute methods of research, to gain an adequate idea of natural phenomena. With these supplementary organs of sense, so to tance, and in a more or less isolated race, speak, the man of science "sees" more than not disturbed by intermixture with strangdoes the unscientific, and this "seeing" grows wider and deeper in proportion to the im- portant factors in the development of the provement of apparatus and scientific meth- peculiarities of organism. ods, until there seems to be no end to the evolution of knowledge.

derstanding of the problem.

Now, with all our scientific means of investigation, we still enjoy only an imperfect and fractional knowledge of the universe, and we ought, therefore, to be very cautious in our judgments about the possible and the impossible, as we ask about the existence or non-existence of a given process in nature. The impossibilities of to-day may turn out to be the natural phenomena of to-morrow. Recent research has shown us how insufficient are our notions about the faculties and properties even of our own human organisms, as a whole world of unexpected_psychical_process has been discovered. The impulse of will-power acting at a distance, in the cases of so-called thought-reading, the effects of let end of the spectrum for different cases; this hypnotic suggestion, the phantasms of the must be done by the application of precise methods.

GLIMPSES INTO THE DOMAIN OF THE fresh strength in the course of centuries. If we discover unexpected and startling phenomena in ourselves, if we are still ignorant A Wilkins (Director of the Agricultural of all the possibilities of our own organisms, we are all the less justified in hazarding a priori conclusions as to what is possible or not in the outside world. We must agree with Hamlet when he says that

"There are more things in Heaven and earth, Horatio. Than are dreamt of in your philosophy."

The universe is certainly somewhat more

complicated than we are accustomed to think Now, to return to our subject, we know that there are sounds in nature which we do not hear, and there are rays of light which we do not see; the reason being once more, the limited perceptive faculties of our organs of sense, which are capable of receiving impressions only from vibrations of certain

wave lengths, and from rays of certain de-

grees of refrangibility. Let us pause for

awhile and consider this circumstance. The rays of different degrees of refrangibility in the solar spectrum make upon our retina the impression of a succession of different colors of varying brightness; but we only see a portion of the whole pencil of rays which pass through the prism; the rays of both ends of the spectrum do not excite the impressionability of the retina and are, therefore, invisible. These "dark rays" do not exist to the unscientific, but the man of science not only detects their presence by appropriate measures, but even the difference of their properties, the one being thermal

and the other chemical, rays. Let us now suppose a transparent substance, reflecting, or otherwise emitting, only proof of its being a natural phenomenon and rays of high refrangibility, such, for example, as the ultra-violet rays of the solar spectrum. Such a substance would not be seen by our eyes, but its presence could be detected by means of the sensitized photographic plate, just as the invisible ultra-violet rays of the solar spectrum are detected. This supposition is offered not as explanation, but only as a rough example, of what is possibly taking place when photographs are obtained of human figures or portions of fig-

ures that are unseen by our eyes. Considerations of a similar character are useful in so far as they prepare us to admit the possibility of the reproduction, by natural means, of one of the most startling of mediumistic powers. The forms of phantoms alluded to are sometimes self-luminous and visible; the spectroscope, in the hands of a skilful observer, would certainly reveal to us something about the nature of that peculiar light. If we are helpless when studying the phenomena of the tangible world without the aid of scientific instruments and methods. the more are they required when we meet with the subtle and delicate manifestations of the unseen and unknown.

On the other hand the peculiarities of the individual faculties of the human vision must be more carefully studied. We know that there are great differences in this reunfertilized one; both develop embryos and spect; different persons present different degive birth—the first to a female (working | grees in the discernment of colors, and a true Daltonist does not see colors at all, the spectrum being to him only a luminous band o different degrees of brightness.

The extent of the luminous area of the spectrum is also by no means the same for different individuals; we know that there are persons whose retina is more or less affected by the rays of the ultra-violet end of the spectrum; these rays are not "dark" to their eyes, and are described as "greyish." But such a statement shows that no definite color is discerned, but only a feeble degree of luminosity. This last instance seems to possess a peculiar interest to us; if such a pair of eyes could be used instead of the sensitized plate of our former supposition, these eyes would probably be able to see the substance or object which had by chemical action affected the plate. We can thus illustrate the possibility of the wonderful faculty of clairvoyance, it would not, perhaps, be a waste of time to test the peculiarities of the vision of persons thus gifted, and to compare the area, so as to say, of their vision* with the mean or normal vision of average people. It may be that investigations of this kind would prove especially fruitful in such localities as the Highlands of Scotland, for example, where the faculty of "Second Sight" is said to be of such frequent occurrence as almost to constitute a national peculiarity.

I have endeavored to show that the source of the phenomena of clairvoyance can be possibly found in the natural faculties of the human organism (as well as of the higher animals, no doubt,) and that there is apparently no reason to claim for it a supernatural or miraculous explanation. We can understand that a few more rays than usual affecting our retina can produce, in the presence of suitable conditions in the outer world, very marked unexpected results. If we suppose, further that the human organ of vision becomes gradually developed up to the present limit of clairvoyant vision, that privilege of the few would become a faculty largely or even generally spread among mankind; it is not difficut to see that even this little progress in only one of our organs of sense would have a great influence upon our conceptions of the state of affairs in the universe, and it is needless to enlarge upon the subject. Still broader would become our conceptions, and mankind would enjoy the evolution of an additional organ of sense, fitted, let us say, for the perception of the waves of will-power; but such considerations lead us into the domains of fantasy, and we

It is not impossible that the frequent occurrence of "seership"—taking the fact for granted—among the above-mentioned Highlanders, already offers us an example of the possibility of the supposed development of the visual organ, strengthened by inheriers, such isolation being one of the most im-

I must insist once more, that my desire is not to give explanations; from a complete explanation we are at the moment as far as from the stars in the heavens; I am pretty sure that the things are not so simple as my note supposes. But however wrong a suggested idea may prove itself when properly tested, it seems to me that it may be of some use to Spiritualists, when obscure mediumistic phenomena are under discussion, to apply to these some of the general laws of the physical world; for discussions of this kind serve to stimulate scientific research, which is the greatest need of the present phase of Spiritualism.—Light, London.

* That is, to find out the extreme limit of the vicliving are subjects of research long ago banished from the realm of positive science, and
now diligently studied by the leading scholars of the day. This is a fair example of a
volte-face in science; the cognosce teipsum of
the old philosopher of Mitylene has gained

† The frequently noted high development of abnormal faculties among the inhabitants of the Indian peninsula may possibly be similarly placed to
the account of their old system of castes, by which
the different tribes are as completely isolated from
each other as if they lived on separate and far removed islands.

For the Religio-Philosophical Journal, Trusts, Evolution, and Kindred Subjects.

FARMER LEE.

In the Journal of June 15th, I notice an editorial on "trusts," containing some excel-lent hints upon the efficiency of evolution as a cure for commercial ills. The article ends thus: "Certain it is that we want no law. State or National, that legalizes the so-called trusts." Now it would be well for every body to try to understand what this bugaboo really is that has so terrified the American people of late If we turn to Webster's dictionary, we shall find nothing alarming about the word "trust"; but as Mr. Webster passed off before the "Standard Oil" and other great combinations of capitalists came on with their co operative associations for commercial purposes, we must look beyond the dictionary of words into the great commercial field where "trusts" work. I have just styled them "Co-operative Associations," and they are nothing more nor less than this in nature; and if a dozen poor men are entitled to combine together for the manufacture, purchase and sale of plows, a hundred rich men are equally entitled to form a combine for the purchase, storage and sale at will of all the corn or wheat that they are able to pay

Without commerce and trade there could be nothing worthy of the name of civilization. and commercial restriction means commercial dwarfing in the present and death in the future. As a nation we are independent of all others. We possess within our vast domain all the material needed for manufacture; and our energetic population is imbued with the spirit of trade. Will the people who labor be so blind as to cripple the capacity of those who purchase and transport the product of their labor? This question has already been answered: they will if permitted to do so. The ruling class has sown the wind by taking in the past more than its share of this world's goods by force, and using this inl-gotten wealth to enslave and oppress the masses that it had robbed. It now reaps the whirlwind in the suspicious envy that would deny it the legitimate use of capital in purchase and the unrestricted ownership of the means of transfer from one point to another of the products upon the exchange of which all depend for prosperity. The toiling masses of men and women have been shamefully wronged and oppressed in the past. The control of the world is soon to pass into their hands; shall they be worthy of their power, and not oppress in turn? or will they retaliate and bring upon themselves the recoil of ruin? This is an important epoch, and in my opinion it is for those who teach the masses to decide very soon whether the transition shall be into a better or a worse condition.

Because of having been too long suppressed by social tyranny, individual aspiration, as well as intellect, has now suddenly assumed a preternatural activity. Hence the trend of feeling and of thought toward social and political economy; but two parts of one great whole which the people are striving to comprehend. They are determined to act. If they can be made to understand the principles underlying this great matter their ac tion shall bring permanency to our government, and peace, prosperity and happiness to all the world. So far their teachings have been superficial and the resulting practice selfish, because their teachers have mostly been demagogues, haranguing from the narrow stand-point of the class or guild whose votes and influence are wanted. From this spectatele I often turn my eyes toward the future, anxious to see what the result shall be. The future answers : ot; but an unwelcome vision of the past comes up before me, and I see the Tower of Babel and the Pyramids, sole remaining fragments of a great civilization over which the blind Sphinx has kept an ineffectual ward. Destruction has resulted from want of right direction.

The time has come when " we must educate or we perish"; and our education must not be one of superficial details suitable to the apparent needs of any certain class. It must be based upon those eternal principles which

1. The rights of every man;

2. The interests of all men. No system of ethics that does not make ight paramount to interest can ever be conducive to human prosperity and happiness. The people must study the natural law and make it fundamental to all their enactments. It is older than the systems of Lycurgus, Justinian, Napoleon and Blackstone; has outlived them because antagonized by them, and will outlive every State and Empire into whose legislation is allowed to enter those curtailments of individual liberty for which demagogues are ever ready to clamor in order to gain favor with an ignorant populace. A man wants to be mayor of a great city where a vast preponderance of the voters can

never expect to own a foot of land; straightway he denounces the ownership of land. 15,000 railroad employes go from their work on a senseless strike; at once the President of the United States is waited upon by his officious partisans and induced to make himself ridiculous in a special message to Congress asking for a law compelling employers to allow outside parties to determine what wages they shall in future pay.

Half of our laws are shackles upon the limbs of progress, and the voice of the people should be for repeal instead of further enactment. Individual liberty is paramount to all else. In it resides all the elements of normal progress, and without it the intent evident of the Creator is thwarted. Its safeguard is the legitimate purpose of govern-ment, and for this alone legislation becomes necessary. For this purpose and upon the recognition of this necessity alone can any government endure the light of the coming

"Trusts" are legalized. God did it. He gave to man a life which was to be grown larger by activity, and it is not for human law to proscribe that activity. The world teems with opportunities as varied as the tastes and capacities of different men and women. Some take to the field, sow and reap; some manufacture utensils and commodities that all need to have, whilst others take to trade and commerce. All these are necessary, and all have the same right to pursue the business selected. You have no more right to limit or hamper the trade in the products of the field and factory than we have to limit the production of the same. As to the question. What shall be done with "trusts"? the answer is plain, simple and of unmistakable efficiency, Let them alone. The "Standard Oil" has reduced kerosene to less than onehalf its former price, and yet our country is no less prosperous than before.

I suppose that beer drinkers will look with much distrust upon that now looming

Trusts are a legitimate experiment. If scribe the limits of his action?

founded upon true principles they if not they will perish. We, togeth all things pertaining to us, are govern

natural law. To understand this is to be a philosopher; to obey it—preceed in accord with it—is to eventuate in unfailing success; but to fail to understand it, is to grope in the darkness of empiricism, getting our knowledge of good from what we suffer from evil. Thus do individuals, nations and civilizations, from their follies receive mortal wounds and die before their time. Then what and where is the natural law that must serve as the basis upon which to enact a human code which shall secure to mankind a permanent prosperity? It is revealed in evolution. An analysis of the past is the synthesis of the present, making two stakes that point unerringly to the third in line, which the great evolutor has set as "our destined end and aim"! Let us seek the initial point and follow up the law, for surely if we can discover the purpose for which God destined us it becomes our plain duty to aim at the fulfillment of that purpose by walking in accord with those laws that lead toward its accomplishment.

Some two years since, with a view of making this initial point apparent to others as he sees it, the writer began in the JOURNAL a series of articles headed, "Evolution the Basis of Political Economy." Those articles were written under the nom de plume of "Leon" and were never completed for the reason that the writer feared that they were tolerated rather than appreciated. It was a novel discussion of an abstruse subject.

Nevertheless, taking the position that spirit instead of matter is the motive and moulding power in evolution, and that each and every advancement in physical form or type came at the behest of the life principle or spirit animating it, he went so far as to attempt to show that from the beginning it was the manifest design of the evolutor to elaborate by a slow process of growth that self-progressive something we call the mind or soul; that the history of evolution shows a persistent and intelligent effort for the incarnation of the Divine Mind, and that contrary to the theory of Darwin, no physical type is, or ever was capable of transformation into any other type through time, culture or improvement. But that physical types or forms, though permanent in themselves, are but the steps upon which the spirit momentarily halts, to grow from a new inspiration, as it ascends the grand spiral stairway of progression from moss to man. Here ends the first epoch of evolution. Spirit or mentality has now become a self-sustaining and self-progressive individuality, absolutely free and responsible only to the natural law of development, which may be stated thus: The growth of the individual shall be in proportion with the amount of exercise given his various faculties and propensities. The execution of this law is proved wherever the human family exists. In those localities where no effort is required to obtain a livelihood no progress is made by the people.

The thinker cannot fail to see in the manner of our evolution, a command that we develop our individuality as rapidly as we normally can, and we know that the growth of both soul and body depends upon activity. The gambols of the young animal, the romping of the prattling child, the mechanical and commercial struggles of men are all in obediences to the law which requires action as the price of growth and improvement; individual action set in motion by the Eternal Cause! Who shall presume to limit it? Whence has the legislature derived its power to abridge personal liberty or to regular restrain the action of any man or wor

except the personal liberty or right action or some other man or woman shall be interfered with? Such power is tyrannical assumption which will only be allowed by a people who are ignorant of the birthrights received from

Typically speaking, the "early riser" just begins to see the sunrise of the morning of the 20th century, and to feel the warmth of his rays; but a gleam from this same coming sunrise, shot across the century and a quarter intervening, and through the pen of the truth-inspired infidel traced in murky ink these words of light: "All men are born free and equal, with certain inalienable rights. among which are life, liberty and the pursuit of happines."

Aye, these rights are, indeed, inalienable. They are God's gifts to the individual, which he cannot transfer, and which neither State nor Church has power to accept or hold from him. He cannot delegate to government the right to coerce or punish; these are the prerogatives of the natural law, and when usurped by human hands always prove inefficient and injurious. It is his province and his duty to demand protection from the interference of all others while in the exercise of his natural rights. Hence he needs a government empowered to restrain-not the liberties of the individual, but those who would take from him his rights. A government of this kind rests upon that "higher law," the existence of which has been long ago proclaimed without an understanding of

Be it never forgotten that the law of individual development not only permits liberty of action, it absolutely and imperatively demands the action of all the faculties possessed by man. While he seeks happiness in the activity of his normal parts, he develops and strengthens his individuality, recognizes the will of God and offers such homage as a man might offer and a God receive—not such as a sniveling babe would give to a painted toy, nor such as the average religionist would deem acceptable worship to his God.

I see that I shall lack much of doing this subject justice in this paper; too much space is necessary. This article is already too long, but being convinced of the great importance of the basic principles to which I have endeavored to call the reader's attention, I shall proceed to recapitulate them, and as necessarily fundamental to all social and political control this theorem. Before the beginning it was the purpose of God to create a being possessed of all the elements and capacities of self-analysis, self-control and self-progression, and that such is the character of the human mind or soul. To my mind this is proved by the history of evolution. All the changes in development from the lowest vegetable up to humanity, were the result of spirit impulse. The various physical types or forms remain fixed, but the life-principle or spirit is transient. It passes upward and onward from one of these relay stations to another, remaining in each only long enough to absorb whatever it may have capacity to give, as the pupil passes up through graded schools, graduating in the highest.

Thus has man become, indeed, an epitome of the universe. Not a particle of matter in the material world; not a moment of time "trust" which is increasing the price of their | in the millions of years that preceded him. beverage. Nevertheless it were better that a | but have been subservient to his composition. large portion of the American people should He has thus imbibed all the elements that a be reduced to the necessity of drinking water than that brewers should be denied the privilege of a co-operative combine.

God could give, and only needs growth and the harmonization of those elements to make him a God. Then who shall presume to pre-

ung the elements God did not forget to slude that most important one of self-reg lation. It is found throughout the physical miverse, and is a part of all pertaining to man. Then let him up from the procrustean bed which society has provided for him, and allow him to do what none other can do for him-work out his own salvation.

Woman's Department.

THE INDIFFERENCE OF WOMEN.

The following thoughtful words are from the pen of Mrs. Julia Ward Howe:

I am far from saying that women could, by an effort or exertion of theirs, at once make all things better; but I do think that they are as well able as men are to make thorough and scientific inquiry into all the evils which surround them, and especially into all the forms of law and custom by virtue of which the strong oppress the weak and drive them to the wall. May they not undertake this, in the hope that their united study, will bring them within sight of some finer principle than this mere market maxim, which equally with undisguised slavery, considers human beings merely in the light of merchan-dise? How would the Golden Rule, "Do as you would be done by," answer in place of "A thing is worth what it will bring—i. e., worth the cash which can be got for it?" What would be, by this estimate, the value of a crying babe, of a sic. neighbor, of a superannuated parent?

An enlarging influence for our well-situated ladies will be found in the adoption, as early in life as possible, of some one serious business or study, with the determination to make one's pursuit of it profitable in some way to others, as well as to one's self. Among

THE ADVANTAGES OF STUDY, one of the greatest is that it soon carries us | may succeed, I may fail, but go I must.' out of that shallow conceit of our elves which makes us satisfied with our poor efforts and attainments, and which tends to group our life interests more and more closely about our own personality. We go but a little way in any study without finding in it hard things, matters that task our mental powers. If we persevere, we indeed may find these things easy in the end. But in getting to this point we shall have a valuable lesson concerning our smallness, contracted with the depth and magnitude of the principles which un-derlie our life, of the things which it greatly

imports to us to know. Two ladies who had once been intimate met after a lapse of years. One of them, on this occasion, showed her jewels, and talked of her enlarged list of fashionable acquaintance. The other said: "In these years I have learned something of the Greek language and literature. This is my diamond necklace.

This is my fashion." to recognized pollution and degradation. Some of us live and move

ON A HIGH TABLE-LAND

of circumstances and opportunity. All about us are the deep vales of misery and privation. The wail of women who cannot feed their children, who break their health with overwork, or waste it in ignorant idleness, comes up to us. We shrug our shoulders, fling an alms, fill up a subscription, are sorry—that is all. But if we had charity, Paul's charity, we should go down into these low places and inquire into the causes of all this misery and degradation. And then the superfluity of our wealth would all be directed to the true alchemy, the turning of society dross into human gold.

You, society women, apply yourselves to lifting up the women of the poorer classes. Young ladies, let each one of you help some young girl who stands on the threshold of life unprovided with the skill and knowledge which are requisite to make a woman's life pure, honorable and self-supporting. Mothers, who lay your infants in a silken bed or gather around you your well-grown children, have a care for the mothers whose infants pine in unwholeome dens, whose children. if left to themselves, will learn only the road of this true thought: "The evil which we could prevent, and do not, is in that degree our fault.

WOMAN'S RIGHTS IN PARIS.

On June 25th the Woman's Rights Congress opened in Paris in the hall of the Geographical Society on the Boulevard St. Germain. There was a large audience, consisting chiefly of ladies. On the platform were delegates from England, Norway, Sweden, Denmark, Italy, Poland, Hungary, and the United States, and Mdlle. Marie Deraisme and M. Leon Richier, the conveners of the congress. On the platform were also the ex-Ministers, Barbe and Heredia, and several Deputies, including MM. La Forge, Beauquier, and Col-

A discussion arose at the outset as to whether the foreign delegates could be regular members of the congress, some of the Parisians thinking that they should be entitled to speak but not to vote. The Danish delegate called attention to the fact that in Denmark French delegates were never excluded on such occasions. The question was finally referred to a committee.

The first day was devoted to the choosing of committees, and an address by the President of the congress, Mdlle. Deraisme. She spoke strongly on the injustice of the law which treated women as the equals of minors. Women, however, did not, she said, intend to win their rightful privileges by violent means; they would not have recourse to dynamite; the revolution which they meant to effect would be a peaceful one. Woman's emancipation would be an untold benefit to society, promoting

PEACE AND MORALITY.

Mdlle. Deraisme reminded her hearers that the ruin of every great empire or political system was due to dissolute morals. Why? Because the good woman was denied her place, and the corrupt woman became the chief power in the State. The end the con-gress aimed at was to restore to women the common life of the race by seclusion or by an gress aimed at was to restore to women the human dignity of which they had arbitrarily been deprived, and to give a new and good supposed shortcomings. The higher Spiritudirection to the feminine force in the world, which has been turned to evil uses. The congress protested also against war and the ing them to make honest livings like the waste which militarism involves. It sought to promote pure morals as one of the best steps toward the continued improvement and linking in the common run of people. Our ranks are being thinned of these spiritual thieves and frauds. The true man of to-day loses his individuling infinite, perfectibility of humanity. Malle.

warmly applauded.

On the second day of the congress. June 26 in the Historical Section, the subject dis-cussed was "The Influence of Woman and the Part They Have Taken in Promoting and Developing Humanitarian Work."

On the 27th, in the Economical Section: 'Woman's Work and their Remuneration in Different Countries, the Liberal Professions which Are Open to Them, and Those from which They are Debarred." On the 28th, in: the section of Moral Science, the causes of vice and ill-doing were discussed, also the remedial measures that should be adopted. On the 29th reforming the laws which socially sanction the inferior position of women. The congress appears to have been a success. There were crowded audiences, despite the heat. Among the delegates present was Dr. Ellen Tries, who represented the Swedish Society for Improving the Position of Women.
Two Belgian ladies had obtained four hundred signatures for the "Congres Français et International du Droit des Femmes," which is the full title of the congress.

MARY A. BRIGHAM.

Quickly following the not unexpected news of the death of Maria Mitchell, whose name will descend with Mary Somerville and Caroline Herschel as honored names among specialists of a world-wide reputation, comes the shocking news of the tragic end of the life and labor of Mary A. Brigham, at the age of 59, at the height of her usefulness,called, after years of successful work as teacher in the fullest sense of that term, in Ingham University, at LeRoy, New York, and Dr. West's Brooklyn Heights Seminary, in Brooklyn, N. Y., to the First President of Mt Holyoke Seminary and College, the value of the election being all the greater, as to her would be given the labor, and, if successful, the honor of building up the college and placing it in line with the best women's colleges in the country. Her modesty as well as her stern sense of duty was shown in her reply to the inquiries of friends. "If I go, I

Women may not as yet number in their ranks many musical composers of note, but as interpreters of music on the operatic stage the world has long since given its ver-dict in their favor and to the name of Jenny Lind, Parepa Rosa, Adelaide Nillson and Patti, may now be added the name of the new American prima donna, Emma Eames of Boston, whose wonderful success as Juliette in Gounod's grand production recently— at the Grand Opera House in Paris,—won her an open pathway to the hearts of the Parisian musical public.

> For the Religio-Philosophical Journal. The Need of the Hour.

The life of humanity moves in a spiral. We are now at the close of one of its courses. In a sense we are back where we were forty 'his is my fashion."

Now, I will not say how far women attain | years ago, but a step higher on the ascending ladder. In these intervening years we or come short of the divine grace, charity, but I will say that without it they must always lack the crown and glory of true womanhood. I will say, too, that in the present for the final acceptance of the race one day the especial and providential subject of | single and only one single thing. It has this charity is their own sex. How does our | demonstrated the continuity of life and per record stand in this particular? We are held | consequence the immortality of the human to be the depositary of personal purity, but soul. That is its great accession to the exwe give up a frightful proportion of our sex | perience of the world. At no time, at least since the beginning of what is called history, has such cumulative evidence been given. No other department of science has so many facts to rest upon. No where else can we find theory so lost in demonstration. The proofs are countless and palpable to the senses: and it would seem useless to pursue the subject further. The spiritual world is at last bottomed upon the eternal rock of fact. None but a fool or a clergyman, whose profession it is to teach the doctrine of the immortality of the soul, can gainsay what forty years of experience has brought to our mental threshold. This much is gained to stand upon to commence the unification of thought and the evolution of that spiritual life which is the need of the hour.

What is proclaimed from the spiritual world as its fundamental teaching? Why, this: The Fatherhood of God; the brotherhood of man; one destiny for all; freedom of thought and sentiment; no confining of truth to any creed or formula. Truth is eternal in divinity. Its evolutions in the past as in the present are to be accepted according to our capacity to receive. These are the general, fundamental truths which have been taught during the past forty years of spiritual experience. As the continuity of life rests upon well ascertained facts, so to the gallows. Rise to the entertainment Spiritualism—the higher Spiritualism, which the Journal endeavors to teach, rests upon these plain and simple truths. Our platform is as broad as humanity; our God is infinite in love, purity, justice, goodness, mercy—the ethical God who provides for all. In a sense he is divinely personal—human—as well as impersonal—theo-gnostic; a God who reveals Himself as love in manifesta-tion without and within individual man. In one sense God cannot be known; in another sense He is the only known—the only reality to the soul of individual man. All conceptions of God are true as well as false; true to the individual as manifested to his condition -internal as well as external-false-when separated from the other manifestation of divinity. To one He is personal; hence there is a truth in Christianity. To another He is impersonal; hence Theosophy in its true sense, as the reality of ancient thought, is true. To the lover of nature He is the life underlying all her manifestations. In her He is the immanent God. In humanity he is the incarnate God rebirthing man out of

> "sons of God." So there is unity everywhere -diversity everywhere. God is incarnate in the State and society and in man's conscience as the divine rectitude and justice, to which all are amenable. God through the common voice of the people makes justice and good-will to the neighbor imperative through the laws of society and the State. No one, therefore, on ethical grounds, has the right to repudiate the law of either. If they are many and oppressive, God has ordained the methods of the citizen's redress. This is especially true in America, where the voice of the people is supposed to be the law of God. It certainly is until the State evolves into higher form—into a form that will express the Divine Justice in abso-

nature into His infinite likeness, making all

Here is the cure for all that vileness expressed in the teachings of many who pose as abnormal berating of honest people for their

hed be the hand which forges a shackle. | Deraisme spoke for nearly an hour, and was | of the race. He no longer boasts of his gifts, but in the utmost frankness becomes one with the people. As the inner-world of no-bility descends and grasps our race in the divine embrace, man will be one brotherhood indeed, and God will become the meekness of love in all hearts—our life and inspiration.

Spiritualism has taught from the beginning that soul-growth comes from the communion of the soul with the Divine Spirit. That as we live pure and noble lives, subduing the animal instincts to that higher nature which is the gift of God, which is ultimately born into God's likeness, we become exemplars of the theosis. In a word, the whole divine life consists in the conscious involution and evolution of the Divine in human life. This is Spiritualism in its higher aspects. Under the name of Theosophy many are seeking the higher life through channels where it will never be found. Man must seek the God of to-day; seeking Him in his own heart as the Divine Impress there. There only is He found in that fullness of communion which makes Him to all seekers a personal God. All this was taught in Spiritualism over thirty years ago. A few have tested it and have found all and more than so-called Theosophy has given to the world. This communion has been experienced by the saints in all ages. This is what is meant by Christianity in its higher sense. Here it and the higher Spiritualism are at one.

Parkersburg, W. Va. **

BOOK REVIEWS.

fAll books noticed under this head, are for sale at, or an be ordered through, the office of the RELIGIO-PHILO-OPHICAL JOURNAL.

UN CARACTERE. By Leon Hennique. 1 Vol. Tresse & Stock, editors, Paris.

The author of the above named romance, Léon Hennique, is known as a novelist belonging to the school of naturalists, and he has created a rustle of surprise among his French admirers by issuing this his latest work, in support of Spiritism. The principal character of the story is Marquis Agenor de Cluses, son of a lieutenant colonel of the crown's regiment and the third daughter of Lord Gainsborough, brought up by a priest in the solitude of Juvigny castle. Nervous, imaginative, methodical and of an extremely sensitive nature, he becomes enamored of his tutor's daughter, Therese de Montegrier,

and retires with her to an interior province.

The Marchioness dies at the birth of a daughter.

Agenor accuses the infant of the death of its mother and refuses to love it, and shuts himself up every afternoon in the chamber of the deceased, with the shutters closed and lighted by a single candle, and there he sobs, prays and calls for Therese, imploring the syen for a mirrele heaven for a miracle.

Manifestations from beyond the grave are soon produced, to which succeeds an apparition, and from that moment on the Marquis de Cluses is haunted by the spectre of his wife.

the spectre of his wife.

The years roll on. Bertha, his daughter, becomes the wife of the Viscount of Prahecq, "a nice young man, but whose mien is not specially attractive," and she leaves her father alone at Juvigny.

One snowy day while Agenor was walking in the park with long strides his cane slipped through his fingers and traced the following words upon the ground: "A child will be born of Bertha.... I shall appear no more."

appear no more....

And, in fact, from that time forward, the vision ceases to be manifest. "No sign, not the shadow of a presence, a few disordered imaginings merely." At length the time approaches when the Prahecqs bring Laura, their little daughter, and Agenor goes on horseback to meet his guests.

On seeing Laura he turns pale and is obliged to lean upon the pommel of his saddle for support. "The child has Therese's eyes, the same brown, velvety eyes, the same look, a like complexion." Laura can be none other than Therese reincarnat-

The poor little thing is lame om a fall, and en reaching Paris the Prahecus encruet her education to the grandparent. But later on Agenor and his son-in-law have a falling out, and the latter orders Laura to return to the paternal roof. She obeys and dies a short time afterward. Again disincarnated the soul of Therese once more becomes what she was before, the guide, support and lover of Agenor. A detailed analysis of the chapters would require too much space. We will cite a few pages at random: The presentation of Agenor in the prologue; his night of love with Therees: the death agony of the game keeper; the mentarly description of links the game-keeper; the masterly description of Duke Beaufort's death; the scene of somnambulism in which the Marquis de Cluses attracts his sleeping grand-daughter; a sortie of the astral body very wittingly rendered; the last appearance of Laura to her grandfather.

The "character" of Agenor de Cluses, so minutely traced, lead along with such psychologic science through the whole of his life, was not created without long and conscientious labor. Leon Hennique has not imagined his hero—it is a real one. The novel, as a matter of course, is in support of the doc-trine of reincarnation as held by the followers of Allan Kardec.

SELECTIONS FROM GEORGE MACDONALD OR Helps for Weary Souls. Chicago: Purdy Publishing Co. Price, 50 cents.

This is a neat little pamphlet of 93 pages; compiled by J. Dewey, with many beautiful thoughts from the various writings of George MacDonald who has said so many helpful things in his writ-

The vicissitudes of climate are trying to most constitutions, especially to people having impure blood. For all such (and they constitute the majority), the best safeguard is Ayer's Sarsaparilla, the use of which cleanses the blood and strengthens and invigorates the system.

Hall's Hair Renewer is free from alcohol and dyes that injure the skin. It is scientifically prepared, and will restore gray hair to its original color

W. E. Haskell and C. M. Palmer of Minneapolis have started on a tour of exploration and pleasure through Northern Labrador. They will be gone four months and expect to visit places never before reached by civilized beings. An artist will accompany the party, and the results and adventures of the excursion may be made public when they return.

"The Light of Egypt."

"Or, Science of the Soul and the Stars." (Relig-o-Philosophical Publishing House, Chicago, pages

292, price \$3.)

Nearly a year ago Mrs. Buchanan received a small specimen of writing from the West, for psychometric examination. Her description portrayed an active mind, qualified for deep occult studies and authorship. The gentleman who sent the specimen said in reply recently, "You gave him a very remarkable reading, which is fully corroborated by this work from his pen. You stated that he had no desire for the plaudits of men; that he was in pursuit of the higher wisdom; that he was mature mentally and a fine literary continues."

suit of the higher wisdom; that he was mature mentally, and a fine literary gentleman,—all of which is absolutely true.

The person thus described proves to be the author of the "Light of Egypt," just published, a work of remarkable ability and interest... Not with standing the remarkable interest and value of the book, it is liable to one criticism from the scientific seekers of truth. It speaks ex cathedra, like most of the writers in the sphere of the mysterious, instead of presenting, like scientific authors, the data of the doctrines announced or the investigations by which presenting, like scientific authors, the data of the doctrines announced, or the investigations by which they have been reached. To the omnivorous reading public this may be no objection at all. They are accustomed to receiving the opinions and speculations of authors without demanding proof. The theologian relies upon "thus sayeth the Lord;" the confiding reader upon "thus sayeth the author." There are many who will accept this author's views because they are well expressed and harmonize because they are well expressed and harmonize with their own intuitions. The book will receive further notice when time permits.—Buchanan's Journal of Man.

White Mountains and the Sea.

The Michigan Central and its eastern connections now run a through line of elegant, new buffet sleeping cars, leaving Chicago daily except Friday, at 10:10 p.m., to Portland, on the Maine coast, via Niagara Falls and the White Mountains, without change. Ample time is given to see Niagara Falls, and the most interesting parts of the route are all passed by daylight. The train stops directly in front of the principal Hotels of the White Mountain region, and has onen observation cars attached for the gion, and has open observation cars attached for the passage of the White Mountain or Crawford Notch. At Portland connection is made with Pullman Sleeper, arriving at Bar Harbor in time for breakfast the next morning. Connection is made at Niagara Falls with through Sleeper to Clayton, connecting there with steamers to the Thousand Islands, Alexandria Bay, Montreal and Quebec. For full and detailed information in regard to these summer resorts, and the way to reach them, send six cents postage for "A Modern Pilgrimage," and Summer Tourist Rates, to O. W. RUGGLES, General Passenger and Ticket Agent, Chicago, Ill.

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

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

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

GREAT OPPORTUNITY!

WE PAY FROM \$100 TO \$200 PER MONTH To energetic Gentlemen and Ladies, who are well informed in general literature. The best of references required. The business is pleasant, and we want ONE representative in each township. For particulars address

NATIONAL LIBRARY ASSOCIATION 103 State Street. - - - Chicago, Illinois



CALF FEEDER

in the market The calf gets its milk in a perfectly natura manner. It can be attached to a pail in one minute, and is made strong enough to last a lifetime. Calf meal and prepared food in water is taken as readily as milk. It can also be used to feed lambs and colts. Sample by mail 25 cents.

PRAIRIE CITY NOVELTY CO.,

45 Randolph St., Chicago, Ill. THE VOICE OF THE TIMES.

Addresses on the Social Question.

Clear, Concise, Sparkling, Helpful. "Nationalism," by Edward Beliamy. "The Earth for Man." by Col. T. W. Higginson. 'Christian Socialism," by Rev. W. D. P. Bliss, the Founder

the Order. · Individualism," by Wm. Lloyd Garrison. "Profit Sharing." by Rev. N. P. Gilman, "The Commonwealth of Man," by Frederic A. Hinckley.

"The Function of the State," by Edwin D. Mead. "Nationalism." by Mrs. Abby Morton Diaz. Addresses also by Dr. Edward McGlynn, Rev. M. J. Savage and Mrs. E. D. Cheney.

All just printed, and to be had in this form alone. Price for all, only 20 Cents. Z Address The New Ideal, 192 Summer st., Boston.

Hood's Sarsaparilla 100 eseoa

A. C. McCLURG & CO. Fine Stationery & Engraving

> WEDDING INVITATIONS Only in the best manner.

CORRESPONDENCE PAPERS.

All of the new styles and colors, MENUS AND DINNER CARDS

in original designs. STAMPING AND ILLUMINATING.

Rich effects in Colors, Golds, Silvers, and Bronzes, ADDRESS, CREST, AND MONOGRAM DIES

> in novel and artistic dessign. VISITING CARDS

in correct form. COMMERCIAL STATIONERY

High-grade work at moderate prices.

ery, and of Correspondence Papers, have been prepared, and will be sent on application to any one out of town who desires to make selections.

Wabash Ave. & Madison St.

CHICAGO.

Including a brief statement of the

ORIGIN AND PROGRESS IN OUR W By ADAM MILLER, M. D.

With an Appendix of Three Sermons

By Rev. H. W. THOMAS, D. D.

uced the price from \$1 to 50 Cents, Pestpaid. Cloth, 279 Pa Any of Dr. Miller's works furnished at publisher's

> DANIEL AMBRUSE, 45 Randolph St., Chicago, III

BOOKS

Spiritualism, Psychical Phenomena Free Thought, and Science.

The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements offbooks, but investigators and buyers will be supplied with a CATALOGUE AND PRICE LIST

JNO. C. BUNDY, Chicago, 111.

Light On The Path.

By M. C.

A treatise for the personal use of those who are ignoran of the Eastern wisdom, and who desire to enter with in its in fluence. With notes and comments by the author. This work has been largely circulated and is now constant Price, cloth, 60 cents; paper. 30 cents.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper. CENTS

Banner of Light, Boston, weekly... 08 Buchanan's Journal of Man, Boston, monthly.. 20 Carrier Dove...... 10 Lucifer, Monthly London...... 40 Medium and Daybreak, London, Eng., weekly.... 08 The Theosophist, Adyar, (Madras,) India, month-The Path, New York..... 2

BIBLE CRITICISMS.

Being Extracts from the Biography of Leonard B. Field. Pamphlet form. Price 10 cents per copy. For sale, wholesale and retail, by the Religio-Philosoper-CAL Publishing House. Chicago

OVE, THEY SAY, IS BLIND,

But the most loving husband will see the difference in his home if you use Sapolio It saves labor in house work

Cleanliness and neatness about a house are necessary to insure comfort. Man likes comfort, and if he can't find it at home, he will seek elsewhere for it. Good housewives know that SAPOLIO makes a house clean and keeps it bright. Happiness always dwells in a comfortable home. Do you want cleanliness, comfort and happiness? Try SAPOLIO.

Kelinio Philosophical Journal

PU : LISHED WEEKLY AT 92 LA SALLE ST., CHICAGO.

BY JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE. One Copy, 1 year,\$2.50. 6 months,.....\$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE. REMITTANCES should be made by U...ted States Postal Money Order, Express Company Money Order, Registered Letter or Draft on eit. 31 New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS. All letters and communications should be addressed, and all remittances made payable to JOHN C. BUMDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, Sandolph Street, Chicago. All communications relative to advertising should be addressed to them-

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The BELIGIO-PHILOSOPHICAL JOURNAL desires it to be d stinctly understood that it can accept no responsibilit, as to the oninions expressed by Contributors and Co respondents. Free and open discussion within cersuin limits is invited, and in these circumstances writers a e alone responsible for the articles to which their

n imes are attached Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to dist'nguish between editorial articles and the communica-

Anonymous letters and communications will not be noticed The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be retirned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, August 3, 1889.

Religious Instruction in the Public Schools.

blic Opinion has published a most inive series of answers by leading men to testions: "Is religious instruction in iblic schools expedient? If so what be its character and limitations?"

e answers have more than a passing as they show not only what the indiwriters think, but the prevailing ent of the great classes they rep-

nal Gibbons takes extreme views in f a strictly religious education. He

not enough for children to have a eduration; they must receive a religious training. Indeed, religious knowledge is as far above human science as the soul is above the body, as heaven is above the earth as eternity is above time....We want our children to receive an education that will make them not only learned, but pious men. We want them to be not only polished men of society, but also conscientious Christians.'

How this religious instruction is to be given, and its character, is indicated in the sen tence: "The little child who is familiar with the Christian Catechism is really more enlightened on truths that should come home to every rational mind, than the most profound philosophers of pagan antiquity, or even than many of the so-called philosophers

of our own time." He says this catechetical instruction given in the Sunday-school is not enough; it should be given every day with the course of study, as "It is important that the children should breathe every day a healthy religious atmosphere in schools in which not only are their minds enlightened, but the seeds of Christian faith, piety and sound morality are nourished and invigorated."

The Cardinal having thus committed himself, acknowledges the great difficulties awaiting the practical application of his ideas to the public schools, and his only escape is by appealing to God to solve this prof.em. His views lead directly to making public schools denominational, and af-

r deciding on the catechism to be used, he "religious instruction" will be little more than a parrot rehearsal of its barren formulæ. The cardinal confounds moral education with religion, which he narrows to the ritual and creed of a church, and if he were pressed to answer what church, he would be forced by his position to say his | tribes.

Rev. Dr. Thomas Hill, ex-president of Harvard University, follows in a laborious and exhaustive answer, in which he shows to his own satisfaction why the Catholics and agnostics should not complain of the moral or addressed the pupils. He said that undoubtreligious instructions in the schools. He edly their modesty had been shocked, and it urges with great vehemence the necessity of ought to be. He did not wish them to think the children of the republic being brought him a blackguard for selecting such a chapup in moral lives, as though the matter had ever been disputed. He gives his entire position away when he admits: "That it is not | show the absurdity of the law. Then in an becoming, and not in accordance with the spirit of the first amendment, for a teacher to endeavor to impress upon a child religious views that are peculiar to particular sects of Christendom. But it is becoming, it is consonant with liberty of conscience, to have teachers of young children endeavor to impress them with sentiments of piety and mor-

True, and no agnostic or free thinker will of a trainer of the young minds." object to having moral teachers, and to have

forth the animadversions of liberal minds. These object, because what is intended by re ligious instruction and morality, always means sectarianism in a more or less intense form. The advocates of such instruction regard morality as impossible outside of their dogmatic creeds. It is sectarian morality they seek to foist on the people, forgetting the impracticability of determining which of the many diverse sects shall receive the pre-

It is well that Rev. Minot J. Savage takes part in this symposium, and speaks with that simple directness which leaves no doubt in his hearer's mind. After clearing away the rubbish which would be likely to obscure his conclusions, he says:

Turn now to the basis of the public school system and see what it is for. Many wise men are of opinion that the education of children is purely a par ental matter, and no part of public right at all. But though that position might be made good in a monarchy, it cannot possibly hold in a democracy. Under a monarchy the individual may have little to do in determining the public welfare. But, under our form of government, every man is a voter, and every voter has power to help shape public affairs The State legislature, then, or the National Congress may compel such a popular education as fits a man intelligently to vote, as a measure of public safety It has the same right to do it as it has to suspend the writ of habeas corpus, or to declare war for the

But what education is necessary? and so, what comes within the scope of public right? The Na tional jurisdiction is confined strictly to this world There are good citizens of all religions and of no religion. The only thing the State, as a State, is interested in, or has any right to be interested in, the matter of a man's behavior, as a citizen, in this world. It is none of the State's business to engage in the work of saving soul's in the next world. If it is, then it ought to decide which religion is true. Then it should adopt it. Then it should devote its first and chief energies to the conversion of the rest of this world. But America will probably think twice before it will decide to go back to the eleventh century. The world's experiments in this direction are not over-encouraging

Once grant, then, that it is not the State's business to save souls, and it follows with inexorable logic that it is none of the State's business to undertake the work of teaching anybody's special religion. If a Calvinistic father wants to teach his boy Calvinism. nobody questions his right to do it. But most certainly he has no right to take money out of my pocket (by a tax or in any other way) to do it with. And the same holds true of the Romanist, or the Jew. c the Agnostic.

The principle, then, is as clear as daylight. The public school, supported by the equal taxation of people of all beliefs, exists, and has a right to exist simply and solely for the sake of such education as fits for citizenship, and so is for the public good. The church and the home give ample scope for al ndividual peculiarities of belief or theory. The public school is for the people and for all the people Let it be kept true to its own high and sacred mis

Prof. W. T. Harris, editor of the Journal of Speculative Philosophy, coincides with the views of Mr. Savage, and thinks that in the public schools as they are, morality is well taken care of, while in parochial schools secular studies are neglected for religious train-

Thus the agitation goes on, and whenever a liberal thinker is allowed the right of reply the audacity and dishonesty of sectarian claims become apparent. The animus of the agitation comes from the Catholic Church. and the Protestant sects are not shrewd enough to know that it is for the ulterior purpose of breaking down the barriers which now prevent its parochial schools being supported by the public funds. In diplomacy Rome has no equal, and ever with her relentless persistency the "end justifies the means." Change the character of the schools by introducing sectarian instruction, and the Catholics would quickly apply for their equal share of the funds for the maintainance of their schools.

The Bible in the Public Schools.

South Amboy, is in New Jersey, and the people of that State want the Bible read in their schools. They are unhappy if it is not, and disrespect in this matter is regarded as a manifestation of crankiness. The Park Public School was presided over by Prof. Corkery, and he is regarded by the South Amboy villagers as a crank and "smart as a whip." He wearied of teaching under such restrictions, but before he bade the Park School good-by he determined to make an impression that would preserve his memory green for at least one generation. The two hundred and fifty members of the school with the four young lady assistants were assembled, when Prof. Corkery arose and in an impressive manner began reading a chapter from the Bible as provided for by good old Jersey law. He selected the 38th chapter of Genesis, which describes the adventures of old Judah with Tamer, who would be styled as a "fast" grass widow now a days. It is a narrative that no publisher would dare to issue at present for fear of the law against obscene literature, but appropriate to the manners of life of the coarse and rude nomadic

It is said that during the reading the school teachers blushed, some of the modest misses hid their faces, and foolish little girls giggled. After the reading Professor Corkery advanced to the front of the platform, and ter. His own sense of propriety was outraged as much as theirs, but he had made it to impassioned manner he exclaimed: "I will show you by my conduct what I think of it!" Seizing the Bible he tore out the offending chapter, and threw the leaves into the waste basket standing near. A New York paper commenting on the matter sagely says:

"Corkery's day as a pedagogue in South Amboy has passed. He will never more have herents. This has been necessary for truth's

If the Bible is a divinely inspired book, moral instruction duly attended to. It is the that is, dictated by God, modesty ought not of persons, use their high sounding preten- beginning; but these needs will not down, cian whom the prominent citizen had introduction of the Bible as an infallible to blush at reading any passage thereof; and sions to cast a slight on Spiritualism—to and the responsibility cannot forever be brought from Chicago to attend him in his

stantly seeking for expression, which call | obligatory, to ostracize a teacher because he does not select moral passages here and there for public reading is wholly unjustifiable. We by no means sanction Prof. Corkery's method, at the same time it must be acknowledged that his action will do more to open people's eyes, and show the absurdity of the requirement than any amount of ar-

A crank is at times a necessity to get a leverage, so as to move an inert shaft and start the machinery; once started the movement will continue. A thousand teachers have argued the point and been forgotten, but one poor crank in a rough-shod manner has called the attention of the whole country to the immoral as well as moral character of a book which its worshipers would have the world accept as without fault or blemish.

Revival Preaching and Its Effects.

The slang preacher is the last forlorn hope of evangelization, and he has no lasting qualities. The world and the church weary of him, and after the edge of his novelty is worn off he is relegated to the clown and Punch and Judy show where he belongs. Sam Jones and Sam Small have had their brief day, and the churches that introduced and backed them are ashamed of so doing. Jones had a faculty of hitting both ways, right and left. His words were boomerangs and more often came back on his friends, the clergy, than on the infidel. Small is a smaller and less relishable edition of Jones, and so we may go on down to the "cowboy preacher" who has with still less sense a more complete vocabulary of slang and profanity. But the people are readers and are becoming educated. They demand more than abusive exhortations in execrable English. The pioneers once hailed the circuit rider who was a sort of news carrier from one settlement to another, but his day is past with that of the exhorter who kept him company. Now and then, however, these slangdealing evangelists strike a community susceptible to their methods, and reap a harvest. The outgrowth of a revival at Coloma, Mich., was a sad exhibition of fanaticism. A Mrs. Jansen became convinced that every musical tone was from the devil, and as a blow direct from the shoulder, tumbled her parlor organ into the street and made a bondfire of it. She was encouraged by a large crowd of friends. Mrs. Wilson was convinced that all articles of luxury were an abomination to the Lord, and pleasing to the devil, and to give the latter a black eye she took an ax and smashed a new buggy, purchased for especial use and pleasure. Mrs. Tompkins heard the voice of God demanding that she sacrifice her babe, and had the knife uplifted when the voice again spoke and told her to desist. That story of Abraham sacrificing Isaac has a series of black crimes to answer for, and as an examile of the extreme measure of obedience to God demanded of man, has exerted a most deleterious influence.

The Probate Court is endeavoring to settle the question whether these women are insane. The sympathy of the people are with them, and their actions are regarded with especial favor as praisworthy and devout.

We do not object to religion. The more true religion the better, yet it ought not to be forgotten that this is the closing years of the nineteenth century, in which the infatuated belief in literal scripture interpretation has no place. As a poet has strongly written:

"New occasions teach new duties. Time makes ancient goods uncouth, He must upward still and onward Who would keep abreast of truth."

It is the kind of religion we find fault with, and this is of a kind the more an individual

has the worse he is. The influence of revivals, in the end is the same. From the excitement of the hour there is a reaction, which ends in moral lethargy. The revival is a fine illustration of hypnotism, or mesmerism, and the "Power of the Lord" felt on such occasions, is the united magnetisms of the audience directed by the preacher, first affecting the most sensitive, gaining power until sometimes all are influenced. Then the revival is closed, the people have time to recover from their hypnotic state, and wonder why they thought and acted so irrationally.

Thus without knowing the three women who are declared insane, but understanding the laws by which they are affected, we would say, that they are not subjects for an asylum; that all required, is time for, and relief from, the sympathetic influence of friends, to bring them back to a normal mental state.

At the same time we would hold them up with thousands of other similar cases, as a warning to those who advocate the revival as a means of extending religion. No other method is so well calculated to bring religion into disgrace, or to sink the moral sense to a lower level. At its best it is an infatuation and prolific in destroying the just balance of the mind. The churches, if they comprehend what is for their best advantage will frown on every form of revival fanaticism, as of the past and unworthy of the higher mental attainments of the present.

Theosophy-Spiritualism.

Of late some space has been given to the discussion of the different phases of Theosophy, its relation to Spiritualism, and the schemes of Madame Blavatsky and her adto our own work and position.

with their professedly nobler views and aims -they must stop walking on stilts or be tumbled flat on the ground. To lift up hypothetical mahatmas above the wise denizens of the Summer Land, is an absurdity not to be passed by unnoticed. Insidious efforts to undermine the Religio-Philosophical Jour-NAL and to belittle Spiritualism, that the cry may be. "Great is Theosophy!" must be exposed in their true aspect of darkness. Hence this discussion. Justice to a class of Theosophists of larger views and higher sense of right, has also made these statements and exposures necessary. Between these and those of the Blavatsky type a clear distinction should be made. Their right to assume what name they please, and to use all fair means to promulgate their opinions should be respected.

In fair and frank criticism a suggestion is offered to this better class: If you believe in Spiritualism, or hold it in respect, speak out and say so, never using a cloak to hide your faith. Give to the cause that needs assist-

ance the weight of your influence. To us Spiritualism, in its wide significance and higher aspects as a Philosophy of Life, includes all that is true in Theosophy, and also the great truths of the continuity of personal existence beyond the change called death and of spirit return,—truths which shed heavenly light on the daily path. Therefore, while in unity with the higher aims of the better sort of Theosophists, we wish all who consistently can would hold fast to the good old name and be Spiritualists. Those good people interested in matters spiritual and psychical, but who have been repelled from Spiritualism through the fraud of pseudomediums and the rank fanaticism of illy-balanced devotees, and have turned to Theosophy hoping to obtain the same knowledge through less objectionable channels, will learn by present-day developments that in endeavoring to avoid the Charybdis of commercial Spiritualism they ran straight into the Scylla of Blavatskian Theosophy. Rank as have been the delusions, frauds and corruptions in Spiritualism they are insignificant compared with those of the Blavatsky-Olcott cult, which was conceived in sin and born in iniquity. The vital truths of Spiritualism, under whatever name they are searched for, will live in all their tremendous potency. The shams and shallows will wreck only weaklings.

A Word on Camp Meetings.

One day last week the editor took passage on the commodious and fast side wheel steamer, "City of Detroit," for St. Joseph and Benton Harbor, two beautifully located vil- of the suffering ones expressed themselves lages sixty miles across the lake, on the as having been greatly relieved, but at least Michigan shore.

miles from Benton Harbor, had invited us to inspect Potawatamie Park, the location selected by him for a week's camp meeting, beginning on Saturday, August 3rd. Mr. Boynton is a farmer, a model of the class on whom rests the welfare of the country. Leading a laborious life, and one illy recompensed in so far as adequate financial returns go, Bro. B. finds time to study the great problems affecting man, both spiritual and temporal; and is ever ready to enlighten and assist those less fortunate. We found Potawatamie Park a most lovely, restful, invigorating spot; a place only needing some money and care to make of it one of the finest resorts for campers, and for grove meetings. It is, however, too far from St. Joseph, and the facili ties for reaching it too restricted at present, to render it desirable as a permanent location for a large camp meeting. The Park is on a well-wooded bluff nearly 100 feet above the waters of Lake Michigan, which lave the sands at its base. A pier extending into water deep enough to float large steamers would be absolutely essential were a permanent camp to be established. With such a pier the main difficulty and gratest item of expense would be met. Michigan Spiritualists desiring a camp to rival Lake Pleasant, Onset and Cassadaga in numbers, and surpass them in other essential particulars, must look for a location on the east shore of Lake Michigan, and not more than six hours by steamer from Chicago-three or four hours were better. With such a location and in the hands of a broad-minded management not afraid to put up money, and ready to carry the enterprise forward in a manner commensurate with the dignity and importance of the cause of which it would be an auxiliary; with such a location and management, a camp can be founded which will be to Spiritualists and liberal religionists what Chautauqua now is to the evangelical sects. Such a camp is needed and its success is assured from the start if only properly managed. It will be established somewhere. Shall it be in the West? Spiritualists and liberal thinkers have it in their power to answer. The crying need of a higher intellectual

culture, better scientific attainments, a more intimate knowledge of mediumship and the psychical powers of man among leaders, teachers, and mediums in Spiritualism is everywhere felt. There should be a training school for sensitives where mediumship may be intelligently developed and mediums instructed in knowledge, for the want of which so many of them now fail entirely or stumble along in gross ignorance of the commonest necessities essential to the proper use and conservation of their powers. This training school and many other activities a chance to play the freak there in the guise | sake and in justice to Spiritualism as well as | absolutely vital to healthy and permanent progress have been steadily ignored or put in | relatives in a neighboring city. The cause Whenever Theosophists, or any other class | the back ground by all the camps from the | was trouble over a female faith cure physiguide, and the sectarian influence con- after the legislature has made its reading make it puerile and vulgar in comparison shirked. The camp which first meets these house.

wants in an adequate way will absorb b best elements of the others or force them rival its progressive measures. What cam will inaugurate this? Will it be Lake Pleas ant, the pioneer camp, or Onset, or Cassadaga or will it be an entirely new enterprise, free from the trammels of a traditional policy based on dollars and circumscribed by narrow selfishness? Time, and no very long time either, will answer the question. The editor of the JOURNAL is ready to co-operate heartily with any and all camps desiring to meet the demands of the times and ready to back up their desires with money, courage and en-

A most lamentable state of affairs is repre-

sented as existing in Liberty County, forty miles below Savannah, Ga. For a number of weeks past a white man known as Dupont Bell has proclaimed himself as the Messiah. His pretensions were readily accepted by the colored people, hundreds of whom deserted their little growing crops, or left the plantations and turpentine farms where they were employed to flock to the standard of the new Messiah, who announced that on August 16th they should ascend with him to heaven. Planters suffered considerably from the lack of labor, and as a last resort Bell was sent to the Milledgeville Insane Asylum. The effect of his ravings still continues. A successor has appeared in Edward James, a colored man, who claims that Bell's spirit has passed into him. He preaches free love, and appears before his followers as scantily attired as Adam was in the Garden of Eden before the fall. His listeners, following his advice, throw their money away, holding that after August 16th, if they do not go directly to heaven, they will take possession of the property of the whites, who will then become as colored folks, the blacks being changed into Caucasians by the miraculous power of the blood of Bell, whom they apparently believe has been taken away for crucifixion. One day David James, a brother of the preacher, and Carter, a friend, went to the camp ground to try to persuade Edward James to give up his calling. The followers of James mobbed the two and beat Carter terribly with their fists and clubs. Both were badly injured. Carter's skull was crushed and death is certain to

A dispatch from Montreal, Canada, states that several miraculous cures are claimed to have been effected at the shrine St. Anne de Beaupre in connection with the annual Irish Catholic pilgrimage, July 20th. Nearly every parish in the city was largely represented, besides many contingents from abroad. Some one of those afflicted claims to have been ef-Mr. D. Boynton, of Riverside, Michigan, six | fectually cured. Mrs. Kenney of Montreal has suffered intense agony for the last nine years from spinal diseases, lying, as it was supposed at one time, at the point of death. She devoutly assisted at all the exercises of the pilgrimage, and with the other pilgrims received holy communion one day lately at the shrine. She, however, experienced no change in her condition until she stepped on the boat on her return trip, when she immediately exclaimed that she was cured, and in support of her statement she sat down on a chair, a thing she has not been able to do during the whole time of her affliction.

> Kate Field's temper hasn't been sweetened by the recent attacks of the Prohibitionists. In a letter to the New York Tribune she says: 'There seems to be a vast difference between tweedledum and tweedledee. It is proper for Miss Frances Willard to receive a salary as President of the Female Prohibition Society and to be paid for lecturing in its behalf. It is proper for Mrs. Livermore and Mrs. Foster to earn a livelihood in the same way. But it is an absolutely heinous offense for me to accept any remuneration whatever for arguing against Prohibition, which I firmly believe to be the worst form of intemperance. The most despicable creature on the face of the earth is a hypocrite. The hypocrisy of prohibition is its most loathsome character-

Jerry Robinson writes as follows from the Lookout Mountain camp meeting: "Camp meeting began on July 7th. The attendance is increasing. The lecturers are doing a noble work, and the mediums are giving proof daily of spirit return. The meeting is being carried on in perfect harmony, and every one is made welcome. The hotel, presided over by Dr. Geo. A. Fuller and wife, is a model of comfort and pleasure to the guests. We extend an invitation to all Spiritualists to join us at the feast of knowledge given by our gifted lecturers. The JOURNAL is enjoyed by

The authorities at Warsaw, Ind., have taken into their custody Mrs. Martha Danks. charged with murder, and her husband. Daniel, as an accessory. Danks recently became a crank on the theme of religion, and, it is said, compelled his wife to strangle their fifteen-month-old child as a sacrifice, claiming the Almighty had promised to resurrect the child on the third day. When Danks was arrested he had been carrying the dead infant in his arms for two days. Dr. Talmage will probably forget to mention this and other cases of abberation caused by his religion.

It is said that at 4 o'clock on the morning of July 27th a prominent citizen of Eau Claire. Wis., expelled his wife and daughter from his house, and they took refuge with GENERAL ITEMS.

duced rates to Delphos, Spiritualist amp Meeting on all roads within the State of Kansas.

The Chicago Harmonial Society has suspended its meetings until the first Sunday in September, when it will be resumed, it is expected, with Rev. James De Buchananne Ph. D., of Bonne Terre, Mo., as speaker, every Sunday at three and eight P. M.

A. Y. Lee, C. E., of Pittsburgh, Pa., has gotten out an excellent lithograph,-a "Bird's Eye View" of Conemaugh Valley from Ninevah to the Lake, showing the topography of the Pennsylvania railroad for twenty miles through the devastated district.

Roman Catholicism is not faring well in Italy. The procession of the Blessed Sacrament in Turin was jeered and once stoned and for the first time the military did not present arms, an honor which is always paid by the troops of the Ottoman Empire.

Inventor Edison has just given the public an interesting recipe for making mummies. By running an electric current of 1,050 volts through a human body for five or six minutes, he said, the moisture would all be removed and the subject would look like a near relative of Rameses II.

Ann Saloman, alias Madame Dis De Barr is reported to have entered a convent in Brooklyn, having been deserted by her dupes and being unable longer to accrete wealth by her nefarious bewilderments. She should be sent over to London and harnessed up with Blavatsky; together they would make a team of which Lucifer would be proud.

consecrated all his time and talent to the Lord. The following illustrates the "exaltfew days ago some wealthy Minneapolis men offered him \$6,000 a year and a fine tabernacle to preach in. He said: "Do you take me for a fool? I am now preaching to 3,000,-000 people every year and they pay me \$25,-000. It aint scriptural to preach for nothing."

Judge Field of the Circuit, Court, Kansas City, Mo., in a decision, July 27th, declared the statute allowing religious associations to be incorporated unconstitutional. The decision was rendered on the application of Reverson Richie for the incorporation of the Reformed Methodist Episcopal Church. The reason for this decision the judge found in a section of the State Constitution, which provides that no religious society can be in- the case may be; yet it would be well for us corporated except by virtue of some law pro- all to remember that thoughts are things, viding for such incorporation, to be passed | and sometimes hit hard as they go forth upby the legislature. Such a law was never

Ex-President Cleveland is peculiar as a fisherman. Not only does he possess both patience and luck, but he has gained remarkable skill in manipulating a rod and line. But the strange feature of his piscatorial pursuits lies in the fact that he is superstitions. He never permits his left hand to Railway from Onset Station met every train rest in front of his right on the rod. on the Old Colony Railroad and delivered Furthermore, he never expects to catch fish if he has seen the new moon over for miles about the camp began to arhis left shoulder the night before. He rive as early as 9 oclock A. M. To spend a was equally superstitious regarding his day at a Spiritualist camp-meeting has lost political luck, and never began an important message or speech on Friday.—Tribune. ing to the soul's possibilities. Many moth-

Mary Shelton Woodhead is spending the summer in the East where she adds to her laurels each time she sings. At Buffalo and | pier and wiser. Toronto she received quite an ovation, and of her appearance in Brooklyn, the Eagle says: "Mary Shelton Woodhead, the well known ballad singer of Chicago, on Wednesday night gave an informal recital at the residence of Dr. E. P. Thwing, 156 St. Mark's avenue, of a choice selection of songs notices for the coming week, and then introin German, Italian, Irish and Scotch; in the | duced Mrs. Sarah A. Byrnes as the speaker of latter especially eliciting, as every where, hearty enthusiasm. She sings with purity and strength of tone and with a passionate fervor and naturalness that are captivating. She has arranged for winter concerts in this vicinity."

The Tempest as put on the stage at Mc-Vicker's Theatre is an exhibition of dramatic art such as is rarely seen in America. The lavish expenditure necessary in producing the weird stage effects would have restrained a less generous manager, or one less devoted to his art than McVicker. The liberal patronage the play has received in its extended presentation is a credit to the city and must be gratifying to the management. After next week The Tempest will be withdrawn to give place to other attractions; and those who have not witnessed the play should avail themselves of an opportunity during the brief remaining period.

At the earnest request of a few earthly and many spirit friends, as well as in realization of the urgent demands of the time, Mrs. Emma Hardinge-Britten proposes to publish a short work compiled by her in 1879, in Australia, in obedience to the strong desire of a party of learned and eminent Melbourne gentlemen, who wished to possess a manual of reference, and such authorities as would enable them to verify a certain course of lectures given there by her during several consecutive Sunday nights in the Grand Opera House, on the subject of "The origin of Ancient Faiths and their relation to Christianity." It was deemed that the statements contained in these lectures were so astonishing and so utterly subversive of the general ideas

concerning the divine origin of Christianity That complete manual of reference and a list of all the authorities that could be cited

on so vast a subject was imperatively demanded. It was in answer to this demand that "Faiths, Facts and Frauds," was writ. ten, and published by Robertson & Co., and copies to the number of ten thousand widely distributed. For the matter contained in that book, the author, at the time of publication, challenged all the learning of the age to refute her statements, and, notwithstanding the fact, that they proved the ruling theology of the age to be a mass of unmitigated frauds, that challenge remains open still. To cover the inevitable expense of this publication, and advertise it as it will require, Mrs. Britten asks for promises of support from those who will take one or more copies at the accessible price of three shillings, postage three pence. Subscriptions, orders, or promises of support, to be sent to the author, Mrs. Emma Hardinge Britten. The Lindens, Humphrey street, Cheetham Hill, Manchester, England.

A riot in embryo was among the divertisements in the constitutional convention at Ulympia, W. T., last Monday. One Turner wanted the words "profoundly grateful to Almighty God," etc., substituted for "we the people of the State of Washington," etc., with which the committee on a constitution had begun their document. This was opposed solely as being unnecessary and proposed as a bit of sentimentality. Some feared it might be construed to mean a union of Church and State. Mr. Sullivan declared that though a good church member himself, he believed it all buncombe, and intimated quite plainly that Turner was a hypocrite. Bro. Turner came back at Bro. Sullivan with Sam. Jones says that sixteen years ago he an implied threat that he would wipe up the floor with any Christian who impugned his piety. To preserve the peace an adjourned" nature of the man, and shows how far he ment was hurriedly taken, and after dinner is from that religion expounded by Christ: A the preamble was hastily referred back to the committee to report a new one.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal. The past week'has been uneventful. The regular advertised meetings and speakers have been fully appreciated. Mrs. Celia M. Nickerson spoke on Tuesday and Saturday before a good andience, and in her usual elegant and earnest manner, each lecture being followed by Mr. Edgar W. Emerson, the platform-test medium. The conference meetings have been well attended, and the exhortations have been many and upon many subjects, each seeming to have his or her especial theme to ventilate. How nice it is now in his 25th year, and has just been electhave an hour set apart where all those pent-up thoughts can spring forth before the people and do their work, for good or ill. as

on their mission oflove or malice. The second dance of the series took place in the Temple Saturday evening, the Middleboro band furnishing the music, and Mrs Eva Cassell and her corps of lady assistants acting as floor managers. The attendance was large considering the powerful rain that

had prevailed all day.
Sunday, the 21st, the clouds had cleared away, old Sol appeared in all his glory from morn until close of day. The Onset Street its passengers in quick time at the center of the grove. The farming community most of its curiosity, and the people come to listen to the burning words of truth pertainers have heard the blessed fact of life beyond the grave as demonstrated by our platform test mediums in the form of loving messages, and they return to their homes, hap-

The Island Home brought another large party from New Bedford, and during the day made a trip to accommodate parties at the grove with a sail upon old Mother Ocean. The morning services began with a concert by the Middleboro Band, which is always enjoyed. At 10:30 Chairman Fairchild called the meeting to order and gave his budget of the day. She announced the subject to be, Preaching and Practicing." The lecture was replete with practical thoughts upon the duties of the day and hour, eloquently delivered, and heartily applauded. The afternoon lecture was upon the often repeated subject, "Spiritualism." This time Spiritualism was stripped of some of its fancy coverings and held up to view something after the manner in which Jesus is said to have rebuked the money changers when he found them selling doves in the temple and drove them out with strong cords. She said the seance room had been made a house of merchandise, and mediumship had been sold too long. She said she would have the seance room as sacred as the house of prayer in all its purity. The speaker was heartily applauded for her noble utterances during the afternoon's lecture. Both lectures were followed with platform séances by E. W. Emerson.

Sunday, August 4th, the veteran traveler and able speaker, J. J. Morse, of England, will be the speaker for the day; August 11th, Mrs. Amanda Spence, of New York.

Dr. Dumont C. Dake has a large percentage of the sick list to care for at Onset, and is

meeting with splendid success. The Stansbury and Whitney exhibitions advertised to appear in the Temple every Sunday evening subsided, far enough to allow Mrs. Carrie E. S. Twing and Mrs. G. W. Kates to hold a test séance in the Temple Sunday evening, the 21st instant. About 200 availed themselves of the opportunity, and were entertained by Ichabod and Fleetfoot. Among the registered are Mrs. R. S. Stevens, Topeka, Kan.; E. Byefield, Toronto, Canada; Miss Jennie Wood, St. Paul, Minn.; Mrs. L. Allen, New York; Mrs. S. S. Buddington, Springfield, Mass.; Mrs. Flora B. Cabell, and Capt. S. G. Cabell, Washing-ton, D. C.; Mr. and Mrs. Charles A. Albright, Philadelphia, Pa.; Julius Charroll, Providence, R. I.; A. S. Hayward, Magnetic Physician, Boston, Mass.; C. E. Langdon and Wife, Rochester, N. Y.; Mr. T. P. Beals, Portland, Me.; Mrs. M. L. Clancy, Chicago; The Veteran Dr. J. V. Mansfield; Miss Phebe Hull, New York; Carrie E. S. Twing, Westfield, N. Y.; Louis I. Huber and family; B. W. Cohen and wife; E. E. Zimmerman; Mrs. E. Terry; William Kempton; Miss Mary and Miss Laura Kempton, New York; Miss Maggie Gaule, Test Medium, Baltimore, Md.; Mr. and Mrs. G. W. Weiter. W. W. CURRIER. Onset, Mass., July 22, 1889.

GENERAL NEWS.

The Gazette Journal building at Hastings, Neb., was burned. Loss, \$59,000.—Charlie Stout, aged 10 years, fell from a horse at Morton, Ill., and was killed.—Immense forest fires have been burning on the mountains near Gunnison, Col., for several days.-Maj Alexander Sharp, paymaster in the United States Army, has been placed on the retired list.—Earnest Condwick, aged 3 years, was killed at Wichita, Kan., by becoming entangled in an electric-light wire.—The grand jury at Liberty, Va., has exonerated the Norfolk & Western railroad company from blame for the recent disaster at Thaxton.-The grand lodge of the Theatric : I Mechanics' association at Washington elected to the office of grand president Thomas Bent of Chicago. -The Galena, Guthrie & Gulf railway has been chartered in Kansas, with a capital stock of \$1,000,000.—Cornwall, N. Y., is to be the site of a monument to E. P. Roe, the novelist.-A London journal records the fact that society people of that city seek the com-pany of Belva Lockwood "on account of her extreme originality."—The business of the Eiffel tower is immense. M. Eiffel calculated that the tower would bring in \$5000 a day, but the daily receipts of the big structure are really twice that amount-\$10,000.-There is some talk of putting up a statue of Wendell Phillips in Boston.—The acknowledged organ of the vatican, the Osservatore Romano, says that if the pope should be forced to exile himself from Italy he would not ask a sovereignty from any power, but would merely request a temporary hospitality, as he would certainly return to Rome before long -The youngest college professor occupying an important chair in an American school is said to be W. H. Bocock, who is the University of Georgia.

The attention of our readers is called to the "Dutcher's Fly-Killer" advertisement that appears in another column of this paper. Mr. Dutcher has without question, one of the most effective fly-destroyer yet placed upon the market, and we do not hesitate in recommending his goods to all who may

What is probably the most important pro and con discussion that has ever appeared in print of the great question regarding religious instruction in ne public schools is published in Public Opinion, Washington, D. C. Cardinal Gibbons opens the controversyy in a most remarkable paper. The other writers are ex-President Hill, of Harvard; Rev. Minot J. Savage, of Boston, and Prof. Wm. T. Harris, editor of the Journal of Speculative Philosophy. Public Opinion has long since taken its rank among the great periodicals of America, and has added another good feature in opening its columns for original discussion of timely topics by leaders of the various lines of thought.

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

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

Readers of the RELIGIO-PHILOSOPHICAL JOURNAL will please remember that \$150 will pay for a thorough course in the Commercial Department of Belvidere Seminary, boarding and washing included This department embraces Type-writing, Stenography, Book-keeping, and all business forms. For irculars address Principals of Belvidere Seminary, Belvidere, New Jersey.

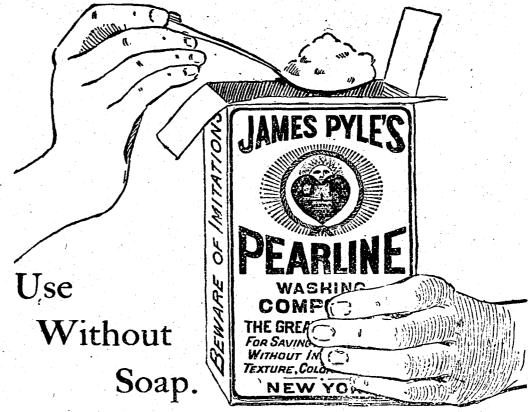
Excursion to Colorado. An excursion to Colorado Springs, Denver, Pueblo, and Trinidad can be made over the Santa Fe Route any day this summer. The most desirable facilities

are offered for reaching all of the Rocky Mountain resorts at excursion rates. Write to or call upon James Wallace at 212 Clark Street, Chicago, if you think of going.

Half Fare Excursions.

On Tuesdays, August 6 and 26, September 10 and 24 and October 8, 1889, the Chicago, St. Paul & Kansas City Railway will sell Harvest and Excursion tickets to all points in southern Missouri, Arkansas, Kansas and Nebraska, exclu-ive of the Missouri River gateways, and all points in the Indian Territory, Texas. New Mexico, Colorado, Wyoming, Montana, Utah, Idaho, Arizona and Dakota; also to principal points in Northwestern Iowa and Minuesota, Tennessee, Louisiana, Alabama and Mississippi. Tickets will be sold at rate of one fare for the round trip and will be good returning thirty days from date of sale.

For full particulars call on ticket agents of the Chicago, St. Paul & Kaneas City Railway.



Tablespoonful of Pearline to Pail of Water

And you have the best and quickest means of washing and cleaning. Directions for easy washing on every package. Why is Pearline so largely imitated?

Why do these imitators invariably select names ending in -INE? Why are they compelled to peddle their goods from house to house—use deception, falsehood, offer prizes, claim that their powders are as good as Pearline, etc., etc.? This is why: PEARLINE is the best—never fails—never varies—has no equal—and is as harmless as the purest imported castile soap. Sold everywhere. Millions now use it. Manufactured only by JAMES PYLE, New York

TWO CHOICE SCHOOLS

BROOKE HALL, FOR GIRLS AND YOUNG LADIES. SHORTLIDGE MEDIA ACADEMY, FOR BOYS AND YOUNG MEN.

STUDIES IN THE OUTLYING FIELDS

HUDSON TUTTLE

Matter, Life, Mind Spirit; What the Senses Teach of the World

and Doctrine of Evolution; Scientific Methods of the study of Man and its Results; What is the Sensitive State?; Mesmerism, Hypnotism, Somnambulism, Clair-

try; Sensitiveness during Sleep; Dreams; Sensitiveness Induced by Disease;

Thought Transference; Intima-tions of an Intelligent Force

Superior to the Actor; Ef-fect of Physical Condi-tions on the Sensi-

tions on the Sensitive; Unconscious
Sensitives; Prayer, in the Light of Sensitiveness and Thought
Transference; Immortality—What the Future Life Must
Be, Granting the Preceding Facts and Conclusions;
Mind Cure; Christian Science, Metaphysics—
Their Psychic and Physical Relations: Personal Experience and Intelligence from
the Sphere of Light.

It is printed on fine paper, handsomely bound in cloth, 250

pages, Price \$1.25 postage paid.

For sale, wholesale and retail, by the Religio-Philosophi-CAL Publishing House, Chicago.

From the Standpoint of a Scientist

AN ADDRESS DELIVERED AT THE FIRST METHODIST

CHURCH UNDER THE AUSPICES

Western Society for Psychical Research

Prof. ELLIOTT COUES, M. D.

Member of the National Academy of Sciences; of the London

CONTENTS.

The Woman Question. The Naros, or Cycle of Six Hundred Years. The International Congress of Women. The Opinions of a Scientist. "Substantially True as Alleged" Phenomenal Spiritualism. Experiments with a Table. Test

Phenomenal Spiritualism. Experiments with a Table. Test Conditions. The One Thing Indespensable. The Spritualistic or the Theosophic Explanation? Animal Magnetism and its dangers. The Great Power of the Magnetizer. Magnetism the Pass Key to Psychic Science The Biogen Theory. The Astral Body. The Better Way. Natural Magic. The

This Address has attracted more attention and a wider

reading in America and Europe than any other upon the

the same subjects. It should be read by all-Spiritualists

Theosophists, Christian Scientists, Materialists, Evangelical

Christians, and Liberal Christians should study it. It may

GATEWAY TO PSYCHICS

And an invaluable stimulant and guide to the Novice In

EXCELLENT MISSIONARY DOCUMENT. Pamphlet. Price 15 cents. One Hundred copies, \$10: Fifty copies, \$6; Twenty Five copies \$3.25. Special discount

Religio-Philosophical Publishing House,

CHICAGO.

GHOSTLY VISITORS

"SPECTRE-STRICKEN."

Society for Psychical Research, etc., etc.

be considered as a

n orders for Five Hundred copies

THE CHICAGO ADDRESS

nsitiveness proved by Psych

` array of

This work essays to unitize and explain

facts in its field of research, while the

from them arise to the laws and conu.

ual being. The leading subjects treated a.

parent connection, by referring the

SWITHIN C. SHORTLIDGE, A. M., (Harvard Graduate), MEDIA, PENN. (near Philadelphia).

HOFFLIN'S LIEBIGS CORN CURE is warranted. Price 25 cents By mail 30 cents. Minneapolis, Minn.



agents. So to \$250 easily many industrious person. Correspondence with teachers, students and ministers also desired. Write for terms and circulars. Address L. P. Miller & Co., Lakeside Building, Chicago. Illinois.



The West Electric Cure Co. 153 WASHINGTON ST., CHICAGO. We make a specialty of manufacturing Baby Carriages to sell di-



Saur, M. D. Revised and enlarged. 150 pages added. Contains over 750 pages. The most complete book of the kind ever issued. Treats all diseases and conditions of women. Gives complete directions for care of infants and children in health and disease. "In the hands of an intelligent mother this book is worth its weight in gold."—L. W. Chambers, M. D. Endorsed by physicians everywhere. Nearly 100,000 sold. Sent postpaid on receipt of price. Cloth, \$2.00; Leather, \$2.75. Intelligent ladies wanted everywhere to sell this book. Active agents make from \$10 to \$25 per week easily. Experience not necessary. Write quick for circulars. L. P. MILLER & CO. WANTED

Kansas Camp Meeting.

The First Society of Spiritualists, of Dilphos. Kan., will hold their 10th Annual Camp Meeting, commencing August 10th and continuing 17 days. Parties attending from abroad will find the camp a beautiful place wherein to rest and recuperate, as well as an instructive field for truth in the great light of Modern Spiritualism. For full information address the Sec'y., I. N. RICHARDSON, Delphos, Kansas.

CAMP MEETING

Lake Pleasant, Mass. Hoosac Tunnel Route.

SIXTEENTH ANNUAL SESSION

July 28 to August 25, inclusive. Ablest Speakers. Fine Test Mediums. Worcester Cadet Band in attendance, July

Reduced Rates of Fare, as Usual.

J. MILTON, YOUNG, Clerk

ILLUMINATED BRAHMINISM

The True Theosophy.

Being an Explanation of the Original Doctrines of Ranga Hilyod. often called the Great Brahma. Transmitted by the Law of Occult Science. Price, cloth \$1.00; paper cover, 75 cents, For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

THE CROSS AND THE STEEPLE.

By HUDSON TUTTLE. In this pamphlet the author takes up the origin and signifi-cance of the Cross in an intensely interesting manner. Price 10 cents. For sale, wholesale and retail, by the BELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

A Series of Authentic Narratives, with an Introduction by M. A. (Oxon). Cloth, pp 128. Price 75 cents, postage 8 For sale, wholesale and retail, by the Religio-Philosophi-Cal Publishing House, Chicago.

DISCUSSION.

E. V. Wilson, Spiritualist;

Eld. T. M. Harris, Christian. SUBJECT DISCUSSED:

RESOLVED. That the Bible, King James's version, sustain the Tuachings, the Phases and the Phenomena of Modern Spirit-For sale, wholesale CAL PUBLISHING H > 10 Cents. retail, by the RELIG ~PHILOSOPHI-



Who (if your druggist does not keep them) will mail Beecham's

Pills on receipt of price—but inquire first. (Please mention this paper.)

Voices from the Reople. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal Nature's Vesper Hymn. BELLE BUSH.

Hear the twittering of the birds, The merry, mellow twittering of the birds; Was ever music heard That made such sweet accord With the sound of loving words As the merry, mellow twittering of the birds Singing themselves to rest?

There's the robin in his nest, With the stain upon his breast That the dear Lord gave to him; Ah! hear his vesper hymn. He is saying, "Let me rest, 1 have love here for my guest. And surely I would rest In my deftly woven nest With so fair and sweet a guest!"

Where the purple shadows swim O'er the heavens that shelter him, In the dewy twilight dim, Hear the robin's vesper hymn— How it rises, how it floats, Till the softly warbled notes Seem to mingle in one gush Of the wildest, sweetest sound. Then there comes a sudden bush, And a stillness most profound Shows the robin in his nest, He has found the truant rest, And the sweetest, fairest guest Lies asleep upon his breast.

Hear the twittering of the birds, Ah! the merry, mellow twittering of the birds In the early twilight heard; How soft the air is stirred By the twittering of the birds, By the merry, mellow twittering of the birds, Singing themselves to rest.

There's the blue-bird in his nest, With the diamond on his breast, That a star beam gives to him; Oh! hear his vesper hymn-He is saying, "Let me rest; I have love here for my guest, And truly I should rest In my soft and downy nest, With so fair and sweet a guest."

Every bird that folds its wings In the early gloaming sings, Till through arches vast and dim, Rises Nature's vesper hymn; Far and near it wakes and floats, Far and near it falls and floats, Till the softly echoing notes Seem one silvery stream of song Rolling on with joyous sound, Then, with raptucous strains and long, Sinking into deeps profound. Thus the world in stillness rests-Weary hands and troubled breasts Find at last the truant rest, And through her an angel guest.

Oh! the twittering of the birds, Oh! the merry, mellow twittering of the birds; Whoever music heard That made such sweet accord With the sound of loving words, As the merry, mellow music of the birds Singing themselves to rest?

For the Religio-Philosophical Journal. THE WINGED ANGEL.

Oh! wir

angel, fly away here of younger thought, form evealed would be .ne ideal caught.

eer wings will do, see peyond their motive pow'r; A subtler force by far than they Will bear us in that future hour

When we, denuded of our flesh, Shall rise through strata dense and rare, Perceiving then the radiant forms Of active life, divine and fair.

The Situation.

-D. M.

To the Editor of the Religio-Philosophical Journal. To any one who without wishing to lay claim to deep learning, has yet been able to give some time to reading and thought, the claim to a monopoly of "Divine Wisdom" and "Illumination" made by Madame Blavatsky and her adherents, seems most absurd. If you can "Believe what thou findest written in the sanctuaries of man's soul, even as all thinkers in all ages have devoutly read it there," you will see that to all these "Thinkers" (who have looked as-piringly upward toward the light) have come prophetic wisdom and illuminations. Theosophy is not a thing of this age only, nor can those who wish to use it as a veil under which to carry out their own selfish and unscrupulous ends, claim to have invented it, or be able to keep it for their own small uses.

"By their fruits shall ye know them." Seers and sages, martyrs and poets, have in all times found and handed on the golden thread or clue, and to each one it has come in a triumphant flood of light, rewarding a great "desire for percep-"Divine moment, when over the tempesttossed soul, as once over the wild, weltering chaos, it is spoken, 'Let there be Light!" That the fountains of "living-water" should not be choked up, but be kept open for all pure and aspiring souls; that the beautiful truths and objects of this inspired religion and ethical philosophy should be rescued and kept undesecrated, is the desire of many of those who are advanced enough in evolution to climb into the citadels of lofty thought and aspiration, that tower above the passions, and follies, and selfishness that rage on the earth level to-day. From these towers sound the bugle calls of those who fervently wish to open the eyes of mankind to the divine possibilities in themselves, and the unlimited promises of the evolution of the race, to be worked for, hoped

for, and believed in. The JOURNAL has taken a brave and decided stand against all fraud, unfolding a banner around which all who desire to see a true and pure Theosophy can rally. There are new crusades coming on, and to those who feel the stir of the awakening of the "inner senses," the appeal is made to put on the armor of purity and go into the ranks, and fearlessly laying by all personal differences, "envy, hatred, malice and all uncharitableness," joining in the advance that is called all along the lines of thought.

No two people even can see details in just the same way; there must be individuality; but there are a few great principles, a few grandly simple rules of action that can be united on. Those who have been drawn to Theosophy by admiration of those great truths, and who see here an opportunity for all who will, should meet and work together in a "universal brotherhood," leaving the differences in belief, that have been the cause of such horrors in the past, behind. The present situation is one to be deplored, except it be a fermentation that shall separate the dregs from the pure elixir, a drink for immortals. Are we not immortals, "spirits wearing the flesh as a garment," standing in the center of immensities, the conflux of eternities?" Is not the longing for a "drink divine," becoming universal? Is there not "a brotherhood" of infinitely yearning souls, that nothing finite can satisfy?

The name, the word "Theosophy," is tossed about. criticised and scorned by many, but "the light" for which it stands is beyond the reach of human scorn KATHARINE GREY, F. T S. Buffalo, N. Y.

The Bank of Devil's Lake, D. T., and many of the checks and let: er heads which was a startling curiosity. A sheaf of wheat stood upright, with a ribon for a band, and on the band was inscribed: "No. business men in early days had in use a design for hard. In hoc signo vinces." Above the sheat was silver dollar resting upon its edge, the reference eing to the uniform price of \$1 a bushel for wheat 1 those days. Upon the dollar was presented an outline of the lake. Above the dollar stood Beelzebub with tail revealed, holding scales in one hand and pointing with a spear in the ler to the exact location of the lity on the lake. i device. This "completed th he 'è' the bills of the 788

Little Temptations.

To the Editor of the Religio-Philosophical Journal: A short time ago I attended a certain church experience meeting, during which an elderly brother, a well-known farmer of the neighborhood, expressed his entire ability to fight against the big temptations that beset his path, but the "little temptations be

found tough customers to battle with." This raised quite a smile on the faces of his brethren, as though they had heard something ludicrous. But was it not an honest confession of quite a serious nature? Is it not the little temptations against which our unwary feet are always stumbling? The big sins we can brace ourselves to guard against, especially mindful, however unconsciously, that if found out the penalty will be painfully severe. How many of us, indeed, trouble ourselves to take note of

the little sins at all. Sitting quite near to the honest confessing brother was another old farmer, whose self-satisfied smile said as plain as could be: "Don't catch me giving way to no little temptations more'n big ones. Sins is sine, let'em be big or little." He's the good brother who holds to the comfortable tenet: "Once in grace, always in Grace." Safe through the doors of the regular orthodox conversion he is steel-plated and copper-bottomed against every slippery tendency to retrogression; yet in the year when he sold a a large bill of hay at ten dollars a ton, for delivery the following spring, and the price advanced to sixteen dollars, the temptation to pocket the extra six dollars by sale in the market, was too hard to withstand, knowing that he could dodge all penalty by a quibble. Afterwards he was free to brag of the cuteness of his sharp dealing.

Seated near him was still another smiling brother, who owns such a big farm as to be quite ri h. He is one of the foremost in church work, and gives freely of his abundance to help on the cause of what he believes is the "work of the Lord." He would just as soon think to thrust his hand into glowing coals as to pick a man's pocket, or break into a house with burglarious intent; but when, in con-equence of a plethora of laborers, he was enabled to hire his farm hands at less than a dollar a day and board themselves, and one turned out to be such an extraordinary worker as to be easily worth, in our farmer's own voluntary admission, "any two ordinary workmen," not once did he dream that it would be no more than common hor esty to increase the man's pay to the full measure of his value, and that in receiving the double meed of labor at half price he was as certainly defrauding a brother as if he robbed it directly from his pocket.

Out of the church it is just the same. The "little temptations" are the sharp wedges that get into the weak clefts of our armor. There is Blunt, the wealthy miller. He is particular to give full weight and measure in all his regular business dealings. He can safely defy any one to say that he ever cheated a customer. He looks the community in the face and boastfully asserts: "I don't owe any man a cent." Certainly he is coated all over with the armor of honesty, and would think it disgraceful to take fraudulent advantage of any one. But when, being desired to purchase an extra fine lemon tree for ten dollars, which he learned on competent authority was worth fifty, and was on the point of closing with the offer, he suddenly checked himself. Why? Because an acquaintance chanced to whisper in his ear: "Offer him five dollars. He'll take it. He's

awful hard up."

Here was a little temptation—only a paltry five dollar one—and the bonest miller tumbled right before it as easily as rolling down hill.

Then there is the millionaire up in the grand house. He signed his check for five thousand in aid of the Johnstown sufferers, and who has no need to guard himself from breaking open the vault in a bank. He holds his head very high, immaculate against all the big sins. But when his stomach was almost ruined from high living, and his doctor warned him that it was no louger safe to indulge in his old course of gluttony, he could not pass a hard doughnut or pickle in the kitchen without thrusting them into his pocket for a future opportunity to stuff, nor resist the temptation to cut down the wages of his men the moment, as he expressed it, "Snow on both sides the road makes more laborers looking for bosses, than bosses looking for laborers." The temptation to gain a few extra dollars out of the hard necessities of the poor and helpless, is too much for him. So I think that confessing brother stumbled onto a serious truth when he said it was the "little temptations" that were such hard chaps to fight against; these trifling weak spots in our armor need the closest watching and most vigilant care.

W. WHITWORTH.

North Dover, Ohic. President John Tyler's Death Fore-

shadowed by a Dream.

On leaving the White House, in 1845, ex-President John Tyler took up his residence on an estate known as "Sherwood Forest," on the James River, where he lived until his death, which occurred at the Exchange Hotel, in Richmond, Jan. 18, 1862. He had opposed secession at first, but afterward declared for State rights, and at the time of his death was a member of the Confederate House of Representatives. His wife-Julia Gardiner Tyler-who went to the White House as a bride, was with him at his death, and died herself only a few weeks ago in the same hotel. The circumstances of her busband's death have been told her, and she declared they were all foretold to her in a dream. Mrs. Tyler had been at Brandon, on the James River, with her little daughter Pearl, and was to have gone further on a visit to some friends. One night she dreamed that she saw her husband in bed. He was ill, and called to her to hold his head—it ached so badly. She was so impressed by this dream that she went straight to Richmond, making the journey with grave misgivings, but on her arrival was assured by finding Mr. Tyler in his usual health. Only a few nights later he was taken with a violent chill. In the morning he arose without awakening his wife and went to the dining-room. Sunday morning he was seized with dizziness and fell over. When helped to his room he related his wife's dream. recalling that she had been aroused and bathed his aching head in the night.

"Her dream is true," said he, "I leave my wife and children to my God and my country."

The trouble was pronounced to be a bilious attack complicated with bronchitis. The following night he had several suffocating spells and called for his wife and baby Pearl, and kissed them. The doctor gave him a stimulant, which he took with difficulty, eaying: "Doctor, I am going."

'I hope not, sir." "Perhaps it is best," he murmured. There were his last articulate words. He sank rapidly, and when death came, shortly after midnight, it was painless. Mrs. Tyler declared that the bed in which he died was similar in every respect to the one she saw in her dream, and was unlike any they had in their own home.—Chicago Tribune.

The Government and the Telegraphs.

In an article in The North American Review for July, Prof. Richard T. Ely, of Johns Hopkins' University, argues strongly in favor of Government control of the telegraph system, and says: "I believe no assertion is safer than the prediction that the purchase of telegraph lines would improve our civil service immediately, and soon lead to measures which would diminish the 'patronage' of elected office holders, such as Senators, Representatives, President. I think also that the wire-pullers appreciate this. There is not one of the worse class of "spoils" politicians who does not oppose an extension of the business of government. The shrewdest of them must see that to make government an important business agency will mean death to 'practical politics.' In conclusion, we must ask the testimony of experience, and this in all countries where a government telegraph has been tried is unanimous in favor of public telegraph service. In none of these countries would the people even consider the subject of replacing public telegraphs by private telegraphs, and everywhere the experience of the United States is regarded as a warning against private telegraph companies. England's experience is instructive. Private companies were there tried until they proved to be intolerable; then they were purchased. Elseestimated cost of telegraphs in all other states in Europe is 282,000,000 francs, the estimated cost to England of her telegraphs is 272,000,000 france; in other words, owing to unsuccessful attempts to secure a good private telegraph system, England paid nearly as much for her telegraphs as all the other countries in Europe put together."

A horse that ran away in West Newberry, Mass., wasn't caught until it reached a town twenty-two miles distant, six hours after.

Excellent Manifestations.

To the Editor of the Religio-Philosophical Journal. Ira Phillips of Ottumwa, Iowa, is a gentleman well known for his integrity and reliability. Mr. P sses rare gifts of mediumship, but has not paid any attention to the development of the same for some years, having been engaged in superintending the mines of Phillips Coal Co., of which he is Presi-

Some time ago one of the workman, who was a local preacher, inquired of Mr. Phillips what church he belonged to. Mr. P. replied that he did not belong to any church, being a Spiritualist. This aroused the man's curiosity and he became very anxious that Mr. P. should give some tests as he had never had an opportunity to examine into the phenomena of Spiritualism. The result was that two or three miners and their wives were invited to come to his room. Two or three of the sitters possessed mediumistic gifts unknown to themselves, and in a short time they obtained some wonderful physical as well as intellectual manifestations, among which were raps, table tipping, alphabetical spelling, in-dependent writing with pencil and paper, and names of spirits present. A short communication was written with the point of a lead pencil placed upon the paper, and the paper placed upon the table in presence of all, and without any of the sitters touching the paper until the message was written when loud raps would indicate that it had been finished. There would be messages written to the different sitters, giving names and dates only known to each. The physical manifestations were won-derful. The table was lifted from the floor, and then held to the floor so that a strong man could not lift it. Chairs were carried around the room; a bell and violin floated above their heads,—the bell rung and the violin played upon; a watch was taken from one of the sitters and deposited upon the bed, and other strange and curious manifestations performed to the great astonishment of those who composed the séance, as most of them had never witnessed anything of the kind before. The most peculiar communication is the one I enclose you for publication. It was produced as follows: One of the sitters took this piece of paper and after having all inspect it to see that there was no writing upon it, folded it up and fastened the ends together with a paper holder, and placed the point of a lead pencil inside of the paper, and the following is the

communication written:
"DEAREST PAPA:—You must not measure my love
by that affection with which mortals are endowed, the purest and most sacred of which is but a faint inconstant point of light in the illimitable nebulæ of Divine Love. Human joy, wisdom and purity are in like comparison. We do not attempt to teach you, because our knowledge relates to things too intricate for the human mind to comprehend. It is impossible for us to possess ourselves of earthly knowledge without subjecting our spirit natures to physical conditions. We cannot exchange ideas that are superior to yours, because we have to utilize the country of lize your faculties. We cannot reveal spiritual thoughts to physical minds, because the two are different. In short, we cannot go beyond the limit of your intelligence in conveying ideas. We cannot commune with you when your thoughts are disturbed or abstracted by the things of every day.

This is why we require the exclusion of light.

"We are taught that we have no authority to circumvent the investment of the exclusion."

cumvent the inevitable; this is why we never interpose against human fate. But, oh! we love you, pose against human fate. But, oh! we love you, and how you will love, when we meet, and you are brought to comprehend. Then there shall be no tomorrows of doubt; all will be the sweet tc-days of certainty. Tc-night in my journey here I crossed the tracks of countless suns, which with their planets weave their paths across mine like the silver wrapping on a violin-string. I overtook and outsped the rays of light, whose velocity compared to mine is as eons of time to a single moment. Your sun and all the physical universe revolve around a cenand all the physical universe revolve around a center, seemingly of infinite extent. Here is our temporary home. It is intermediate between the physical and celestial kingdoms. But, dear, I cannot make you understand the true philosophy of life. It is too difficult. Trust on and be happy. O! how wish I could, in my frequent walks with you, shield you from the wild winds that sweep and toss and buffet your rudderless bark; but the future will more than repay. Think of me as one like Jairus's

daughter, "not dead but sleeping."

B. A. CLEVELAND.

Mr. Hudson Tuttle.

The Medium and Daybreak (London) for June 28th, devotes several pages to Mr. Tuttle and his last book. We copy the introductory paragraphs as showing the appreciation in which our valued friend and contributor is held on the other side of the Atlantic. As Mr. Tuttle is only fifty-three years old, he

has still a chance to grow older and grander: Hudson Tuttle is one of the grand old men of Spiritualism. He is an example of its peculiar and early mediumistic developments, but he did not remain in his first condition. Had he taken to the professional stage, and made a show of his phenomena, he would in all probability never have progressed. He drew remarkable pictures, and evinced a knowledge of geological formations such as had not been derived from study. His mediumship took the direction of science, philosophy and profound thought, as his portrait indicates. He is a man weighed down by the superincumbent thoughtsphere. With a wiry body, adapted to labor, he is a mental and physical toiler, and his chief pleasures have been derived from what he has been able to do in the world. We feel as if too much of the one thing became somewhat of a burden at times, resulting in a depression, which makes life a round of interminable and rather monotonous duties. Such men are organically isolated; with warm hearts to love, but finding scarcely ought but ideals with which to come into close contact. How the lone one on the spiritual pilgrimage longs for soul-companionship, true sympathy!

Mr. Tuttle's works have been mostly of a matter of-fact character. His "Arcana of Nature" led the reader from the most primary geological formations to the highest spiritual states. He wrote volumes on "The God Idea," "The Christ Idea," and "Career of Religious Ideas." His "Arcana of Spiritualism" was published at this institution, as also was his "Re ligious Ideas." One of his early works was "Life in the Spheres." He is a constant contributor to the press, and in this way he adds a valuable factor to the movement. There is something solid and consistent in all he says. He acts as a kind of brake to the wheels of sensationalism and selfish ambition which too frequently urge on the Car of Progress in

the wrong direction. Our author has never been particularly fortunate in making his work in Spiritualism remunerative. The Boston fire destroyed many of his plates. He is a farmer, and all his literary work is done during eisure hours, after the work of the day is over. This is the type of the ideal Spiritualist; would that we had many such! It will be found in the future that the men and women who used their talents in this unselfish and unostentatious way, have been the best friends of the cause.

The Wonderful Trances of Mrs. Althouse Have Practically Ended.

The wonderful trances of Mrs. Emma Althouse of Attica, N. Y., the sleeping beauty, have practically come to an end, and now she only takes a nap of eighteen hours at a time every two days, the trance periods having steadily diminished during the last three months. She is now able to partake of nourishment in minute quantities, can whisper to her sisters and slightly move her limbs. If her condition continues to improve her parents think that she will be able to get up in a couple of months. When Mrs. Althouse first went to bed she weighed 200 pounds, and now after the lapse of two years she weighs only 100 pounds. Doctors have been unable to agree as to the exact nature of her ailment, and when she was expected to die last winter medical college professors were planning to get her body to solve the mystery of her case. Mr. Toms, the woman's father, who is a bricklayer, believes that the cure is being made by nature. He has little faith in doctors or medicines. No visitors have been admitted to the sick room since the last attempt to poison the helpless sleeper was made. Her longest trance struggle against the doctrine of annihilation (mawas thirty-five days, and several averaged from twelve to twenty-four days.

A centennial to commemorate the lighting of the world will be the celebration of the sinking of the first petroleum well in Pennsylvania. The oil regions of that state, New York and Ohlo will take part. There will be no difficulty about the illumi-

THE OLD MINER'S GHOST.

Now a Murderer was Discovered in California.

San Francisco Chronicle: "I saw a ghost," said an old detective, who, with a number of the men on the night detail, was sitting in the Chief's office waiting for "something to turn up. "Bet it was innocent. If it had been the guilty party you'd never got an eye on it," laughed one of the others, who made the "old un" the butt of his

The sally was enjoyed by the party, but the gentleman who had seen the ghost expressed his feelings only by a sneer. He was asked to tell how the apparition happened under his observation, the reasons for its existence, where it existed, and to relate whatever else he knew about it that would be

of interest to his auditors. "You all remember the boarding-house on Com-mercial street kept by 'Red Pat' Biley," said the old detective, who was ready to tell the story as his aulience was to hear it.

"Was that Mr. Riley who kept the hotel?" asked the youthful Vidocq, giving a three-carat imitation of the music of the once popular song.

The glance that was darted at him would have pierced a vital spot in an ironclad, but it fell harm-

lessly on the irrepressible thief-chaser.
"In 'Red Pat's' boarding-house was seen the first ghost that ever made San Francisco its headquarters," said the story-teller. "In those days if ghosts had wanted jobs they could have had 'em by the score, as regiments o' men stepped briskly into town in the morning and were carried to the morgue early in the evening. 'Red Pat's house was the rendezvous of the newcomers, and many a hard fight was fought there, and the light of many a man went out in the brawls that were of frequent occur-

"Where did you read that?" asked the irrepressi ble. "Sounds like an extract from Dr. O'Donnell'e speeches.'

"One night a miner was killed in a room in the boarding-house," continued the old man, who gave no sign of having heard the interruption. "He was found with a bowie-knife in his breast. Every cent, every grain of dust had been taken from him, and he lay so poor in clothes that the city buried him at a dead loss. It was the ghost of that miner I saw. The next night after his murder the man who got the room aroused the house with his shrieks and was found in convulsions on the floor. When he recovered he told a story that raised the hair of his hearers. 'Red Pat' had said nothing to him of the murder, and the man knew nothing of the circumstances. He told us he was awakened early in the morning by the sounds of talking, and sat up in bed. All was dark, and he thought the noise came from the next room. The truth came to him suddenly; the speaker was in the room with him, and he could be a shedown outline in the almost, importantly see a shadowy outline in the almost impenetrable darkness. The talking ceased and all was still for awhile. Then he heard the noise of a struggle, a cry, and the sound of a fall. These proved too much

for the man, and he lost consciousness.

"Red Pat' said he thought one of his rivals was putting up a job on him, and I was sent to investigate the ghost. I went to the boarding-house and asked if any one had known the murdered man. A young fellow, strong, healthy, and good looking, said he had come from the mines with him, and thought he knew more about him than any one in

the town. the town.

"'Would you know his ghost?' I asked.

"The young fellow blanched, and I thought he would fall, but he recovered his composure, and said he thought he would if he saw it, but hoped it would never appear to him. Then I asked him if he would stay all night in the room with me and help me on the case. He appeared disconcerted, but finally said he would, and about 10 o'clock we went to the chamber where the miner was killed. went to the chamber where the miner was killed. We had some liquor with us, and my companion drank a good deal of it. In an hour he seemed so

drunk that he was quite helpless and fell forward on the table, where he went to sleep. I think I began to doze myself, and when I awoke some one was talking. The lamp gave out a good light, but I could not see the person whose voice I heard. Then I looked toward the bed. Some one was lying on it, and I was almost paralyzed when I recognized the features of the murdered man. I pulled out my revolver and rapped with it on the table, but it did not attract the attention of the apparition on the bed. I shook my companion, but he was too drunk, evidently, to sit up. Pointing the gun at the figure on the bed, I was about to rise when he began speaking. He spoke of the fortunes at the mines: said something about there being enough for both and that, divided, the money would make them rich. Then he bade some one good night and

turned around as if to go to sleep. "All this I saw as plainly as I see every man here, and only the time that has passed since that night has blotted out the exact words he used as he lay there. I again tried to arouse my companion, and at last he sat up. But he did not seem to see me; his eyes were fastened on the table and he seemed to be deep in thought.

"Suddenly the figure on the bed moved. It seemed engaged in a desperate struggle with something. The legs were drawn up and extended, and the clinched hands seemed to beat the air. Not a word was spoken; the terrible conflict went on in silence. As if by a mighty effort the apparition got on its feet and on the floor, where the weird ight continued. The man seemed to be in the grasp of a strong athletic foe, whose hands were on his throat. From side to side the struggle swayed; the fists of the apparition beat the air, but not a sound was heard of the blows; he clasped his arms about something and bent forward. Suddenly he gave a cry, staggered back, and fell on the bed with his hand on his side. The awful struggle was over and the murder had been done.

"I had been so fascinated with the horrid sight that I forgot the presence of my companion. The look of horior and fury on his face I shall never forget. Without appearing to see me he arose from the chair, waiked over to the bed, and shook the dead man. Then he unbuttoned his vest and put his hand in the pocket. He gave a scream and turned around. stood behind him and my revolver covered him.

"'You murdered him,' I said. He turned toward the body. There was nothing on the bed. It was as smooth and neat as when we came into the room, I took the young man away and he confessed the crime. That was the first and only ghost I ever

"I have seen that ghost fifty times," "said the

International Spiritist and Spiritualist Congress.

(Revue Spirite, of June 15th, 1889.)

young detective."

Our friends of Rheims, Lyons, Toulouse, Bourdeaux, Rouen, Charente, etc., etc., seem to set themselves resolutely to the work of uniting the Spiritualists of their region. We hope that Marseilles, Beziers, Lillie, and many other cities will follow their salutary example to unite closely the living forces which surround them.

Each one ought to make it his individual work and submit it to a center in which he has confidence; it is thus that they will prepare the spiritual memorials of 1889, on which the delegates to the Congress will have to deliberate in their respective committees, each committee in Spiritism and Spiritualism, to work out a special order contained in the memorials.

The month of August is rapidly approaching. It is necessary that by the 15th of August we have received the reports, in order to classify them after having seriously studied them. Let us set ourselves to work for the cause. We have no more time to lose in order to accomplish the good work.

In Spain, Pelgium, Italy, and Holland our brothers are exerting themselves, preparing resolutely for the great manifestation of the Congress. They write us on the subject and are studying the organization of the Spiritists and Spiritualists, in order to present themselves there in view of the good contest. We must applaud the energetic movement of generous ideas and the reception of their delegates already chosen.

Le Sphinx, Physche Studien, Rebus, all the English and American journals, North and South, those of Australia and of the Islands, wish to unite in the terialism).

In the committees, all the questions and reports sent to the Congress will be discussed, but it is necessary, we repeat, that Spiritists, Spiritualists, Theosophists, Swedenborgians, Occultists, Atmists address their questions and memorials to the executive

committee. In the committees, which will hold their meetings from the 9th to the 14th September, 1889, the | much amusement to everybody in Lake City.

largest liberty of discussion will prevail; on trary, in the public meetings, the orators en to make addresses will do so only on subject termined in advance, on which the members of the

Congress will be in accord.

The Spiritist Union of Liege, Belgium, has named as delegate M. O. Henrion, a faithful defender of the cause. M. Peronneau-Barbot sends is offering for the Congress, expressing his wishes for its success.

M. A. Robert the well known magnetist. cess. M. A. Robert, the well known magnetist, sends us from Marseilles his adhesion to the Congress which M. Durville has already done in the name of his school. These gentlemen assure us of their complete devotion, considering that magnetism and spiritism proceed from the same cause; that it is impossible to occupy one's self-seriously with the one without the assistance of the other, and that they complete by their union, a humanitary science, at once improving the moral nature as well as regenerative. They do that, hoping that all serious and studious magnetizers will hasten to follow their example; and this is what the executive committee hopes in inciting them to a union with their natural friends, the Spiritists and Spiritualists. The Theosophists, Spirits of the *Groupe* Carmina Simonelli advise us that they have named as delegate to the Congress, Captain Ernesti Volpi, our esteemed friend.

Notes and Extracts on Miscellaneous Subjects.

Tom Wilson, of Asheville, N. C., has slain 357 bears in the mountains of that region.

The French have a custom of visiting the grave-yards where their relatives are buried on the 1st of

Statistical returns in England show that there are about 1,000,000 more women than men in the country, and that these are nearly all widows. It has been computed that the average growth of

the finger nail is one thirty-second of an inch per

week, or a little more than one and one-half inches per year. It is proposed to gild the dome of St. Paul's Cathedral, in London. The expense is estimated at \$90,-000. It would be a very picturesque object in the

city's dingy atmosphere. The Rev. J. M. Smiley, of Shippensburg, Pa., has received 75 cents with interest, from a correspondent who defrauded him of that amount twenty-seven

Miss Carrie Shaw, a Long Branch belle, while talk-ing to a New York dude the other day yawned so prodigiously that her jaw became dislocated, and it was necessary to administer ether before it could be

John W. Keely of motor fame does not intend that his great secret shall die with him. He says he has written out full instructions, so that if he dies some-body else can take his papers and complete his in-

ventions. W. H. Putnam, greatgrandson of Gen. Israel Putnam, died at Brooklyn, Conn., lately, of paralysis, at the age of 77. He was the most prominent figure at the recent dedication of Gen. Putnam's monument

at Brooklyn. John M. Langston, the brilliant colored Republican of Virginia, intimates his willingness to run against Mahone should the latter be candidate for Governor. Mr. Langston thinks he would capture three-fourths of the colored vote.

King Menilek, the new ruler of Abyssinia, is a fierce-looking man—dark, tall, thin, and active—with piercing black eyes and a long, dark beard. He is not quite as cruel by nature as the late King John, but nevertheless he manages to awe his subjects into docile submission.

The rainy season in Florida is said to be delightful. The cooling showers generally set in about midday, and from then until night it is cool and pleasant. The mercury drops to about 70, and blank-ets are comfortable at night. Meanwhile everything grows as if by magic.

There has been so great a waste of stationery in the public offices of Canada that an order in council has been issued by which the supply is stopped, except of articles absolutely necessary for government work. It is hinted that there was not only waste, but pilfering.

Rev. Fr. Paquin, of Ludington, Mich., has his hands both full. Besides attending to the spiritual business of a big parish, he runs a barber shop, has a drug store on the other corner, owns a good farm, controls an interest in a logging business and numerous other outside schemes.

The soap weed is now being utilized for making soap for market. A factory has been started at Guthrie and Wichita, Kan., where the weed grows plentifully. The pioneers of the plains discovered its use forty years ago. The root, without any manipulation, is an excellent substitute for a bar of

Jason Brown, son of the famous Old John Brown of Harper's Ferry fame, has written to a friend in Denver telling about the condition of his worldly affairs and finishing with the statement: "If a portion of the down-trodden and despised race will raise a fundin behalf of our family we will be profoundly grateful."

Capt. Nicholas Murphy of Boston is one of the most noted life-savers in this country. During a a period of thirty-five years be has saved upward 100 persons from drowning, his first rescue being made when he was 14 years old. For a number of years he followed the sea, but is at present a night watchman at one of the wharves.

A justice of Logan Township, Blair County, Pa., a perplexing case. A blacksmith built a wagon for another citizen, painting it brown, and refusing to change the color to green. In the night the citizen entered the shop and gave the vehicle a coat of paris green. Early next morning the blacksmith's cow, spying the verdurous tint, licked it off and died. The blacksmith now wants damages for his cow.

The discussion consequent upon the increase of leprosy in the East leads to curious conflicts of opinion regarding its cause. One authority declares it to be beyond question the result of a hot and damp climate; another says it comes from bathing when in a state of perspiration; a third from sitting in a draught; a fourth says that it is hereditary; a fifth that it is contagious, and so is caught like small-pexor scarlet fever; and another accepts the sentiments of the ancient Jews, and asserts a belief in its being a punishment for sin.

Some workmen recently discovered a cave in Franklin, Park, in the West Roxbury district of Boston. and explored it for 100 feet. They discovered arrow heads and other evidences of occupation by Indians. The sides of the opening had the appearance of being the work of nature, but within the cave the work of man was plainly seen. The walls were as smooth as though chiseled out, and there was plenty of room for three men to stand abreast. Every few feet there were openings in the side of the cave which looked as though they had been cut out of the solid rock. The ceiling of the cave preented an odd appearance. A series of small boulders hanging from the roof seemed to have been fastened by mechanical means, and extended the entire length of the cavern.

What is described as a geological curiosity is in the office of the acting chief clerk of the United States War Department, Washington. It is a piece of stone weighing about one pound, 13 inches in length, 2½ inches in width and ½ inch thick. There is no doubt about its being a genuine stone, but it nevertheless passesses the flexibility of a piece of India. theless possesses the flexibility of a piece of India rubber. When taken in the hand and shaken in the direction of its flat surface, it will bend backward and forward with a dull sound. This is what is known as itacolumnite, or elastic sandstone. It is stated that a whole mountain of it exists in Southern Nevada, a short distance east of Death Valley. It is found in California, Georgia and other localities in the United States.

Sheriff Barry, of Missaukee County, Michigan, had two wags of prisoners in his jail. While he was attending a plug horse race the other day these two chaps succeeded in getting hold of a long piece of wire. On the end of the wire they made a hook, and after working for about an hour succeeded in fishing up both the keys to the cells and the jail. They then let themselves out, starting at once for the race course. The gatekeeper demanded pay from the men, but, of course, they were unable to put up the collateral. Not to be dismayed by so small a thing as that, they went to the other side of the grounds and sneaked in. The sheriff was completely dumbfounded when they presented themselves to him and requested that they be taken back to jail and locked up. After the races all three returned affording