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

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> For the Religio-Philosophical Journal. A CRITIQUE.

The Annual Address of the President of

BY WM. EMMETTE COLEMAN.

A short time before the formation of the American Society for Psychical Research, Prof. Simon Newcomb, an astronomer of note, gave to the world his views concerning psychic and spiritual phenomena. The publica-tion of these views evidenced the lack of knowledge of the writer in regard to the character, scope and importance of the phenomena upon which he did not hesitate to sit in judgment: it also evidenced that however eminent his ability in astronomical science. he was devoid of the mental aptitudes and qualifications essential for an unbiased examination of, and an unprejudiced, impartial decision upon, the peculiar phenomena falling under the now accepted designation of psychic. Without any definite knowledge of the facts, he scrupled not to arbitrarily de-cide their merits, etc., according to his own a priori prepossessions. Such prejudgment as this, based upon strong, mental bias, independent of substantial, basic facts, was in direct contravention of the true scientific spirit. The prejudiced scientific dogmatist speaking ex cathedra, as it were, upon subjects of deep moment, with which his actual acquaintance was almost nil, was evident in his almost every line. A short time afterward, when I saw the announcement that the American Society for Psychical Research had selected for its President one so palpably unsuitable for the position as was Prof. Newcomb, it surprised me greatly; and, in common with many other friends of scientific psychical research, I felt that the society had from its very inception heavily handicapped itself in its quest of truth, by placing itself under the leadership of so incompetent

a guide and mentor. It is well known that the Religio-Philo-SOPHICAL JOURNAL, in order that the scientific demonstration of the action of psychical and spiritual potencies, so prevalent in this century, might be inaugurated in this country without further delay, had for months before the formation of the American Society. urged that such a society be instituted; and in this the JOURNAL was sustained by many of the leading thinkers and workers in Spiritualism. All phenomena are subject to scientific demonstration, and the truth or falsity of every phenomenon is a subject of scientif ic arbitrament. The decision of science, that is of genuine science, not the variant opinions of scientists, is final on every subject; and all classes of psychical phenomena must finally submit themselves to this scientific arbitrament. The formation of American psychical societies, then, as advocated by the JOURNAL was a desideratum; but in my opinion, a serious blunder was made by the parent society in its choice of President,—a blunder which it should rectify at as early a day as practicable. There are said to be no unmixed evils, and it is possible that one good result may have accrued from the assignment of Mr. Newcomb to the presidency. His recent annual address indicates that he has not personally taken part in the experi-ments and researches of the society; upon which, owing to his special mental bias and sion, incapacitating him for such prepossession, incapacitating him for such work, the society is to be congratulated. It may be that, recognizing his disqualification for this work, and in order to lorestall his participation therein the society thought it had better make him President, and thus provent him from injuring its experiments by his modding therewith.

The recent Presidential address of Prof. Newcomb furnishes, I think, adequate proof of his disqualification for the position held by him,—that, speaking plainly and honestly; a much worse selection could not easily have been made. The tendency of the entire address is practically in antagonism to and criticism of the objects and accomplishments both of the parent English Society and of his own American one. He thinks neither of them has accomplished aught of much practical importance; that their modes of procedure in experiment and research are virtually inutile and inconsequential; and he berates them in a courteeux manner 'fig frue for them, in a courteous manner 'tis true, for having failed in the very short time in which their researches have been conducted to formulate the precise conditions or the exact laws governing the action of mind upon mind in the peculiar and delicate psychic manifestations with which they have been busied. He frankly tells them in effect that they do not understand their business, and implies that had he appreciated of the experience of the conditions. implies that had he superintended the experimentations most important conclusions would have been reached in a short time. What those conclusions would be he leaves little room for doubt; namely, that there is no such thing as thought-transference, except through physical agencies; that tele-pathy, or the action of mind upon mind at a distance, or without physical agencies, and mind reading are delusions; and that the only object of a psychical society should be to discover the purely physical agencies or conditions productive of certain sporadic phenomena mistakenly supposed to be due to mental action independent of physical to mental action independent of physical causes. As the English society has appar-ently demonstrated the truth, in some cases, of independent thought-transference, tele-pathy and mind reading, our American psy-chical Solon naturally feels aggrieved, and thinks that their labors have been largely useless; and he now proceeds to tell them how they have neglected their duty and what they ought to do in order to accomplish definite results—that is, results in accordance with his preconceived theories.

It appears that Prof. Newcomb became a member of the American society under a misapprehension. He informs us that he supposed that the English society had discovered that a number of its members had found themselves permanently able to copy drawings without other guidance than the thoughts of other members not in physical contact with them; and so thinking, he encouraged the formation of the American society and accepted membership in it. As the English society had not demonstrated the existence of any such power among its members, this illustrates the perfunctory and un-scientific character of Mr. Newcomb's psychic investigations. Without taking the trouble to ascertain what the real work of the English society had been, he aids in the establishment of a new scientific society and accepts its presidency,—all based upon a mis-take, an error of his, which a very little in-vestigation would have rectified. It argues little for the value to a society, of the services of a man of science who can act in so careless and inaccurate a manner in the very matter of its existence and probable sphere of usefulness. Ought such a man to be its President? He virtually tells the society that its existence, its raison d' etre, so far as he is concerned, rests upon a fiction, a mistake,—that his membership in it was due to unwittingly false pretences, so to speak; and yet he retains his Presidency in it. It would seem that, under the circumstances, his selfrespect and dignity of character would prompt him to resign a position entered up-on through a mistake,—to yield up the Pres-idency of a society which fails to accomplish any useful result and whose modes of procedure are not in consonance with his conceptions of scientific experimentation.

The closing sentence of Mr. Newcomb's address voices the following significant con-clusion: "I even venture to say, that, if thought transference is real, we shall estab-lish its reality more speedily by leaving it out of consideration, and collecting facts for study, than by directing our attention espe-cially to it." The scientific wisdom of this advice is not apparent to us, ordinary minds. It is a common delusion, I believe, that in order to establish the verity of an alleged scientific fact, we should not "leave it out of committee attention," but should "direct our atten-tion especially to it." I have always thought that in order to determine the reality of an alleged astronomical discovery, it was incumbent upon astronomers to test the value of the asserted evidence in its favor by continued investigation and research, that it was their duty to "direct their attention specially to it" and not "leave it out of consideration." But perhaps in the Newcomb school of astronomy new facts are best discoverable by not considering them at all and by paying no special attention to the indices of their existence. With all due respect to the learned Professor and his methods of determining recondite or involved scientific problems, that is by severely letting them alone, I sm forced to the conclusion that his final sentence, quoted above, his parting shot at the society over which he presides, is in opposition to all legitimate methods of scientific procedure, if not ridiculously absurd. Although he tells us not to make thoughttransference a subject for consideration and not to direct our attention specially to it, he

such an extent that its truth can be thereby established, and yet leave the matter out of consideration and pay no special attention to it. How a person or society can collect facts upon a subject in order to prove it false or true, and at the same time refrain from any consideration of the subject, and pay no special attention to it, the average unaided intellect is incompetent to grasp. Perhaps the towering mental acumen and bewilder-ing breadth of thought manifest in President Newcomb's Annual Psychical Address may be competent for its solution. Again I ask if such a man is fitted for the Presidency of a Psychical Research Society? Having advised the society to discontinue its consideration of the problems for the investigation of which it was founded, why does he not in-augurate its apparently desired dissolution by resigning its Presidency? And if he fail to do this, it seems to be the duty of the se-ciety, for its own best interests, if it hopes ever to be able to accomplish any permanent and practicable good in the world, to call upon its President "to step down and out." As it is, he is a serious drawback, a hindrance, a clog upon its movements for good,— an impediment in the path of psycho neuric progress that should be removed as speedily as practicable.

As an instance of the dogmatic prejudg-ment of Prof. Newcomb anent the subjects of investigation germain to the purpose of the Psychical Societies, the following is in point: There are many cases on record in which a person, not subject to hallucinations, sud-denly receives an impression concerning an absent friend, that he is dead, or is suffering, often accompanied by a vision of the absent friend, while sometimes the voice of the friend is heard. In a short time news is re-ceived that the friend had the identical experience of which impression had been received, and just at the very moment of its reception by the other. There are numerous well-attested cases of this character, in some instances notes of the occurrences being made prior to the receipt of the confirmatory intelligence. Observe how coolly Prof. Newhis opinion, evidently, no such impression of intelligence of the occurrence of the event; ergo, nothing of the kind, as alleged, ever happened. This is his explanation of the origin of such narratives. "If described as they actually come to knowledge....the experience of the observer would be: I heard that my friend was dead, or that he had met with an accident and cried aloud. After inquiring when the death or accident occurred. I remembered that about that time I heard this very exclamation, or saw his image before my eyes." This supposed recollection Mr. Newcomb regards as "a mere illusion of the memory." While it is probable that some of the alleged cases of this character are due to illusion and hallucination, Prof. Newcomb has no legitimate warrant for attributing all such to this cause. He makes no exception in his sweeping statement, neither does he say "probably" or "most likely" or "per-haps," or use any similar qualifying expression. A writer imbued with the true scientific spirit, with a mind free from the influence of what Dr. Carpenter calls "dominant ideas," and prepossessions, and receptive to truth from all sources, would not have made such positive, not to say reckless, assertions concerning matters of grave moment upon which his knowledge is so exceedingly limited. The Psychical Society was instituted to investigate, among other things, alleged cases of the appearance of apparitions at the moment of death, etc. The President of the | ment of any less illustrious personage than Society, it appears, has formed his own opinion concerning such alleged occurrences, based, it would seem, on a priori grounds; and, in advance of any careful or exhaustive investigation by the society of their truth or falsity, and of the causes and conditions of their occurrence, if found veritable, he thrusts upon the society his own dogmatic prejudgment thereupon in an address in which he disparages the labors both of the English and American Societies, and virtually tells them that their only legitimate work is to endorse his crude theories of the causes of the operation of psychic force,—theories begotten of ignorance and born of prepos

The following paragraph from the Profes sor's address will show at what value he estimates the work of the society over which he still insists upon presiding, despite the worth-lessness of their labors:—"The question sug-gests itself whether the search for the phenomena under present circumstances is not much that of looking for a kind of gold which shall differ in density from ordinary gold, or for a substance of unheard-of specific gravity. We may advertise for specimens of such things, and execute many weighings, with view of testing claimants to our attention. Yet I am persuaded that, should we undertake this, the unanimous views of chemists would be that we were wasting our labor. The negative evidence that no gold has been found differing much in specific gravi-ty from that which we carry in our pockets is conclusive against its existence." Should a chemical society engage in any such fruitless means of research as above outlined, its action would be very properly and universally regarded as extremely silly; it would subject itself to the well-deserved derision and contempt of the scientific world. Neverthe-

and labors of the Psychical Society with those described by him, as above, certainly partakes of the nature of an insult to the former. Again let me ask, Is a man who thus deliberately insults a scientific society a fit person to preside over its deliberations? If the society is engaged in so foolish and useless a task as Mr. Newcomb describes, what reason has it for continued existence? It should be at once dissolved, through its own inherent inabity. Why then, as previ-ously asked, does not its President begin the good work by tendering his resignation? Should he not do so, I think that the society's Should he not do so, I think that the society's duty to itself and to the interests of untrammeled scientific research is plain and simple.—it should at once demand the vacation of its presidential chair by one confessedly in so little sympathy with its end and aim.

Presidio of San Francisco, Cal.

For the Religio-Philosophical Journal, SPIRITUAL EQUILIBRIUM.

BY ELIZABETH LOWE WATSON.

The physical universe is a symbol of the Spiritual. The boundless sky has its counterpart in the infinite relation of mind; and every object in nature, from the invisible germ to the wide-spreading oak, from the crystal to the star, suggests some principle or attribute of the vast unseen; and through all the transmutations of matter there is a ceaseless effort to preserve the equilibrium ceaseless effort to preserve the equilibrium of forces. Symmetry of form, beauty of outline, healthy growth, and harmonious action are all the result of this eternal necessity. So, also, in the great events of history: the rise and fall of dynasties; the alternate subjugation and automobile the strength of rates of the strength o jugation and enfranchisement of races of men; the uprisings of the oppressed, burning protest and violent revolutions, we behold the same law manifest. Victor Hugo said of

Napoleon at the battle of Waterloo:
"The excessive weight of this man in human destiny disturbed the equilibrium.... These plethoras of all human vitality concencomb disposes of all cases of this nature. In | trated in a single head, the world mounting to the brain of one man, would be fatal to could have been received prior to the receipt | civilization if they should endure. The moment had come for incompatable supreme eq-

uity to look to it."

And glancing at the history of modern Spiritualism, I find that even the celestial world offers no exception to this law. One would naturally suppose that angel's visits, the demonstration of life beyond the grave, the sweet messages of hope and love that have broken the awful silence of death, the holy vision and the precious promises that have blossomed in the great desert of our unbelief, would be free from all unseemly disturbances, and that in the light streaming through the cloud-rifts of human sorrow only good germs would quicken and fructify. But here, too, is shown a correspondence between the physical and spiritual forces. For even as sunlight develops nascent deformities and dormant beauties, side by side, vitalizes the spawn of reptiles and white lily-bulbs simultaneously, so the light of spiritual truth, falling through a great variety of mediums, is infinitely refracted, and reveals life's distortions as well as its divine graces. Therefore have we ancient mysticism warmed to life in the bosom of our spiritual philosophy; re-incarnation wriggling forth from the dust-heaps of buried centuries, and egotism gone to seed in the notion that the heroes, poets and master-souls of the past are again with us clothed in common flesh! Whoever heard of a re-incarnationist as the embodi-St. John, Michael Angelo, the Empress Josephine, or Mary Queen of Scots? The flood of light pouring from the Spirit-world has dazzled us; our imagination is running to excesses; our credulity is drunk on this new wine; in short we have lost our spiritual equilibrium, and as a consequence we must suffer a reactionary shock. We have sat worshipfully at the feet of inspired eloquence, drink ing in every word as infallible. We have cried, "Give!" "Give!" even while our measures were running over. The more we got of supermundane facts the more we craved, and this unreasonable demand created an adulterated supply. We wanted the impossible; we got a simulation of it! Aye, and that in such doses as produced mental nausea the soul's involuntary effort to regain her equilibrium.

And now let us ask if Nature's method of growth is not, after all, the surest and best? In proportion to the spreading of the tree's roots, do its branches extend, keeping the balance true; in proportion to the respect we pay to life's beginnings will our faculties unfold for the enjoyment of divine ends What sense is there in the "metaphysician's' hue and cry against matter, the "mortal mind" and "carnal" body? The worst thing that can be said of matter is that it is the obedient, willing and indispensable servant of the mind. If all things have their origin in spirit, so all spirit is known and self-know able only through some quality of matter. Is not a human soul within its complex organization of flesh quite as wonderful, as wholly divine, as when clothed upon with thin air or matter so sublimated that it becomes to us impalpable? It is all a question of intelligent

The facts of Spiritualism should not draw our eyes away from this world, but on the set, in the same sentence, advises us to "collect facts for study"; and by this means he says we shall more speedily establish its truth, should it be true. Our psychical extraction for anomalous gold. In so stating he levels an insult at the society of which he is the facts for study" bearing on the subject, to contempt of the scientific world. Neverance contrary, when rightly studied, will they contrary.

opposed to all mysticism, and stands squarely on a scientific basis. If there are phonomena that cannot yet bear a practical test, their time for acceptance has not come. The spirits producing them must persevere a lit-tle further and bring their power within the pale of human investigation. That there may be such phenomena, no one will deny; but to benefit mankind as knowledge they must be reduced to reason's cognition.

The late exposures of the stupendous frauds in New York, Hartford, and Boston, will, it is to be devoutly hoped, relieve Spiritualism of an immense load, the carrying of which would have killed it outright if it were not indeed of God! I for one wish to thank Mrs Tyler for her candid and complete uncovering of the Temple iniquity. And now, will there not be such a thorough cleansing as shall deliver that grand edifice unto the angels of truth, and bestow it as an enduring boon upon a grateful humanity? Let us pray that Mr. Ayer, who I believe, has earnestly sought to serve the Spirit-world through this magnificent gift, intended for the highest possible uses,—may be wisely and swiftly led out of this labyrinth of falsehood and pseudo-mediumship. Oh! may he not be disheartened; may the facts which stand impregnable amid all this "confusion confounded," still shine undimmed to his conclousness, and inspire him to still further efforts to bless the world! deliver that grand edifice unto the angels of

Every failure along the line of mechanical invention and discovery, by inducing further study and experiments has resulted in grander achievments than were at first anticipated. So will it be with every failure of honest endeavor to find out spiritual truth. That spirits may under some circumstances, render themselves visible and palpable to mortals, I for one do not doubt. Let us not cease our efforts to understand the law and co-operate with the higher intelligences to the end that this supreme proof of man's immortality be granted to the world. But in the name of all that is sacred, let every Spiritualist with-draw their support from the cabinet shows that have from first to last, been a shame and disgrace to our cause. It we cannot establish some criterion; if there is no simple test such, for instance, as was suggested by Mrs Hatch to Mrs Tyler—gently encircling the psychic form until dematerialized; if we must submit to rules that render fraud easy, then let materialization go—the sooner the better. Everymanifestation that partakes of the purely occult does more harm than good. For instance, we are not satisfied with a communication characteristic of the spirit written in daylight before our eyes, but must needs have it on a folded slip of paper in a corked bottle! Now, let jugglery and Spiritualism be di-vorced! I would rather see a chair or table move without visible contact than to be told that a materialized spirit danced a hornpipe in the dark! To know that one word is direct from a spirit is better than to believe vol-

While we hold our hearts open to receive the truth, and keep our homes in eternal readiness for our holy guests, let us be careful not to grieve them by assuming that our ignorance is their wisdom, our follies the result of their guidance. If I were a spirit I would rather be refused a hearing than that an impostor be accepted in my place. Imagine what a mother's feeling must be on seeing her child receive a long message in her name without a word of truth in it! Better to doubt the truth than believe a lie.

Let us seek humbly, go carefully on this dimly lighted way, assort and classify our facts, and, above all, deserve to live forever! The noble work of Spiritualism's purification should not be left to the jeering skeptic. Oh! would that all good men and women in our ranks might combine their forces now for the separation of the chaff from the wheat. I am tired of the cry of "peace" and "charity" that simply means silence where a pseudo-medium is concerned and an attempt to reconcile truth

with errors. Let us invite criticism, not suppress it! When the air is surcharged with electricity a good old-fashioned thunderstorm is in order and of vast benefit—equilibrium of forces again! Harmony is possible only on the solid basis of facts and good morals. The lion and lamb cannot lie down together until either the lamb or the lion change their natures. If our spiritual air is loaded with shams, explosions like that fired by Mrs. Tyler at the Temple are indispensable to our spiritual health. Let the clouds burst; if a poor trickster loses caste,

the world at large has cause for gratitude. Above all, our public teachers, lecturers, and journalists should give forth no uncertain sound. To circulate an evil rumor without good evidence and a moral object, is a crime. To furnish cloaks and passports for impostors and triflers with the sacred truths of Spiritualism is cowardly and cruel.

For the noble part that the RELIGIO-PHILO-SOPIHCAL JOURNAL has played in the up-building of pure sweet Spiritualism, it has my profoundest gratitude. Let the work go bravely on until truth reigns triumphant. Sunny Brae, Cal.

One is no more the master of his impressions than of his coughing or sneezing.— Mme. du Deffand.

Love! Love! Eternal enigma! Will not the Sphinx that guards thee find an (Edipus to explain thee?-Pwat.

A woman is more influenced by what she divince than by what she is told.—Ninon de L'Enclos. Weak souls are capable of only weak sentiments; strong souls of powerful sentiments.

MOST REMARKABLE VISITATION.

When I first looked upon the scenery of Nevada, after living half a lifetime among the broad leaves, great trees, wide waters, and grand prairies of the Mississippi Valley, I seemed to be for a long time in a ghostly country. In my former home vegetable life was sappy, full, and varied in its green and flowering stages, while in the autumn the whirl of the yellow, brown, and red dry leaves, dancing in the wind, gave life and change to all the year round. But in Nevada the change in the vegetation, if it changes at any time, is not perceptible to a stranger's eye; everything betokens silence, lack of motion, and perpetual hush.

In the Mississippi Valley, animal life is full, robust, and noisy in all its departments, accustoming the eye and ear to its universal presence. But in Nevada, among the rugged silence of sage-brush and the scraggy trees. the animal life is so light that the starting of a hare, the "swith-swith" of a raven's wing, or the "caw-caw" of a blue-jay is the event of the sunlight hours; while the shivering howl of a coyote after sundown makes the dead silence of the night hours deader

Back home (as we fondly call the old States) there is snow or there is not snow: but here one stands at night on the dry sand in the valley, or lies on his blankets among the dusky gray of the bushes, while a little way from him, on either hand, the snowy peaks, white as the ghostly warders in a fairy tale, keep storn and shrouded guard npon the scene.

These characters of Nevada impressed me when I first came upon these scenes with a lonesome sense of something pending in the air—a haunted feeling.

If I have made plain by the foregoing paragraphs the peculiar impression made upon me by this strange country, my reader will see how the relation of the following circumstances was calculated to strengthen such an impression, particularly when I say that it was made to me out of doors in the desort by a brother teamster (albeit he was "bullwacker") as he and I sat smoking by the flickering, uncertain light of a sage firo.

Slim Sim's Story.

I came to Nevada in 1863, in the fall. My name is Selim Simpson, and, being spare in flesh and six feet two inches tall, I suppose it was very easy for some low and not very bright jokist to corrupt my name into Slim Sim, which I am now generally called by the miners and bull-wackers of these moun-tains. In fact, I am come to be so accustomed to that sort of a name that I am compelled sometimes when I sien a freight-bill or some other paper to pause a moment and consult my memory as to what I ought to write—whether Slim Sim or Selim Simp-

When I first came here, or pretty soon after, a man named Tod Wotters and myself followed "Old Tannehill" out of Austin about to the place where at this time is Eureka District on a prospecting tour. We thought we found good mines, and Tod, who was an old miner, said the rock was "bully." We made two trips to our claims, and spent most of the winter of 1863-64 prospecting and riding. We took specimens to the assayers in Austin; but they pronounced our rock mostly lead, with considerable silver. but too refractory to be worked profitably. I was an emigrant from the States, and these things discouraged me; but Tod never lost faith, for he was more on the believe than

education, and wrote a good hand. He was one of those Spiritualists; and at night in camp he used to talk to me for hours about spirits, and noises, and manipulations, until I got so sometimes that a coyote, howling away out in the dark, from the light of the fire, would give me cold shivers up my back. Some people are not superstitious and I do not know that I am, naturally; but I was reared in the old-fashioned school of ghost stories, and I guess a little superstition was ground into me with my small dose of learning. However it is, I am not stuck after Spiritualism out of doors at night, in the sage-brush wilderness; particularly in the wind is blowing that lonesome whisper through the sages and pines. So, when Tod would keep on with his long talks about spirit influence being a part of the atmosphere which is around us, the same as the air is a part of the water we drink: or as the awful lightning lives in the innocent air until it finds a medium to strike throughas he would keep on bringing things which I supposed to be true to prove the likelihood of his epiritual doctrine, which I did not want to believe, I had to tell him at last that he was crazy, and just had learning enough to make a fool of himself.

This made him about half angry one night, as we stood out in the wilderness on opposite sides of a camp fire, and he said to me, as the light shone up in our faces—looking straight into my eyes, and shaking his fingers at me "Sim if I die before you do. I'll make it my business to show you that I know what Spiritualism means; now mind you if I don't."

And several times along toward the spring of 1864 he repeated his threat, or promise (whichever it was). But about that time he went to San Francisco, to be doctored for some sort of heart disease—a kind of cramp he had in his left breast—and as I went to work in Austin I saw no more of him for some time.

About the time Tod left for San Francisco there was much conjecture about the geographical location of some rich prospects away south of Austin. Col. Dave Ruel and party had been down that way looking for prospects, and, as his party nearly perished, of course others were talking about "going after it," and wanting to bet they could get through and find "the Lost Mine."

This Lost Mine was in 1863-64, and it is yet believed by many to be exceedingly richso rich that the raw ore was beaten out for gunsights by the lost, wandering emigrants, who found and picked up the ore while seek-ing their unfortunate way to California.

Now, the fall of 1861 was a very hard one for miners in Reese River—no money, no work, flour twenty-five gold dollars per hundred, and other things in proportion. I was soon out of a job and wandering about the camp, when whom should I meet one cold day as he got out of a stage but Tod Wotters, well dressed and looking well.
"Why, halloo, Sim! Old boy how are

"Never had less or felt heartier!" I replied.
"What'r you doing for yourselt?" said he. "Nothing," said I.

"Well, I've got a 'lay out' for you" sald.
"The doctors at the Bay say I'm to stay in the mountains and live out of doors, and I'm now come to 'go for' the Lost Mine, and If we can't find it with the information I've | the equipment for two when only one regot then I'm fooled."

"How did you get your information?" I

asked. "Well, we had a big meeting of Spiritualists down at the Bay—two of the best mediums in the State—and when it came my turn to ask questions of the spirits I said: "Is there any spirit present which, while in the body, was with the lost emigrant train in Eastern Nevada and Death Valley?"

"The answer was 'Yes!" "Does the spirit remember of the company finding eilver on the trip?" The answer was

"Will the spirit communicate what he remembers to a prospector now present from that country?" The answer was 'Yes?'
"Then I asked the spirit if he preferred to

write or talk, and the answer was: 'Write.' So as one of the mediums was a writing medium she got into communication, and the spirits wrote out where it is and directions how we are to go there from here, and where we will find grass and water. I've got money enough for the outfit. Will you go?"
"Yes," I said, "Tod, I am ready to go anywhere with you, partly because I am not

able to stay where I am. But I don't go much on that spiritual story."

"Ah, well!" said Tod, "mind what I told you, old fellow, last winter."

Nothing more was then said about spirits but I knew mighty well that as soon as we got out into the wilderness Tod would get on to his old string with new power: yet I did not suppose he would carry the matter as far as he eventually did.

In a few days we were ready. Tod bought two smart mules—one to ride, one to pack and I rode my faithful, tough old cayuse. When everything was ready, we started up Main street, to Austin; over the granite summit of the Toi-ya-be, bound out east and south for a six week's trip. It was then December, and already the snow lay on the higher summits.

Our spiritually written instructions were to ride "nearly due east from Austin: over three ranges of mountains, until we came to the foot of a very high, steep range" (that which is now known as White Pine); then we were to "coast the west foot of that range for about seventy-five miles, until we came to some red bluffs in the valley, where there was a spring; thence we were to bear more to the east, passing through the great range into another valley, by way of one of two adjacent canons."

Up to this point we would find plenty of water without difficulty; but after passing the great range we were to carry water in two kegs, to use in case we missed the Indian Springs. After passing through the great range we were to "look for the trail of the lost wagon, and follow that southerly to a low reddish mountain where there was a dug spring, and base, antimonial metal. Then follow the wagon trail in its meandering until we came to a lone, oblong peak or reef, and on the west by south face of that hill was 'The Lost Mine.'

The second night out we camped at our old camp at Eureka, where Tod complained of a "bad cold" and his old cramp, so we laid by one day. The following day we crossed the Diamond Mountains, and the next day we camped among the float quartz on the west side of what is now White Pine District. Tod still complaining of his cramp and talking Spiritualism every evening. In three days more we passed many fine large springs, and arrived at the red bluffs.

At this point Tod became feverish and delirious; so I moved next up into the mountains, where wood was plenty and grass better. Tod still raved about spirits and mediums, and elements inside of elements, and Tod was a pretty smart fellow, with a good | sphere within sphere, until midnight of that nystaav in the mountains. When, air of sudden, he stopped his ravings. From that time until morning he seemed to live only by spells, and about daybreak he died; right there, out of doors, by the camp-fire.

I sat and looked at him, then at the brown, dry Valley and the tall, snowy mountains, until the sense of loneliness and weak humanity came so strong upon me that for a moment I looked upon my loaded revolver with a desparate interest. But the sun was rising bright, just as he used to do in my boyhood home, and I became singularly cheered by the presence of the glorious old orb, for he was the only object that looked at winter, when the coyotes are howling and all natural or familiar to my sight-except poor Tod, and, alas! he was too natural.

During that day I dug a grave to bury Tod, and yet while I was digging the grave I kept contradicting my own action by keeping up the camp-fire where he was lying, as if I did not know that he was dead and did not need any fire. Along in the afternoon I had him all ready to bury as decently as I could. Just then an Indian came to camp, but as soon as he saw a dead man he left without parley, spoiling my hope of his help at the

It was about dark when I got through covering up the grave and marking the stake at the head, which was only a few yards from the camp-fire, so I pitched the pick and shov-el over on the fire, and taking the ax with me, went to a dead tree near by to get more wood. When I stopped to rest, in my chopping, I looked toward the fire, and, Great God there sat Tod on the ground with his knees drawn up and his hands clasped around them; looking as natural and life-like as if he had not been buried.

My hair went up with my hat! All the superstition of all the Simpsons, clean back to the Dark Ages, broke out on me, and I sweat ice water.

Then I said: "Pshaw! I've got a touch of fever, and anxiety has made me a little de-lirious! I'll chop this wood and build a fire, cook supper, eat, look up the animals, and go to sleep. This is no time for old woman's fears and child's play."

Then I chopped away like a chopping machine-never looking toward the fire or elsewhere.

When I had finished chopping I gathered up an armful of the wood, again turning my face toward the fire, and sure enough there he sat—Tod Wotters, no mistake—looking so natural that confusion of mind came over me as I stopped and stood thrilled and chilled with a nameless horror. Either I had dreamed of burying a dead man, or else I was now dreaming, or Spiritualism had something in it, and Tod was proving this doctrine.

I shook off the spell of terror, and making a shade with my hand above my eyes, started around the camp fire, and at some distance off, in a circle, keeping my eyes on the figure as well as I could, at the same time taking care not to stumble and fall over the stones and bushes; and though I tried to get a full face **view** by going around as I have just related, I could not get such a view, for the side, or rather the back, was always toward

At last I said: "This will not do! I can't freeze, if the devil was at the fire." So, gathering all my courage, I walked straight to the fire. There was no one there! No mark, want you to come along. Just you and I. sign or token, except the sad reminders in

tude, but I did not look—did not look anywhere except right at what I was attending to. The solitude was awful! I have heard that some great man wrote a book in praise of solitude. I have my opinion of him. I will not say he was a fool, but I will say that if he or any other man travels alone in Nevada, far out of the way, for a few days, he will vote against solitude all the rest of his life. Solitude! Pshaw; The greatest criminal, the meanest, the lowest scummer, could he speak my language, would on that night have been as welcome to me as an angel—he could have had half--yes! all I had. Solitude is a bilk!

But to go on with my story. I cooked and ate a sad, sickening, melancholy supper; unrolled my blankets, and then without looking back, walked straight out into the brush to hunt up the animals; because, come what might, anything was better than a loss of the stock and being left on foot. I found the animals a short distance from camp, quietly feeding, and after securing them for the night with hobbles, I returned toward the

When I got near enough to see distinctly. there he sat in the same attitude as before, and just as I caught the first glimpse of him a coyote not far behind me put up his halflaugh, half-howl, startling me until my heart beat against my ribs, and I halted. But it was no use—I could not freeze nor starve; so pulling my hat down over my eyes I blun-dered rapidly straight up to the camp fire; and once there—no sign of any one!

Piling more wood on the fire, I soon lay down, and pulling the blankets over my head, tried to sleep, but I could not. Neither could I think of the day's occur-

rences; and at last I fell into a train of thought in which all the acts, fights, scenes, and faces I had ever done or known came to my mind with the utmost clearness. Faces long dimmed in my memory came up clear in every line, trick and lineament. Thus following back my line of life, I came to early boyhood, and there, amid scenes of wading in cool brooks, nut-gatherings in gaudy autumnal forests, romping with the house-dog, or trudging off to school, I fell asleep; dreaming myself in a cold winter's night, tucked warm in bed by the dear, kind hands that now molder far away by the great river. slept soundly until the yellow sunlight mellowed all the sky, and my first waking thought was Tod Wotters; but there was his grave in full view; that was a fact.

1: As I cooked my solitary breakfast I ran

over the scenes of yesterday and the situa-tion generally, and finally concluded I was not afraid of spirits nor anything else. You see, it was the warm, bright, glorious sunlight stimulating me, and giving me life and courage. The sun is one of the things I believe in, and I go a good deal on those ancients who worshiped the sun. Those old fellows were not so far wrong as one might

think they were.

After breakfast I concluded to go on and try to find the Lost Mine according to directions—at least, to try to go on. So I gathered the animals, saddled up, and packed the load upon the mule. Then, drawing the reins of Tod's mule around the horn of the saddle, so that he could not put his head down to grass, I mounted my horse, leading the pack mule, and leaving the other with an empty saddle upon him to follow, and away I went over the great White Pine range toward the southeast. The day was splendid, cold—but not so very cold—and the air clearer than any air in the world, but so still, so silent—so very still that the jingling of a Spanish spur seemed noisy as the ringing of cymbals.

I made a long day's ride, for the stock was came gown I was still riding higher up the hills searching for water. I was beginning to feel annoyed about water and was riding steadily along thinking over matters, when I heard Tod's mule snorting behind me, as if alarmed; and turning to look, I saw the mule, with Tod riding him, passing me at full gallop up the hill and still snorting. I had surmised from the signs that water was no great way off, and now the two animals had quickened their paces, following the mule with the spiritual rider. I tried to hold them back, but it was no use until they came to the other mule standing quietly under his vacant saddle, endeavoring to get his head down to water

in a spring.

I arranged camp as usual, still keeping a shy lookout for the strange shadow of my dead and buried companion; but it troubled me no more that night, and I sat by the fire a long time thinking over the doctrine of the Spiritualists, until I began to conclude perhaps it was just as reasonable for a disengaged spirit to dwell in the atmosphere as for a disorganized body to dwell in the earth -one becoming ethereal, the other earthy and both retained in the universe for future combination when the proper media shall occur to recall the ethereal to inhabit the earth. Then I regretted that I had not studied the modus aperandi of spiritual communication, for now, if I knew how, I might talk to Tod Wotters; but I did not know how to begin the tricks.

I traveled two more days without annoyance from any visitor, and early in the evening of the second day I came to the Dug Spring in the antimonial hill. The antimonial is bulky and nearly pure metal, and the spring is almost in the edge of the metallic

At Dug Spring I camped for the night, and being lonely and not very well, I determined to go no further southward, but made up my

mind to return to Austin. After I had made this conclusion my spiritual visitor never left the camp fire, except when I came to it, for five consecutive nights; but now instead of sitting at the fire he stood with his back toward it and one hand always pointing south. Whenever I was ten yards from the fire I could see him standing, his back toward me, on the opposite side, pointing his outstretched hand south-always

I tried many devices to get him to go away first built another fire and moved over to it thinking he would stay by the old one. But nol he would not. Then I built a fire for him and carried such of his things as were not needed to bury his body in, and laid them down by his fire. But he would not stay there. Would not stay anywhere but by my fire, whenever I left it to go ten yards for any purpose. At last, the fifth night at camp near a big spring about lifty miles south of White Pine, I stood off from the fire while he stood by it, pointing south as usual, and I shouted to him these words: "Tod Wotters, for God's sake! don't drive me crazy by haunting me in this way! I've done the best I could for you. I always did. If I can't see into Spiritualism I'm willing to say you could. Don't haunt me this way. It's no use. I will not go south. No! not if you bring all the spirits of the air I will not go! By the Holy God of mother's faith I will

When I had finished this speech, which I

Then I built up the fire in silence and soli- agony, the form faded from the fire and I saw it no more; but a low, clear laugh seemed to suffuse the night air, the wild wind sighed through the long reeds about the spring, and the stiliness of dry, scraggy Nevada fell upon the scene.

Some portion of that country is now thoroughly prospected and traveled over. "The Lost Mine" is not yet found—but I have no inclination to ride that way again.

As for spirits and modern Spiritualism. I still do not know what to make of them; like many wonderful things I have read of they require either more brains to believe with, or less to reason with, than belong to Slim Sim,

Here Mr. Simpson knocked the ashes out of his pipe, and putting it in the breast pocket of his coat, arose to his feet, dusted the sand from the seat of his pantaloons, and remarked: "It's a fine, clear night," and guessed he would "turn in"—which guess he soon con-verted into a fact, and as I followed his example, I said:

Good night."-Overland Monthly.

SPIRITUAL PHILOSOPHY.

Prevalence of the Belief in the Churches and Among People Generally.

An Involuntary Medium Who Antedates the Fox Sisters and the "Rochester Rappings" -Materialization, and Some of Its Phe-

Thousands of good people have the evidence that Spiritualism rests upon a good foundation, and that its phenomena are making men and women better and wiser every day, yet they are ashamed to add their evidence in support of these facts simply because Spiritualism is unpopular in their "set" or in their church. For this reason they are content to sacrifice truth and give the benefit of their influence to prejudice. But this condition cannot endure. It is sometimes broken down in a remarkable way, as we witnessed upon a rail coach last winter. A gentleman was discussing Spiritualism in an entertaining way. His remarks were more anecdotal than philosophical, but finally he said:

"There are millions of Spiritualists who can not be induced to declare themselves. They know the doctrine to be true, but are cowardly enough to fear ridicule.'

"You have hit my complaint exactly," replied a gentleman, at the same time rising, but with the help of God I propose from this time forward to conquer prejudice with truth. Let them ridicule to their heart's con-

An animated discussion ensued, in which five gentlemen joined. Before it was finished nineteen ladies and gentlemen out of the twenty-three in the coach declared their firm adherence to Spiritualism, although it was found that only six had professed it publicly previous to this occasion. Of the four who refused to enter in the gentle spirit, three were well dressed but not highly intellectual ladies, and the fourth a very respectful and intensely incredulous priest of the church of Rome. His argument was very material in its character, but quite immaterial to the point at issue.

The orthodox churches are filled with Spiritualists. They do not like to give up their religion. Let them keep their religion and remain in the churches in God's name: A church member who conducts himself as he ought, and regards all his obligations, is good enough to advance in the first lessons in Spiritualism, and no fair-minded Spiritualist will object to his keeping up his church membership. Through such means the churches themselves may in time become spiritualized and fitted for better work than has yet characterized them. Better work is needed all along the line.

The great majority of Spiritualists date the advent of modern Spiritualism with the appearance of the Fox sisters and what were known as the "Rochester knockings." These knockings were the first phenomena which came to the general knowledge of the people. but one of the oldest and most reliable mediums in the city was several times under spiritual control before the Fox girls or the Rochester manifestations were ever heard of. There is no special point in this except it is a fact, and the manifestations connected

Forty-two years ago there lived in one of the suburbs of Boston a family named Fenley. The father was a ship-rigger, in good circumstances, and blessed with many children. It was a sociable family, and being graced with

with it are full of interest. We will summar-

several pretty daughters, several young gentlemen were from time to time attracted to the Fenley homestead. Some wanted ships rigged and others wanted—they didn't know what, but maybe gentle possessions of the

One of the young girls married early, and her husband migrated to California to seek his fortune two or three years previous to the gold fever of 1849. He preceded the Argonauts, and, as near as the fact can now be ascertained, sent for his wife to join him at the little post of San Francisco, in the year 1847. This was the year preceding the advent of the Fox sisters. We do not mention this in derogation of their mediumship, which was of a high order, but to preserve the record of history.

The lady sailed in a slow vessel which doubled Cape Horn, and arrived at San Francisco in about seven months from New York. It was a tedious passage, and all the passengers suffered from sickness. Some had died and found burial where old ocean will continue to chant their requiem through all time. The lady who is the prime subject of this incident was very sick, but arrived at San Francisco in time to meet her husband and die in his arms.

The date of her death was ascertained by her friends long afterward, for at the time there was no telegraphic communication with San Francisco, no line of railroad, and not even regular mail facilities. And when the particulars were received, it was ascertained that the date of her death was identical with some strange happenings at the home of her girlhood. On that night a party of young people was gathered at the Fenley homestead, and, as usual, whiled away the time at a game of whist. Two of the Fenley daughters. Anna and Laura, were in the game, and as the deal came to Anna, she took the cards and shuffled them. Suddenly, and by an influence which startled her in its resistless force, the cards were knocked from her hand. They were gathered up and another attempt was made to deal. Again were they suddenly dashed away. Then Miss Laura Fenley said to her sister:

"Anna, this is not the proper thing to do. If you do not wish to play it is easy to say

"Don't call me Anna," was the reply. am not Anna, but Eether." Anna had become rigid, and would have fallen had not her friends assisted her to a sister, her privation on shipboard, long sickness, arrival in San Francisco, and death. The story consumed several hours, and during its narration, there was commotion, wonderment, fear and mourning throughout the household. If Anna was not insane, then there was a manifestation of some power which had never before been witnessed in old Massachusetts; nor, so far as the Fenley family knew, anywhere else. Her friends were in great distress, but at length came these words, very energetically spoken:

"Have no fear. Anna is well. I, Esther, have possession of her."

This declaration through the lips of Anna, but purporting to come from Esther, produced consternation. The good people beheld a miracle and naturally enough they were affrighted. Soon came these words of consolation:

"Be calm. All is well with me and with Anna."

A few minutes past midnight the trance-terminated. Anna's spirit returned to her body and she opened her eyes in astonish-ment at the interest those present appeared by their looks to feel in her. When she was told what had occurred her grief and fright were pathetic. It needed no additional evidence to establish in her mind that her sister was dead, and when, many weeks thereafter, a letter arrived detailing the event, it was to her like a twice-told tale. She was controlled by her sister's spirit many times thereafter, but for more than a year she dreaded recurrences of the trance condition, and was in the habit of sleeping at the house of a relative for the purpose of avoiding it. It seemed to her quite uncanny until mental and spiritual growth enabled her to understand its significance and promise of

benefit to humanity.
We are aware that interest in the facts of this occurrence will be heightened by the announcement that the young lady who was thus controlled is now Mrs. Anna C. Rall, of this city, a lady well known for intelligence, progressive ideas. liberality of sentiment and the alms deeds she does. She is not a professional medium in any sense of the term, but her insight into the infinite enables her to stand face to face with those things which have never yet been seen by the natural eye, and to converse familiarly with the spirits of the just made perfect, or, in other words, with the angels.

Facts about materialization are asked for. This is a phase of Spiritualism of the greatest interest to neophytes, but old Spiritualists do not care so much for these phenomena as for the words of assurance and comfort which come direct from the celestial spheres. But materialization is one of the best established facts of this doctrine, and mediums with the power to demonstrate it are sufficiently plentiful to destroy the occupation of those who practice fraud to show what they call materialized spirits, which in some instances have been frightful objects made to deceive and mislead. Spiritualism cannot be charged with anything of a deceptive character, whatever else its enemies may say, but there are a few persons, we learn, who charge upon it most of the deception of the age. Poor fellows!

Five days after the death of his mortal part we saw the materialized form of H. W. Longfellow in Cincinnati. He came from the cabinet with a measured tread and easy dignity, looked eagerly around the circle for recognition, and when a gentleman pronounced his name he bowed with grace, stepped back one step and dematerialized in plain view of all present. He seemed to melt into the carpet, and the act of disappearance occupied about a minute. Upon the spot where he went from mortal sight there was mosphorescent glow for at least ten minutes. His appearance was strikingly real and startling. The gentleman who recognized and called him by name had viewed a fine steel portrait of the deceased poet that day, and he remarked upon the correct likeness of the print, and the evident expectation of the subject that recognition in that circle would be prompt and satisfactory. that time he has materialized many times in Boston, and invariably has been attended by the phenomena which characterized his appearance in this city.

On another occasion a lady came out of the cabinet with a little child in her arms. A recently bereaved mother was greatly affected, and reached frantically for the little one. It threw up its arms gleefully, made some vigorous kicks and sprang into the arms of the weeping mother. It nestled a moment upon her breast, and then was apparently absorbed into her being. From that moment grief for her loss was cured! What did it? What became of the child, if it was anything more than a Spiritual essence?

Four years ago a materializing medium in this city, who had accomplished some remarkable things, was challenged to a severe test. A coterie of prominent gentlemen de-sired to see what he could do under conditions imposed by themselves and they were unusually strict. They stipulated that they should furnish the room, the cabinet and all the furniture of the place, and that he should not even know the location till he was taken there for the scance; then that they should have made for him an entire suit of clothes. and that before entering the cabinet he should make a complete change, including shirt and hose. Then if he sent out ma-terialized forms from the cabinet his reward would be liberal. The gentlemen were prominent physicians, lawyers and judges, who thought themselves competent to detect anything in the line of fraud.

Without hesitation the conditions were ac-

cepted, and in due time the contract was carried into effect. Those professional gentle-men had a surfeit of ghosts. Materialized forms danced about the room in great glee nearly two hours, and part of the time there were three out of the cabinet together. They advanced toward the spectators defiantly, as if meditating an attack upon them, and a certain doctor seemed to imagine that one was the wraith of a patient whom he had hurried along somewhat into spirit life. The M. D. shouted for mercy, and his ghostship let up for the time being. The test was reported more than satisfactory, and the medium rewarded considerably in excess of the stipulation.

The two Grahams, Charles and George, come frequently to their friends, and are greatly pleased when recognized. Enoch Megrue and John Shillito are regular visitors of earthly scenes. Many old Cincinnatians materalize partially, but enough for recognition, while hundreds make the attempt without a show of success. They fail to command the necessary chemical conditions. -Cincinnati Inquirer.

Professor Wiggins claims to have predicted the recent earthquake and says others are coming.

The loss to Charleston, S. C., by the late earthquake is estimated at \$10,000,000. The excitement has been very great, the superstition of the negroes causing more trouble uttered with the distinctness and energy of seat. Then she described the voyage of her | than there would otherwise have been.

BY HESTER M. POOLE. [106 West 29th Street, New York,]

"THE END IS NOT YET."

"Not yet:" the maiden murmurs, "By-and-Bye-When he my soul must own as lord shall come-Then will earth blessom, and no bird be dumb

Of all that carol forth life's ectase,

When I have solved the tender mystery

The future holds." So dreams she. When warm

Have been her springtime's rain, and when the years Have ripened bitter harvest, she shall own The deepest bliss, the bliss we have not known.

"Not yet;" the mother thinks, who sees thrown From baby eyes the sunshine of her smiles.
"Sacred and sweet the simple, gracious wiles;
But looking forward on Life's shining track, I see his glory and my pride," When black Has fallen the cloud of grief, perchance of shame, And only grassy mound or tarnished name Is left, she whispers, when her hope has died, "That highest joy is joy we have not tried."

"Not yet;" groans toil, with cark of care opprest, While aches the limb and flags the weary brain, And pinch of want begets the greed of gain. "They find the surest who make furthest quest— They garner fullest who have labored best," The ship comes home freighted with age and pain The gathered gold is gathered oft in vain; And haven won too late, and failing powers Confess true rest the rest that is not ours.

"Not yet;" the worn soul questions. But when

learned At last life's lesson—seeing each from each The half-blown blossoms fall, heyond her reach Hope's fruitage hanging, and the gurdeon earned Withheld—meek eyes and trustful upward turned, "Not yet!" she prays. "Desires unsatisfied We hear as cross and follow as our guide. Fruition lies within Heaven's half-closed gate—Our Father holds it, and Hobids us wait." Annie Rothwell.

FROM MANY SOURCES.

Mrs. Ellen H Richards is the instructor in Sanitary Chemistry in the Massachusetts Institute of Technology.

Mrs. S. C. Elliott of Lincoln, Nebraska, has been chosen president of the Woman's Christian Association of Lincoln. It is proposed to establish evening schools where commercial ari hmetic, stenography, writing, plain sew ing and dress-making may be taught.

During the absence of the Commissioner of Indian Affairs and the Assistant Secretary of the same office, Miss Minnie S. Cook is acting as the head of the Indian Office in Washington.

Mrs. Kate Talbott of Atchison, Kansas, has been commissioned a notary/public.

In the type-setting contest held in Boston at which the women made a higher record than the men, Miss Kennie set 24,950 ems during the week and received the first prize, a handsome gold watch. Misses Davis and Francis were not far behind, and also received valuable prizes.

The Virginia Lancet of Petersburg, Va., is said to be the only paper in this country conducted by a colored woman. Her name is Carrie Bragg.

W. E. Morris, the popular novelist, turns out to be a woman. She deceived the critics as completely as Michael Field. J. S. Winter and Charles Egbert Craddock.

Aleine Rowland of New Haven, is the youngest notary public in Connecticut. She

was sworn in on her twenty-first birthday. Mrs. W. W. Boardman has given \$10,500 to has voted to employ an instructor who shall devote his whole time to manual training in the public schools.

Miss Ida E. Howgate, who has just been appointed to a clerkship in the Treasury Department, passed the highest examination in her class, and was certified for appointment by the Civil Service Commission. She is the daughter of Captain Howgate, the ex-disbursing clerk of the Signal Service Bureau, and a graduate of Vassar.

Miss Carrie White, president of the West-ern Washington U.C.T.U., is a member of the Republican central committee, the first lady ever occupying such a position.

Miss Frances E. Willard's articles on "How to Win," lately published in The Chautauquan, are soon to appear in book-form, with an introduction by Miss Rose Cleveland.

The prohibitory law of Rhode Island went into effect July first, and the arrests for that month are less than one half what they were the same month in a number of preceding

There are twelve thousand saloons in New York City, and 4,000 in Jersey City. Newark and Paterson, making 16,000 saloons in sight of Trinity spire. Has not that church a work to do, in which women are interested?

Mme. Anderson Meijerhelm of Russia has taken up the work of the World's W. C. T. U. and will devote herself to advancement of the cause in Sweden and Russia. In a few months she has gained over two thousand signatures to the total abstinence pledge, and has persuaded her Russian sisters to don the white ribbon.

Mrs. Cleveland was lately asked, by a prominent Southern lady, her idea as to the propriety of a woman's signing the pledge. Her reply was worthy the first lady of the land. The closing sentence was: "It is encouraging to be a start of the reply was a start of the reply was to add her to know of every sister who wants to add her strength to the temperance cause which, happily, some day will rid our land of ruined men and broken families." She has well put

herself on record. A St. Louis merchant gives excellent testi-mony to the moral character of the women stenographers of that city. He declares that "Already the several hundred girls who are writing shorthand and manipulating typewriters in the offices of St. Louis have wrought wonderful changes in the language and actions of the young men who surround them. One thing they do effectually is to suppress profanity. There is no cursing or blasphemy in the offices where these ladies work. Miss --- went to work in a railroad office several weeks ago, where the clerks cursed, swore, and were obscene in their language to such an extent that it was thought well to advise the young lady of this fact. She said she would give it a trial, anyhow, and went. I was surprised to learn that since Miss — 's advent in that office not one single 'cuss word' has been heard, and the conversation is as pure as if it all fell from a

church pulpit." Mrs. Abigail S. Duniway, the energetic senior editor of the New Northwest, publishletter on the first page of that handsome paper. This is the way in which she talks about Mormonism: ed in Portland, Oregon, always has a lively

Gentlemen, pray take courage. Women will bring you no harm, but will do you good and not evil all the days of your lives, if you will give them a chance. And they'll uproot petygamy, too, if you'll only let them. Your bined with fiction, poetry and fashion plates, rutile efforts to stay the scourge thus far make this an attractive monthly.

Woman and the Household. have only strengthened it. You are causing the 'saints' to pose as martyrs, now and then, behind prison bars; but you can accomplish nothing more in this way than to make fees for lawyers, courts and jurors; and all your present efforts remind us of the attempt of a small boy to prevent the midnight raids of a marauding feline upon his mother's pantry by gravely seeking to stop the cat-hole with a stove-pipe. The money you are expending in litigation is worse than wasted.....If you really mean that polygamy shall be put down —and we hope you do—you must give monogamous women their proper personal repregamous women their proper personal repre-sentation in Congress. Then they can get an appropriation to pay the traveling expenses of repentant women—victims of polygamy— back to the recruiting grounds whence they were decoyed, where they will act as a perpetual check to further recruits, and thus out off the gamply at the formation thus cut off the supply at the fountain heads. Mormons complain that the young girls of the church will not become polygamists if they can help themselves. We remember once taking lunch in Salt Lake City with a bright Mormon girl, who vowed that she would never marry in polygamy, but would have a Gentile husband or none at all. She said she believed polygamy was an ordinance of God; but she laughingly added that she would 'rather enjoy a little taste of heaven while on earth and risk a little hell hereafter." This almost universal sentiment among the girls in Mormondom, added to the experience of victims returning repentant to the hot-beds where polygamy is hatched by Mormon evangelists, would act as a check both ways to the spread of the scourge, which would soon die of itself unless supplied continually with new victims and new territory. WOMEN IN COLUMBIA COLLEGE.

A late number of the New York Herald contains this account of an interview with the venerable President of Columbia:

"Though there are no women in the undergraduate classes of Columbia College," said President Barnard to a *Herald* reporter, "yet the course for women is parallel to and equal to the course for young men. The women do not receive instruction in the college, but pursue their studies elsewhere and come here for examinations. If the college only had an annex building for female students, we would, without doubt, have a large number." "How many are there under the present

system?" "Nineteen. This is just now one of the times they come up for examinations. Some of the women are quite remarkable scholars. One or two Greek scholars are among their number, and their marks are equal to those of the best Greek scholars among the young men. One of these days, perhaps, some lib-eral-minded man may do for women here what Professor Horsford of Cambridge has done for the collegiate education of women

in Massachusetts. "What site would you select for such a building as you speak of?"

"Why, Mr. Villard's house might be bought. It is so near the college that the professors could instruct the young women daily. I suspect that something of the kind will happen sooner or later."

The president then went on to tell of the magnificent gifts which have lately been made to the college library all of which will, at no distant day, be at the service of the lady under-graduates.

The house of Mr. Villard which is mentioned as grandly treature eleganty finished.

ed, is a splendid structure, elegantly finished, and in the immediate vicinity of Columbia College. It would make a first class building for the purpose indicated. Will not some rich the Board of Education of New Haven, which | woman set an example to others by a gift of money towards buying an annex for women tudents

Late September Magazines.

THE BROOKLYN MAGAZINE. (New York City.) An endless variety of articles is given in the September Brooklyn Magazine. An interesting account is that of John G. Saxe; Mrs. H. H. S. Thompson writes pleasantly of Summer days in Japan, and Bessie Chandler contributes some good poetry; A Thoughtful article on Beauty in Literature is followed by Magnitudes that is well worth reading; Reminiscences of Holland House, is a description of the famous English house occupied by the third Lord Holland; Mrs. Henry Ward Beecher's second letter from England describes In and about London. There are many more articles and poems, and beside all this is presented Mr. Beecher's sermons in England and Dr. Talmage's out of town sermons.

THE NEW PRINCETON REVIEW. (New York.) A discussion of Genius by Edmund Clarence Stedman opens the September Review. This is followed by the Agnostic's Dilemma. Mr. W. C. Prime finds a congenial theme in Country Churches in New England: A clear gin of a Great Delusion. Sarah Newlin writes about Indian Treaties and National Honor. The story of The Freedmen During the War is continued, and the element of fiction is supplied by a translation from the German of Alfred Schone. There is a wide range of topics discussed in Criticisms, Notes and Re-

MIND IN NATURE. (Chicago.) In the September issue of Mind in Nature, Rev. O. H. P. Smith continues the discussion of the question of Mind in Nature; A. E. Small, M. D., contributes an article on The Nourishment and Growth of the Soul; Mrs. U. N. Gestefeld analyzes and discusses Dr. R. N. Foster's review of a Faith Cure; Premonitions, is an account of a series of dreams and presentiments. H. D. Valin, M. D., in Revelation, closes his series of articles of Spiritual evidences of man's descent. There are also articles on Spiritual Healing.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan and Co., New York.) Contents: A Fisherman of Helgoland; My Friend Jim: Dogs of the Chase; Fashlons in Hair; A Dynamite Factory; A September Day in the Valley of Arno; Days with Sir Roger De Coverley; A Garden of Memories.

THE PHRENOLOGICAL JOURNAL. (New York.) Contents: English Parliamentary Leaders; Orthodox Christianity and the Religion of Jesus; Familiar Talks; The Discoverer of California's Gold; The Wonders of Science: A Strange Adventure: Cost of Necessary Food: Notes: Editorials, Etc.

THE UNITARIAN REVIEW. (Boston.) Contents: The Unitarian Idea and Situation: The Prophets and the Exile; Beauty; The Basis of Religion; Notes on Washington; Editor's Note-Book; Review of Current Litera-

THE HERALD OF HEALTH. (New York.) Influence of the mind on the body opens the September number of this health journal, and is followed by suggestive and appropriate articles on health and how to preserve it.

NEW YORK FASHION BAZAR. (J. Munro, New

THE SEASON. (International News Co., New York.) This monthly contains the newest Paris fashions and the most elegant designs in needlework and embroidery.

THE HOMILETIC REVIEW. (New York.) Timely and suggestive articles are found under the following heads: Review Section; Sermonic; Miscellaneous and Editorial.

BABYHOOD. (New York.) The articles of the September number are devoted to the care of Infants and young children.

THE PANSY. (Boston.) The usual stories, poems and illustrations fill this issue.

BOOK REVIEWS.

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

BIOGRAPHICAL AND CRITICAL MISCELLA-NIES. By Wm. H. Prescott. New York: John B. Aldeq. Price, 40 cents.

In this volume is offered some of the historian's best work and by some critics considered the best he has written. The Biographies are Charles Brockdan Brown, Cervantes, Sir Walter Scott and Moliere.

ESOTERIC CHRISTIANITY AND MENTAL Therapeutics. By Dr. W. F. Evans. Boston: H. H. Carter & Karrick; Chicago: Sanitary Pub. Co. Price, \$1.50.

Dr. Evans, so well known as a deep reasoner and a clear writer, has excelled himself in this work. Much of the teaching contained in this book, has long been held from the multitude.

It is claimed that the system of healing taught in

this work is identical with that taught and practiced

by the early Christians and Eastern Mystics.

Dr. Evans teaches the absolute supremacy and ubiquity of the Good, with a corresponding absence of evil per se. Where Light is, darkness can not exist. Where health is, there is no disease. Where God is, there can be no evil.

NATURE AND OTHER ADDRESSES. By Ralph Waldo Emerson. New York: John. B. Alden, Price, cloth, gilt top, 40 cents.

This volume, chosen to represent Emerson in the 'Idea!" edition published by this enterprising firm, consists of the essays which greatly contributed to his fame. It is made up of the following: Nature, Commodity, Beauty, Language, Discipline, Idealism, and four more of his popular essays.

New Books Received.

THE MOTHER: The Woman Clothed with the Sun. Part the first. London: Field & Tuer. Price, Two-and-six pence.

SIR ROGER DE COVERLEY AND THE SPECTA-TOR'S CLUB. Cassell's National Library. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Price, 10 cents.

VOYAGES AND TRAVELS OF MARCO POLO Cassell's National Library. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Price, 10 cents. MERCHANT OF VENICE. By Wm. Shakespeare. Cassell's National Library. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Price, 10 cents.

NATURE AND OTHER ADDRESSES. By Ralph Waldo Emerson. New York: John B. Alden. Price, cloth, glit top, 40 cents. BIOGRAPHICAL AND CRITICAL MISCELLA-NIES. By Wm. H. Prescott. New York: John B. Alden. Price, 40 cents.

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tions of correspondents. 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 re-

turned, 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.

CHICAGO, ILL., Saturday, September 18, 1886.

Boyond the Grave-Views of a Methodis Dishop.

Randolph S. Fostor is a Bishop in the Methodist Episcopal Church, an able and earnest man. A volume made up of his disstate, comes out from the Mothedist publishing houses, and has wide circulation and re-

"Any destrine which cannot endure the test of the most searching scratiny, should be ruled out as unworthy of helief. By this we do not mean to affirm the extreme rationalistic ground that no doctrine should be entertained which transcends comprehension. We are compelled to believe many things which our reason can neither originate, explain or comprehend......When a doctrine which transcends comprehension, asks our faith, we guard the rights of reason by demanding adequate evi dence. No authority exists which has a right to dominate belief in rightion of this principle."

This is high ground; higher than the writer maintains all through, as it seems to us. His intuitions speak, and his creedal limitations bring him down to a lower level. But of this more in due time. The italics at the close of the quotation are ours. Further along in the volume a question is asked and answered: "Does death end all?"

"We answer unhecitatingly, unwaveringly, Nof This answer represents our belief, not our knowledge. However, it may awaken surprise. Trut demands that we should make the confession that we do not know that death does not end all; nor does any man know that it does. If it were given to men on earth to know, that would be the end o uncertainty, or even questioning. There is not single fact within our reach that furnishes us absorbed. lute knowledge. We have neither sense nor mental vision of man after he dies. Where he is, or that he is at all, is absolutely unknown to us. The dead do not come back to us, and we are not able to go to

This man of large Methodist experience believes, but does not know, and his frankness of statement deserves respect; but when he says that not a single fact gives us absolute knowledge, he ignores the experience of a multitude of competent observers as coolly as does Robert Ingersoll. It is, indeed, singular to see the Methodist and the Material ist join in this quiet ignoring. He seems almost to ignore the inner sense,—the deep intaition of immortality which has survived the ages, and which lies at the foundation of all religion. Belief in outward authority of book and creed dims and weakens faith in the truths of the soul. "The dead do not come back to us, and we are not able to go to them," are feebly uttered words in view of the trances and transfiguration scenes in the Bible grid of the experiences of Spiritualists now on earth. He says, however, of "Ghostseers":

to convince me that it was a spirit from the other work that made it. If any of you have that kind of evidence clear to your reason, why, that settles the question fo you. I am discussing it for the great body of humanity that has not been so favored."

Evidently the Bishop has looked into Spiritualism a little, but the clergy usually make so brief a study of this great matter, and with minds so clouded by their theology, and | and carefully watches over his earthly chilso full of "the fear of man which bringeth a | dren and tenderly cares for them, what could snare" that they gain but little light. Evi- be more natural than to trust implicitly in dently, too, he aimed to be respectful and him, and in cases of sickness expect relief fair. He is finding out, with many others, from his hands. The members of every orthothat the devil is not so black as he is paint- dox church entertain peculiar notions of the ed. In good time, he and they may come to see that this supposed fiend is really an an- | beloved pastors that He is omniscient, omnigel of light, a messenger of life eternal. A respectful and reasonable allusion to Spirit- bounded charity and love, and kindly cares ualism by a Methodist Bishop is a milestone | for his dependent children. Among the simon his forward march, and a mark of progress in his denomination. Surely they should follow the light of John Wesley, the Spiritualist, as he followed the light within.

In a closing chapter is a striking confession of agony of spiritat the thought of what his soul repudiates, while his blind faith

He but truthfully reveals what many feel, and says: 4

"The idea of the endless, conscious suffering of the wicked is the most unwelcome thought ever offered to my mind. My whole soul revolts against it. There is no sacrifice I would not willingly make to get rid of it. It is the horror of all horrors. But against my wish and all the feelings of my soul, I am constrained to believe that God sees differently, and with infinitely greater capacity to know what is best and proper, and with infinitely greater love and tenderness than ours, ... he will allow souls to live forever... to whom existence will be a perpetual shame and everlasting contempt."

He doubts if he shell ever see the window

He doubts if he shall ever see the wisdom or the goodness of this plan, yet he says "That God is I know. My intuitions and consciousness teach Him. That he is infinitely holy and just and good I cannot doubt."

The devoted Bishop knows that God is, yet there is no evidence of the senses on which to base his knowledge. "No man hath seen God at any time." The uplifting intuition of his soul, reaching out to the infinite Soul of Things, of which it is a part, and with which it has spiritual kinship, and the verity of Nature, pointing back to a guiding mind, in all and through all, are his proofs of the being of Deity.. If his soul tells him that God is, so that he emphatically knows that supreme truth, why not trust something to the voice within which says: Thou shalt not die? Why say "we have neither sense nor mental vision of man after he dies "? How can his consciousness be so alive to the being of God and so dead to man's immortal being. Both by the soul and through the senses which confirm the inward conviction does the Spiritualist know of the eternal life, of which we are now in the first stages. Such knowledge is a "pleasing illusion" which Bishop Foster is kindly willing should be entertained, as "it can do no harm." To call such knowledge a harmless illusion is a step up from calling it a device of Satan. Mark the downward step: "There are doctrines which no stress of evidence could force on a rational being-which no authority in the universe could make obligatory. Such is any doctrine which is self-contradictory, or any proposition which is contrary to any knowledge which we possess. Belief against knowledge is impossible." He "cannot doubt" God's infinite wisdom, goodness and justice; eternal punishment is the horror of horrors to him against which his soul revolts; it is contrary to his knowledge or idea of justice in courses at Chautauqua Assembly in 1878, and | man or God; divine justice and goodness inof his articles on recognition in the future | flicting awful and hopeless suffering on man-suffering which cannot benefit the tortured creature-is self-contradictory; to be spectful attention. In the introduction the lieve it is a belief against his knowledge and author speaks of the use of reason as follows: | yet he believes, or tries to think that he does and the effort is torture to his soul.

> Where man is, or that he exists at all after death, is unknown to us; that God is good and just and yet inflicts a horror of horrors without any possible benefit or room for hope or reform on countless millions of his creatures is as far and as high as this Methodist Bishop can, see!

> To such poor uses do we come at last when we allow creed or book to blind the soul and confuse the mind! Spiritualism in its higher aspects would be life and hope to him and to others like him. It is the need of the world.

The Prevalence of Fanaticism.

Another story (as set forth by the Salt Lake Tribune) of the baneful effects of fanaticism in Utah, as illustrated by the practice of Mormon belief, comes now from a home where recently a young lady, the last of a family of eight children, died a horrible death from diphtheria, for which no relief was attempted other than the anointing and mummery which the blind faith of these cranks prescribes. One by one this large circle of children have died from the disease, and it is the proud boast of this family that a doctor was never within the household. The last one had reached the age of eighteen years, and the fell disease worked slowly against the resistance of a strong constitution, which, aided by medical skill, would likely have triumphed and the girl's life been saved. But the Mormon rites and belief must be obeyed, and so by degrees the destroyer took the young life by a lingering process. As the last struggle came, the agony of the poor girl was something terrible to witness. In her anguish she tore her hair from her head and sought to throw herself from the bed, and the combined strength of several persons was required to keep her upon the couch. In any other community those responsible for this death could be made answerable to the law for such criminal neglect.

Religious fanaticism is, of course, prevalent among the Mormons. Everywhere in Utah it lifts its hydra-head and exerts its baneful influence. The fact that the Mormons are constantly impressed with the idea that theirs is the only true religion, and the only one that receives the full and unqualified endorsement of Deity, it must be expected that they will rely exclusively on him.

If God is really good, charitable and kind as entertained by religious people generally, character of God. They are taught by their potent and omnipresent, and possesses unple minded such instructions, without any qualifications whatever, gradually tends towards fanaticism.

If the ministers in the various religious sects would earefully qualify their teachings with reference to God, giving the people to understand that his power, love, charity and | verts to this hideous doctrine is the Rev.

laws, but that he can not be expected to set a broken limb, cut out a tumor, carry flour or bread to the hungry, restore the sick, or bring the dead back to life,—then the world would not be cursed with as much fanaticism as is manifested at the present time.

As is well known, several years ago on the first Sunday of May, the church and graveyard in the village of Pocasset, Mass., witnessed an extraordinary display of fanaticism, more barbaric, if possible, than that exhibited by the Mormons. Edith Freeman had been slain by her inhuman parents. It is said that at the burial, as the earth began to fall upon the coffin, a trembling old man, leaning despondently upon a gravestone, passionately cried out, "Why has God failed to keep his promise?" The father possessed unbounded faith in God; his honesty and integrity as a man had never been doubted; he was regarded as a kind neighbor and indulgent father; he believed the Bible in its literal sense; and to illustrate his reliance in God, he expected him to recall his levely daughter back to life again. Freeman was not insane when he committed the awful deed which shocked the whole civilized world, doing so under the misapprehension that his act received divine sanction. He was simply misled by the Bible narratives, and was cool and deliberate in all his acts.

In Michigan, Dora Beekman was regarded by the Perfectionists as having been selected as the monthpiece of God: such a travesty of religion finds congenial soil among those whose minds are not fully developed or well balanced. Freeman is only one of many who murdered their children, thinking they were complying with the wishes of Deity. There is a certain degree of fanaticism permeating all the churches which finds expression in various ways. The minister who talks of a being who shakes sinners over hell, or alludes to the devil as possessing a horn and cloven foot, or who refers in his sermons to the "impassable gulf" between heaven and the sulphurous regions of satan, or who claims that God is angry with the sinners every day, is simply fanatical, not fully realizing what he is talking about.

The Mormons excel all other religious de-

nominations in their fanaticism, licentiousness and disregard of every moral law.-A case in point is related by the Chicago Tribune, illustrating the fact that the expulsion of John Q. Cannon from the Mormon Church on a charge of adultery is only a sham, and designed to avoid a prosecution for polygamy in the criminal courts. This singular proceeding on the part of the Mormon authorities, instead of advertising their regard for morality, ought to direct public attention to the extraordinary fact that in Utali there are no statutes for the punishment of adultery, fornication or incest, all laws of this character having been furtively repealed by a Mormon Legislature several years ago. In the indecent community dom- follows: Dr. C. R. Teed, of New York, Presiinated by the Mormon Church there is no dent; Franklin Rhoda, of San Francisco, First penalty whatever for these crimes, and the Vice-President: Professor A. J. Swarts, o Edmunds act applies to a distinct class of | Chicago, Second Vice-President; Mrs. Alice offenses, being designed to punish polygamy | May, of New York, Third Vice-President; Mrs, as such, and as the Supreme Court has said, L. Brae, of Brooklyn, Fourth Vice-President; to forbid flaunting before the community Mrs. C. F. Bacon, of Peoria, Fifth Vice-Presi "the estentation of a bigamous household." The proof under the Edmunds act is complete when it shows the maintenance of such a household with an open claim or pretense of plural marriage. Immorality perpetrated without any pretense of civil or "celestial" marriage is left to be punished by the laws of the Territory, and as the "saints" have repealed all these statutes. Utah has the most shameless code of any community inside of civilization. Cannon (who is a son of George Q. Cannon and First Counselor of the presiding Bishop) pleaded guilty, knowing there was no law in Utah for the punishment of adultery, and hoping to escape an indictment for polygamy. What do the people think of this spectacle, showing as it does the existence of an American Territory lacking laws of common decency such as are enforced by half-civilized tribes and in many cases by barbarians? The severity of the Edmunds act, which applies only to cases of plural marriage, has blinded the public to the true character of the local laws of Utah, and the Cannon performance may well serve to disclose the truth. Let the people call on the Congressmen now up for reflection to explain themselves and show if they can that they were not responsible for the failure last winter of the measures looking to the establishment of decency in Utah. Eden, the Illinois Congressman who assisted in smothering one of these bills, has been handsomely decapitated by his constituents, and the example is one that should spread. Despite the Edmunds act the local laws of Utah are still in many cases loathsome and intolerable. Let the people see to it that another Congress shall not adjourn without an effort to make adultery, fornication and incest

While there is a kind of fanaticism in Utah that thoroughly disgusts every candid, thinking person, that which shows its hydra head, however, in Cincinnati, is calculated to excite the pity and contempt of those who see how completely wrecked the human mind becomes when laboring under some religious hallucination. It appears from the Commercial-Gazette that the "Perfectionists" there still continue to inculcate there blasphemous teachings. The Gazette sets forth that to some the doctrine about the absolute perfection of Mrs. Martin and Mrs. Brooks appears so supremely absurd and to others so hideously impious that they have been slow in estimating how it could be taught at all by any human being. Among the recent con-

crimes even in Utah.

recently from Spurgeon's College, London, England. He had made arrangements to preach at the Vine Street Congregational Church but failed to make his appearance, giving as his excuse that his duty called him elsewhere. Of course his duty summoned him to the scance of the "Perfectionists" on Walnut Hills; that was the extent of it, exactly. Curious to know how a young theologian, thoroughly imbued with Christian doctrine, could so far overstep the bounds of reason as to believe in the perfection of another Christ, a Commercial-Gazette reporter called on the reverend gentleman at the Albion Hotel for the purpose of an interview. He seemed unable to answer the questions that were put to him. He had no reasons at all to give for the strange doctrine which he had so suddenly embraced. Argument upset his reasoning faculties completely. He appeared only able to state that he believed in the absolute perfection and impeccability of Mrs. Martin and Mrs. Brooks. It was truth, but he could not give any reason for it. Explaining the process of his conversion he said: "I came here to visit my brother, who is an adherent of the new faith, with all my theological prejudices against it. But I was not unwilling to attend the meetings, and I went more through curiosity than from the honest motive of investigation. I became convinced of the truth, and embraced it forthwith. I am not an Englishman as was stated in the publie press. I am an American, and was formerly a member of the Vine Street, now Central Congregational Church. I changed my convictions afterwards to the Baptist denomination, and for the last year have been attending Spurgeon's College, in London. I retired to this city a Baptist, but now I am a firm believer in the new doctrine of perfection. Mrs. Martin, we believe, is 'perfect' even as Christ was perfect. She is as much a manifestation of the Deity in the flesh as was Jesus Christ. She and Mrs. Brooks, we believe, have attained to a degree of absolute perfection, when sinning is an impossibility." In view of the gross imperfection of human

nature it is impossible to wholly suppress the manifestations of fanaticism. It will at times manifest itself in a variety of ways, and will only fully subside when the people from whom it originates, rise to a higher plane of thought and action. That can only be accomplished by gradual growth and development.

The Metaphysical Convention.

The National Metaphysical Convention as sembled at the Church of the Redeemer, cor. of Washington Boulevard and Sangamon Street, on Wednesday, Sept. 8th, and closed on last Sunday evening. Dr. Teed of New York, Dr. Marston of Boston, Dr. Crocker of Topeka, Prof. A. J. Swarts, Dr. Baldwin, Dr. Randall and Dr. Wright were among the leading lights. The officers elected were as dent; Mrs. A. L. Lord, of Savannah, Ga., Secretary; Dr. J. H. Randall, of Chicago, Assistant Secretary. Prof. Swarts offered a resolution eulogizing the fathers and mothers of the mental science movement, to-wit: The late Dr. Quimby, of Maine, and Mary B. G. Eddy and Dr. W. H. Evans, of Boston. He desired the convention to lay a wreath at the feet of these pioneers. Dr. Crocker opposed the proposal to single out any teacher for excentional enlogy. Mrs. Lord, the Secretary, thought it the right thing to eulogize those "grand standard-bearers." Dr. Randall said that Mrs. Eddy was really trying to undermine Dr. Evans, and he was for wiring the resolution for what it would bring out from Mrs. Eddy. Prof. Swarts said he was sorry if he had aroused a combative spirit in the convention, but he should stand for Mrs. Eddy even against her own friends. Finally, the Professor got a vote on his resolution, and carried it through by 12 to 11. Dr. Baldwin, in the course of his remarks, said that the gift of healing is innate; that you become qualified for its practice according to the degree of your sympathy with suffering and disease: that while you may not acquire the gift it would pay any one to cultivate it for practice upon one's self; that about one person in six may become a first-class metaphysical healer; that the gift is not conditioned by temperament; that faith and prayer will help, but that the mind cure is back of the faith and prayer cure.

Cases -of alleged metaphysical healing were narrated. Dr. Marston had helped restore in a little time a man who shot two bullets through his breast. Dr. Crocker had cured himself of rheumatism, and another had been cured of heart disease of fifteen years' standing.

On last Sunday, the closing day, Mr. Rhods spoke in the forenoon, Dr. Teed, of Boston, in the afternoon, and Mrs. Swarts in the evening. The convention was not, we regret to say, accompanied by results satisfactory to either the public or those prominently en-

Spiritualists generally welcome most cordially all classes of honest, intelligent, conscientious healers, believing that each one is instrumental in doing some good. Magnetic physicians who make passes over the feeble and sick; the faith doctor who relies wholly on prayer; the clairvoyant who can see one's internal troubles and prescribe for them; the psychologist who relies on the potency of suggestion; the mesmerizer who diffuses through enfeebled organs his life-giving

kinds of metaphysicians, all possess at least a modicum of truth-some far more-and it is consoling to know, that, as time passes on, only the fittest will survive.

Prof. Newcomb Should Resign.

That the American Society for Psychical Research has from its inception been loaded with an incompetent and bitterly prejudiced president, is generally known. He has once more given grave cause for fear that, as far as he is concerned, the society was organized to suppress psychical phenomena and throw ridicule upon all who give attention thereto. Prof. Newcomb's annual address appears in the July report of the A. S. P. R., and forms the subject of an able Critique by Wm. E. Coleman, published on another page of this issue of the Journal. If the Council of the A. S. P. R. has any regard for the society which it manages and the slightest respect for the objects for which the organization was ostensibly created, it should forthwith demand Prof. Newcomb's resignation. In case the distinguished star-gazer declines to quit office, he should be removed as an "offensive partisan," unfit to be treated with further courtesy or consideration.

GENERAL ITEMS.

This week, Col. Bundy is paying his wife a flying visit at Petosky, Mich.

W. S. Rowley, an excellent telegraph medium, of Cleveland, Ohio, called at this office last week.

A correspondent writing from San Francisco, says: "The Society at the Temple resumed its services, Sunday, September 4th. most auspiciously, with large audiences both morning and evening.

G. H. Brooks has just returned to Chicago from his Eastern trip. He was well received there. He is now ready to make further engagements. Address him at No. 124 Charter St., Madison, Wis.

Hon. Milner Stephens, the Australian healer, will not stop at Detroit, as previously announced. He will only stop for a short time at Buffalo, Albany, Syracuse and New York, on his way to England.

Mrs. Hardinge-Britten is doing a grand good work in England. She has lately legtured at Newcastle, South Shields, North Shields, Seghill, Spennymoor, West Pelton. and Sunderland.

Mrs. S. G. Pratt's Home School of Musical Art, No. 2919 Indiana Avenue, Chicago, opened its second year on September 6th. The success and generous patronage during its first year, proves the value of the School and its need in that location.

Mr. J. B. Silkman has ready for the press a small pocket tract giving the names, titles, and honors of about three hundred of the most noted Spiritualists of the present agenames embracing every branch of science, literature and art, and every phase of no-

Mr. H. O. Hedge, editor and proprietor of the Chenoa, Ill.. Gazette, called at the Jour-NAL office last week. Mr. Hedge is a son of Lemuel Hedge, one of the old Brook Farm enthusiasts, and a man of talent. His Gazette has long been one of the Journal's most appreciative exchanges.

J. B. Silkman says: "Spare moments are the golden dust of time. Those who make this motto their own, will, by a slight transposition, have won in almost any useful undertaking; and, again, reversing the latter, they have Napoleon's magic now. This suggests a conundrum for elementary students in Greek: Napoleon, apoleon, poleon, oleon, leon, eon, on."

Col. John Devault of Tennessee, contributes an interesting account of the mediumship of Mrs. Todd; it will be found on another page of this issue. The JOURNAL hopes the Colonel will follow up with accounts of further experiences. The music emanating from the horn beyond the reach of mortal hands, and the prompt answering of questions in sealed envelopes, show that Mrs. Todd is a most remarkable medium, and will probably be instrumental in doing a vast amount of good.

In speaking of the salvation army in this city, The Interior, supported by the Presbyterian church, says: "But little reliable intelligence can be gained of the inside work. Of its outside work we have more than is desirable. When it promenades the streets, as it invariably does twice on the Sabbath, with a band of music and a half dozen frightful singers, it vexes the pious people, desecrates the Sabbath, gives occasion for a vast amount of other Sabbath breaking-and ought to be arrested." This is plain and to the point, and now the other side will stand up.

The Sacramento Bee says: "A Paris correspondent of the London News writes: 'Eudoxie Adolouin, the sleeper of the Salpetriere, has awoke from her long sleep, which was continued without a moment's interruption for nineteen days. She had had a slumber of fifty days early in the year in the hospital where she now is and has been for many years. While she was on both occasions sleeping, relays of medical men kept watch by her bedside. Some hours before her second period of somnolence ended, she showed great nervous agitation, often started, and had intermittent fits of trembling. She at length opened her eyes in the midst of a burst of loud laughter, which continued for about ten minutes. During that time she stared fixedly and appeared, although laughing so hard, as if under some painful apprehension. Then she spoke as if she were addressing her mother, who was not with her, in an endearing compels the torturing trial of its acceptance. | wisdom permeates and controls all natural | Duncan I. Jerome, who came to Cincinnati | "mesmerine," and the ninety-nine different | manner, and on be handed a glass said she

only saw her mother's image in it. She has since become quite cheerful, but seems to have hardly any ideas except those suggested to her by the doctors. Contrary to what is observed in most hysterical subjects, the sense of taste remains while she is under the influence of suggestion. Thus if she is given aloes, and told it is sugar, she will swallowit, but makes a very wry face to show dislike; if told to drink water from a champagn glass she shows exhileration, and if a packet which Dr. Voison says contains an emetic is put into her hand, she has violent fits of nausea.

The Prince of Wales has been quite sharply lectured by the English Churchman because he recently gave a dinner to forty guests on Sunday. The dinner was followed by a variety show, in which Japanese jugglers exhibited their skill, and a string band

Rev. Mr. Leys, a venerable and much respected minister of the United Presbyterian church of Scotland, is now a prisoner in Clinton jail, Edinburgh, for refusing to obey an order of the court of session to deliver up his grandchildren to their father. The father, it appears, has come under the influence of the Roman Catholic church, and the old gentleman objects to give up the children because he has hitherto charged himself with their support, and because he is unwilling that they should be brought up in the Catholie faith. Of course the law is against him. Mr. Leys has been urged to yield by some of his best friends; but he can not. His case is commanding much interest throughout Great Britain, and Mr. Leys has the sympathy not only of his attached congregation, but of the entire religious public. All'efforts made to have him released have so far failed.

Lyman C. Howe writes to us under date of September 7th, as follows: "We had a good time at Cassadaga camp meeting, and also at Lake Pleasant while I was there. Last week we had a big time at North Collins, Erie county, New York, where the "Friends of Human Progress" held their annual meeting. Mrs. Lillie, A. B. French, Geo. W. Taylor, and Edgar Emerson, the great test-medium, all did themselves and the cause credit. Mrs. Lillie outdid herself on Sunday, and delighted everybody, and Mr. French charmed all with his happy style, broad thought and wonderful oratory. Mr. Lillie sang gospel into the souls with happy effect. His music is an important factor in the work, and together he and Mrs. Lillie make a strong battery and do much good. Mr. Emerson's tests struck home with telling conviction to the investigators as well as believers. I got specimen copies of the Journal there which were scattered among the people, and I hope they will bear fruit sometime. I am proud of the Journal. No paper can show a better array of original talent or more devoted to the highest truth and spiritual philosophy. Long live the RELIGIO-PHILOSOPHICAL JOUR-NAL and its corps of noble workers!"

J. J. Morse Coming Westward.

The above able and eloquent representative of English Spiritualism writes us that he is engaged as follows during the present year and until the close of the next, and that in January, 1888, he expects to sail for Australia on a lecture tour in the English colonies. Mr. Morse's public career and private worth have, during his sojourn among us, won for him many warm friends, while the utterances expressed through him are ever in harmony with the aspirations and sentiments which the JOURNAL ever endeavors to associate with our movement. The following are Mr. Morse's movements: New York City during October, December and February: Brooklyn, N. Y., November; Springfield, Mass., January; Washington, D. C., March; Providence, R. I., April. In May he starts West, and will arrange to visit Alliance and Cleveland, Ohio; Chicago; St. Paul and Minneapolis, Minn., and other convenient points. including Salt Lake City, en route to San Francisco, where he speaks at the camp meeting during June, and during July, August and September he occupies the place of Mrs. E. L. Watson, at Metropolitan Temple. spending the remainder of the year in the above city and vicinity.

One of the leading features of The Century Magazine for 1886-87, will be the authorized Life of Abraham Lincoln by his confidential Secretaries, John George Nicolay and Col. John Hay. This great history will be the leading serial feature of The Century during the year beginning with the November number.

General News.

Edwin Booth recently sent his check for \$1,000 to an old friend in Charleston whose house was destroyed by the earthquake.-The comptroller of the currency has imposed fines of \$100 each upon five national banks which have regularly been slow in forwarding monthly reports.—The base-ball season in Chicago closed with the defeat of the Detroit club by the home nine. There were 15,000 spectators. Chicago leads Detroit for the championship by four games.—General W. T. Sherman has taken rooms for himself and family at the Fifth Avenue hotel, New York.-Lewis Lawrence, an aged and wealthy citizen of Utica, N. Y., died last Wednesday at a camp in the North woods.—In the international yacht-race off New York, the May-flower left the Galatea two miles astern, and excelled her in all points of sailing.-The east-bound freight from Chicago last week amounted to 38,490 tons, of which the Vanderbilt lines secured 59.4 per cent. The bulk of grain is taken at 20 cents per 100 pounds.

Alexander Mitchell urges the reselection of Governor Rusk, of Wisconsin, for his action in suppressing anarchy, and advises the demogracy to nominate no candidate in opposition. A special trot between Oliver K., Harry Wilkes, and Belle F. has been arranged for Washington Park, Chicago, Sept. 29th.

Letter From Mrs. J. D. Home.

to the Editor of the Religio-Philosophical Journal:

I promised you a description of the monument to be placed above the grave of Mr. Home; and I now proceed to give you an exact ac-count of his wishes as set forth by him in his will. You will see that I have religiously fulfilled his injunctions concerning his funeral

"I desire my funeral to be as simple as possible, and that all tokens and signs known as mourning may be entirely discarded. I desire a simple monument to be placed over my mortal remains, and the following to be, engraved thereon:

"David Dunglas Home, Born to earth life near Edinburgh (Scotland) March 20, 1833. Born to spirit-life....To another discerning of spirits: 1st Commitmens, 12th chapter, 10th

white marble will rise from a Calvary, the symbol of suffering and victory and therefore of his life. Only a superhuman force could have sustained him under trials so many and arduous, and have enabled him to gloriously carry the burden of his cross for the love of

All proves him to have been designed for that great mission; for how many times was he not saved as if by a miracle? His life is a wondrous and curious narrative, the interest of which his want of vanity prevented him from appreciating; but sufficient documents are in my hands, and at least I have the right to avail myself of them in order to throw ful-

ler light on it. His gift of mediumship was not the only one that God had given him. He had an enthusiasm for the noble and beautiful; adored the arts, and his genius as a reciter of both poetry and prose evoked enthusiasm in every country. Together with the keenest and finest intellect, he had the simplicity of a child. Everything around him interested him and his gay and affable humor attracted every one to him, even before they had learned to know him and appreciate him. Nothing will ever efface the memory of the marvelous and perfectly attested phenomena witnessed at the seances of Mr. D. D. Home. His life and gifts will remain the unshaken base or which the mighty and glorious truths of Spiritualism are reared. It was not only that in his presence physical manifestations of the most extraordinary character were witnessed,-it was, above all, that through him were received the most consoling and touching messages that could never the forgotten and that gave the certainty of another life and a future happiness. It was the replie given in every language to unexpressed thoughts,-replies from the spirits dearest to the recipient, the souls that alone were acquainted with the inner secrets of one's life. Never was there spoken through him a trivial or evasive message; but every communication consoled and guided while it convinced. Such was what Mr. Home termed the true Spiritualism, the sublime verity that was so dear to him, and to which he devoted his life. His ruling thought was always to discover a medium whose manifestations should be of the highest order, and to whom he might transmit the love of the truth, and devotion to the cause. His wish survives in me, and is the more lively that, being left alone, need an earnest purpose to inspire me. Joined with it. I feel the natural desire to have gennine communications. It was with that hope I resolved, the other day, to see a professional medium; trying to forget the unfavorable impression that the acceptance of money cre ates in such a case, where the payment ough to be only esteem and gratitude. The name of this medium was recently mentioned in an article which related to my husband, and I sincerely wish he had been worthy of such painful impression possible. A half-truth is worse than a falsehood. I have no doubt that the direct writing between two slates was real I even feel sure of it, but the contents of these messages were absolutely worthless, lacking identity and void of consolation or interest. It was impossible that they should have come from the source asserted, and they could carry conviction to no one. I learned afterwards that two of my friends carried away the same impression. I declare that if my first experiences of a scance had been similar. I should be to-day an avowed disbeliever in Spirit-

These backward spirits, whose intelligence and aspirations have not yet progressed in the Spirit-world, and whom no one recognizes, commonly express themselves in English. They did not know even how to give my name correctly, and could hardly read it l, therefore, happily remained unknown to the medium and his guides. As for the physical manifestations, such as movements of chairs etc., they constituted only a clumsy trickery on the part of the medium. It is to be regretted that he does not confine himself wholly to slate-writing and rappings.

During the whole illness of Mr. Home, he possessed the gift of clairvoyance in the highest development: and although in these last years the spirits did not wish to fatigue him by seances, they surrounded him constantly. I have a whole volume of remarkable communications which prove the affection that survives earth-life and watches over us. I will cite, without making any selection, two examples showing the solicitude of which Mr. Home was the object. Whilst a visitor was present, rappings began to mingle with the conversation. Their message to him was that he should not disturb himself on the receipt of a letter which would announce unexpected but welcome news. At the same moment there was a knock at the door, and the visitor inferred that it announced the arrival of the letter in question. "No," said Mr. Home, before allowing the person outside to enter; "it is another." He was right; for two hours later that arrived which had been foretold. Another day, Mr. Home was much disturbed at not receiving a package which we were expecting, and in order to calm him. I proposed a drive. When at the turning of a street, a voice said distinctly: "Daniel, look to the right, the valuables are there." We saw, in fact, a railway-van loaded with a mass of goods, and as we fixed our eyes on them, they fell on two large chests bearing his name. Such incidents were of constant occurrence: and while the spirits, thus watched to protect him from even the smallest vexation, they gave us the joy of their presence, the highest felicity that souls united to theirs could wish. I had discovered that unconsciously to myself, I possessed the faculty of writing under their dictation. It has not left me; and beside Mr. Home, I have also acquired the gift of intuition to a remarkable legree, which has been of much service to me

I am neither surprised at. nor interested in, all that has been said of Mr. Home. I have always thought, like my husband, that absurdities and calumnies are too much below the greatness of the truth to merit even a denial. An earnest seeker for truth will easily ascertain how false are those inventions which it is especially cowardly to produce after his death, seeing that there is no law ruptions would doubtless be numerous.

tention to occupy myself with the interesting correspondence of Mr. Home; and I will acquaint you with the best portions of it, from which anything may be drawn for the interest and the promotion of the cause.

Believe, meanwhile, dear Colonel Bundy, n my earnest good wishes. J. D. HOME. Paris, France.

KICKING A DEAD LION.

BY WM. WATERS.

The article below, which I take from "The Elmira Morning Telegram," indicates that it is not always prudent to kick at a dead man. Though silent in death, yet he may exert a power that will seriously affect the clergyman who attacks him.

REMARKS OF A MINISTER AT A RECENT

FUNERAL AT WAVERLY, N. Y. The all absorbing topic of the hour here, is the funeral sermon delivered (over the remains of the late Fred. F. Ellis,) at the M. E. church, Wednesday afternoon, by the pastor. Rev. J. A. Woodruff. The church was filled by a numerous assemblage of friends and relatives, gathered to pay their last respects to the deceased young man, who was very popular and generally liked. In the course of his remarks Rev. Woodruff made use of certain allusions to events in the past life of the deceased, perhaps unintentionally, but which appears to have been variously construed, to judge by the almost universal condemnation with which they have been met. His assertions that "until a few years ago the deceased had been a most exemplary young man," appeared to be the principal objectionable utterance, and which is the subject of much comment, decidedly uncomplimentary to the pastor. Rev. Woodruff's assertions were based solely, as he stated, on information obtained from persons met with on the street, possibly of the class, however, who always see the mote in their neighbor's eye, but fail to see the beam in their own. That a clergyman in the ministerial duties, should be guided by the promptings of persons, who through ill-concealed spite, are ever ready to besmirch the name of their fel-low man, even when cold in death, is certainly not very creditable to a Christian minister of any denomination. The pastor evidently used the opportunity to point out a moral, but that his presumably honest intentions were miscarried is only too apparent by the unanimity with which people here seem to agree in condemning his atterances which were at least uncharitable and uncalled for. The tribe of Red Men, of which the deceased was a member, were present to the number of over sixty, and all are highly indignant at what they consider the ungenerous and unchristianlike utterances of the pastor. Rev. Mr. Woodruff's explanation of his position is to the effect that he intended no personal allusions, but simply spoke in a general way and in a manner which to him appeared to be in accordance with his position as pastor. Several of the oldest and most prominent members of the church have openly avowed their intention to sever their connection with the church while the present pastor is retained. The fact that the wife of the deceased, who, as is well known to every one here. labored hard for the support and comfort of her husband for over two years, was totally ignored and not referred to during the sermon, although due reference was made to the other members of the family, looks very much as if the sermon was delivered to the liking of the parties who so magnanimously posted the pastor on what to say. A retraction from the pastor would ap-pear to be the proper thing under the circumstances, and the friends of the deceased have expressed their willingness to condone the offense if the pastor will disclose the names of his informants. The matter has created a most profound sensation here and one scarcely hears anything else talked of. The sermon is strongly condemned by all who heard it, and the action of the pastor, even though his intentions were honest, is the object of much unfavorable criticism. The high standing of the family of the deceased gives the matter an interest and prominence which it would probably not otherwise have attained.

A clergyman who is so indifferent or care less touching the gentle amenities of life that he will attack the private character of the dead at a funeral, in the presence of mourning friends and relatives, should take warning from what happened to Nebuchadnezzar, after having sorely tried the patience of the Lord: "And he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." No gentleman, soundly orthodox, will say this did not take place, or that it is not possible that it should not occur again. And to whom would it be more likely to come, than to one so coarse and brute-like in feeling, as to seize upon a funeral occasion to trample upon the finer sensibilities of tearful and sorrowing mourn-

The "Red Men" doubtless have a funeral ceremony of their own, which they would do well to make use of-setting aside orthodox sermons, which are really an abomination to all minds not enslaved by ancient traditions. A few days since, I requested a German merchant to call for me on his way into the country to attend the funeral of a highly respected German farmer. Being a little in advance of the appointed hour, my friend suggested that we drive two or three miles farther and call upon a gentleman having fine grounds, and plenty of flowers. I did not object, for I readily divined that he would like to avoid listening to an orthodox ser mon. We returned just in time to file in with the long train of wagons, moving to the cemetery grounds. I congratulated myself that we had made a happy hit, perhaps saved my friend from some unspoken language not

complimentary. I have attended orthodox funerals when the preachers' discourse pro duced subjectively very strong exceptions to positions taken: Under such circumstances I have been forcibly reminded of an old gentleman whom I knew very well in the days when politics ran Whig and Democrat. The old gentleman was well read, but a strong Democrat, and with all quite fond of "mint-julep." He went to a Whig political meeting one evening when he had drank just enough to be free from all mental embarrassment. As often as the speaker advanced a statement that the old gentleman thought to be untrue, he would speak out boldly: "That is a lie," and shortly, "I hat is another lie;" and again "That is a third lie." So he kept on through the speaking. Both parties took it all in good humor, knowing that Uncle Johnny was out at sea in a glorious state. But if every church member or non-church member, attending church should take the same liberty that Uncle Johnny did, the inter-

in England enabling the survivor to take judicial proceedings.

As soon as my health permits, it is my intention to occupy myself with the interesting time in silence. If any one present feels moved to say a few words, it is well; if not it is just as well, for a silent meeting in the presence of the dead is very impressive. I don't think there are any Quaker speakers so ill-mannered as to make unfriendly criticisms on the life or character of the deceased. Such a thing would not be tolerated. If there is ever a time when propriety, delicacy and tender regard for the feeling of our fel low-beings should be manifested, it is on funeral occasions: but that class of public speakers, who make it a point to send all to a tropical country who don't believe as they do, can hardly be expected to hold in abey-ance their sulphur scented opinions. The funeral ritual of the Odd Fellows is free from sectarian dogmas, and I presume the same of most other secret societies. In resorting to these, no offense could come to any

> Camp of the Connecticut Spiritualist Association.

To the Editor of the Religio-Philosophical Journal:

Calls from home compel me to day to withdraw myself from this, I may well say, enchanted spot, for it is true that I have nowhere found a place more enchanting to me, nor one that to so great an extent stirs the divinity within me, and makes me look from nature up to nature's God, and feel that I am

an immortal entity.
When I walk its streets and observe the fraternal feeling that exists among the campers, and the manner in which they vie with each other as to who can best excel in their efforts to promote each other's welfare, I exclaim within myself, "How good it is for brethren to dwell together in unity!"

I arrived in the camp, I regret to say, after the illumination was over, which, if I may be allowed to judge from the decorations that still remain, must have passed off with great eclat.

J. Clegg Wright occupied the rostrum on Sunday, August 22nd, and gave two interesting and eloquent lectures, to which I listened with interest and pleasure. There are upon the grounds a number of mediums, and I am glad to say, there is not among them any of those so-called materializing mediums, nor any who require darkness within which to practice their.—! I venture to advise the Society, if it wishes to preserve the peace and promote the prosperity of the camp, that it keep all such away. This camp was not ushered into existence with a great noise and hurral; on the contrary, it was organized by quiet, firm and determined ladies and gentlemen, who intended that it should be placed upon a sound basis, which would furnish them and their descendants for all time to come with happy homes away from business marts, to which they can withdraw during the scorching days of summer, where, freed from the cares and toils of every day life, their sonls may be refreshed and revivified with new truths, hopes and joys from the fountains of eternal life.

They have again demonstrated their determination to make the camp a permanent home, by raising a sufficient sum of money to pay off all indebtedness, and to-day they hold the property and the extensive improve ments thereon, unencumbered and in fee simple, which will doubtlessly give a new impulse to the building of cottages. I can feel from the influences around me that a boom to the camp is fast approaching. The camp adjoins that of the Military Encampment Ground of the State of Connecticut, and is surrounded on three sides by the Niantic river, forming a peninsula, There is now erected upon it forty-live substantial cottages, besides a number of canvas houses. The Company have erected a large pavilion. the upper part of which is used for lodging apartments, and also a complete restaurant. from which are served good meals at very low prices. From the tower erected by Mr. Geo. H. Burnham, the ocean is plainly to be seen by aid of the glasses with which the place is furnished. It also contains lodging rooms upon each floor.

The water of the river is quite salt, and contains abundance of fish, crabs, etc., afford ing fine amusement for those fond of boating and piscatorial sport.

Those who might desire to procure rooms or rent a cottage, will be supplied with all needed information by addressing Jonathan Hatch, South Windham, Conn., the obliging and indefatigable Secretary of the Associa-

The emissions from the pines, mingling with the salt thrown off from the river, produce an atmosphere that would be a healing balm to many an invalid, and the probability is that the day is not far off when the place will become known as a health resort.

On my way home, I stopped at White Plains. N. Y., to call upon my old cherished friend. Nettle Colburn Maynard, who is widely known amongst your readers as a medium o' rare gifts. Her many friends will regret to learn that she is a helpless victim of rhoumatism. utterly unable to move any part of herself; not even to raise her hands, and suffers pains that it seems to me could not be excelled by that instrument of torture called the rack. As I witnessed her writhing iu agony, I july prayed that the good angels would free her spirit from the prison house of pain in which it is bound, and transport it to their immortal home. CARROLL.

Niantic, Conn., Aug. 30, 1886.

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We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. e can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

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INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Two Ways.

BY C. W. COOK.

This world seems full of sighs and tears, of groans and lamentations, of battles waged with words or speams, And wailings of the nations.

The church ascribes, with solomn face, To infidels, all wrongs; While they retort, with equal grace, "To priestcraft they belong."

Thus each the other doth demean. And thinks mankind to bless By widening the gap between The members of our race.

Shall they who would the world reform, And better man's condition. With Error still increase the storm By ceasoless rail at superstition?

Shall we epend all our strength and might Invading Error's black domain? In tearing down forever fight And no'er build up again?

The earth would but a desert be With maught but wrecks o'erstrown, If only railing at the ill were we And "tearing down" alone.

Cease vraugling, then, in vreekful mead, Work! every one, with vill! 'Fin better working for the good Than railing at the Hl. a

Scientific Theism in a Nathall.

To the Milter of the Religie-Philosophical Jeneral:

I have perceed with interest the articles in the Journal, pro and con, on this sublime subject. I have been amused at the facility with which each antagonist demolishes the learning of his adversary. From their respective standpoints such victories in-

evitably crown each contestant; but the issue re-mains undecided; it is an old one—the wise of the world have been long working at it.

The last writer states it squarely about thus: We are finite beings; our knowledge is necessarily limit-ed to such "back" as we can comprehend; to travel farther is more mass work—more degmotism. farther is mere guess work-mere dogmatism.

The other side of the question, represented by

Prof. Wilder, goes farther, and asserts the existence of an invisible world, and they give it a name and a habitation within and outside of us. In this invisible world "noumenon" reigne, and presents to our understanding the phenomena we behold with our fi-

I do not propose to " lock horns" with either of these formidable antagonists; they are dangerous fighters, as they can burl such massive volumes of word-wisdom at us, and involve the subject in such a maze of assumption and sound that we become irretrievably bewildered and give it up. The needle in the hay stack is difficult to find, if your adversary persists in his efforts to hide it, and keep it hide

I merely enter this arena as Meses did when he found his two brethren at war in Egypt, and kindly suggest that they cease their strife, because they "be brethren." I propose, further, to take them by the hands and lead them out of the dusty atmosphere they have produced, and bring them into the clear atmosphere of truth. I may fail, for they may refuse to cease their vain contest. 'If I do thus faiter, I may still claim the merit of the "good intention." I begin, then, outside of ourselves with the question: What is untier? Well, here is a something we call a rock. What is it? Let us remember that the word mething is proven pressure the thing is absolutely. nothing is more negation—the thing is absolutely inconceivable. Everything around us is positive. Here we begin our analysis. We find the rock to be a collection of various elementary substances combined by what we call chemical attraction. It exists in the form it is, by a force we term cohesive attraction. It also has what we call weight, the attraction of gravitation. These invisible forces hold its particles in position. By aid of our senses, we recparticles in position. By aid of our senses, we recognize its existence and define its qualities. Thus far we can go with our senses. Thought can travel eafely much farther.

Now suppose the patent, though invisible forces we have alluded to, be withdrawn; that the forces of mere attraction to all cease at once, what becomes of the rock? The scientist will say it becomes resolved into its primal atoms. Its primal atoms! What dogmatism! Why limit its dissolution to primal atoms? Mathematically it is absurd to speak We have a right to claim by virtue of its illimitable environment, its infinite divisibility.

What is it and where is it then? Right here science has become dogmatic, as much as the "orthodox," and made a fool of itself, and a metaphysical fool at that. The atomic theory is a myth, no more demonstrated than any other materi-alistic assumption. We have a right to say that the rock existed by virtue of intelligent forces-forces obedient to law; without the exertion of these it be comes an inconceivable nothing; that is nothing we can define.

Now, with these axiomatic ideas, we leave the rock and wander mentally to the limit of sight, aided by the telescope. We find without us an illimitable universe or expanse. We conclude, then, that what we call space is infinite, because we cannot conceive of a boundary, and mathematically there is no boundary. With the same mathematical certainty we may assert the infinite duration, past and future, of

Again we go a little farther, and we meet in our contemplation the presence of intelligent, invisible force or power commensurate, evidently, with our idea of space and time. Borrowing now the "orthodox" phraseology, we have a trinity of infinities— a veritable trinity of the unconditioned. We are now at the end of our axiomatic conceptions, and may look around for the Deity. We inquire:

What is this entity we call space? What is this entity we call duration? What is this entity we call power?

Instead of caging the Delty in that arid we denomi nate space, let us just combine the unconditioned three together, and name the combination—God! Now let us return a moment to our starting point, the rock. Says the scientist: "You cannot divest the rock of the attractive forces." This is a mistake, in part, at least. I can grind the rock to powder, and it is no longer rock. I can overmatch its chemical atfinities, and it will become other material than mere rock-dust. But says the scientist, "There is the gravitation yet; you can't alter that." Mistake again this attraction is as easily demoralized as any other force. Let us see. Water is subject to the force of gravitation, and I transfer it from my water wheel which it moves slowly, and send it on a mission up stairs, to my cotton gin, the cylinder of which is thus made to revolve four hundred times in one minute. I thus harness gravity, and spin it out, like stretching a plece of rubber. Space and time enter into the problem, and harmonize the proceeding into intelli-gent purpose. Just so with the twelve foot lever one pound on the long end will raise twelve pounds on the shorter end, but you must barter me the energy of what you call merely space, or I cannot move the longer end. Thus we see there is a harmonious cooperation of these three entities we call space, time and power, whereby intelligent phenomena are evolved, so that the forces called attraction do entirely new work. Intelligence is, however, the ever present guide, as demonstrated by the eternal presence of law. The three constitute in essence—absolute unity.

Our Masonic brethren personate the idea in their officials, who constitute the Master's Lodge. It is an impressive coincidence that the Junior warden is "the observer of time." The "orthodox" fall into line with us also, for Paul, the wisest apostle, speake of One "in whom are all; of another, "by whom are all," and of another, a spiritual power, that "quickens all;" and that these three are in fact but "One, T. C. G. the All in All. Luling, Texas

W. C. Kingsbury writes; The RELIGIO-PHILOSOPHICAL JOURNAL has been my companion and guide for a long time. It has ever battled firmly for the right, especially against frauds. Many, after passing through the school of experience, acknowledge the Journal to be doing a good and just work. I cannot think of being without it.

C. H. Sylvester writes: I like the way you treat the frauds. Give them no quarter.

For the Religio-Philosophical Journal. The Spiritualism Before "Modern" Spiritualism.

> BY THOS. HARDING. No. 3.

ENGLAND. "How pure in heart and sound in head With what divine affections bold, Should be the man whose thought would hold An heur's communion with the dead?

But when the heart is full of diu, And doubt beside the portal waits, They can but listen at the gates, And hear the household jar within."

In the days of our fathers, old Dame Europia "dreamed a dream" (she had been stupified by the long night of the "Dark Ages;" she had been dehauched by centuries of priestcraft, superstition and oppression, and her garment was stained with blood). She hears a tumult on the street, and looks out and listens; a vast crowd is surging along, shouting like maniacs as they come. On the shoulders of the men is borne a brazen woman dressed up in tawdry ap-parel, and on her forehead are the words, "Goddess of Liberty." As the crowd approaches, Dame Europla hears a wild and lawless cry, "Hurran for Liberty! There is no God." "Hah! Hah!" said Dame Europia, "I told you so. I knew it was coming. During all these centuries when the priests rioted, burned and toxtured, I thought there was no God. Hurrah! there is no immortality! there is no responcibility! there is no God! I shall fill my cup to the brim with this new French wine and flavor the beverage with German philosophy. Hurrah for Liberty! there is no God!"

But the tunult has passed and now she hears the

boom of distant cannon, and her house trembles be-menth the measured tread of hostile armies. "Hah! Hah!" said Dame Europia "Let them fight, let them slay, let them trample down the poor; who cares, there is no God!"

Now the scene changes again. There are learned (?) men conversing on the street corners. Dame Europia listens. "Men and women have no souls," eays one. "Decidedly not," says another; "they are only developed monkeys,"

"Hah! Hah!" said Dame Europia, "I told you so.
I knew it was all coming; but, hark! What faint

rapping is this coming across the waters? I can scarcely hear it—tap, tap, tap! Yet it sounds as if angels were knocking at the door. What can it mean? I am sorely puzzled."

She takes down from her library shelf a large vol-ume marked "England;" its binding is scarlet and its clasps are gold.

"I'll turn over the leaves of the past," she says, "and see whether God and the messengers of immortality have left any footprints." She read and pendered, and then took down other volumes marked, " France, Germany, Rome, Greece, Egypt, India," and read and pondered.

"Ho! Ho!" said Dame Europia atlength (awakening from her nightmare), "I must wash the blood from my hands, for the footprints of angels are abroad." And as she went forth, behold! the sun of

a new day was rising.

The voice of the people is God's voice in temporal affairs. It is the voice of wise expediency on all matters which relate to temporal government; but it is not the voice of "God" or truth on spiritual subjects; every moral reform had to fight its way against public opinion. "These things are opposed, the one to the other." The public which, in America, for instance, wisely elects a president, judge or su-pervisor, crucifies a Christ and success at spiritual ad-vancement. The justice or necessity which condemns an anarchist to death, stifles the soul's plea for mercy. Show me a man, in any town, who is despised, jeered and spit upon, and I will show you, in nine cases out of ten the best man in that town. The popular judgment is correct only as far as it re-Inter the popular judgment is correct only us far as it re-lates to externals; but those who stand high in the world of soul or spirit are "the despised and reject-ed of men." I do not question the wisdom which underlies both, I only relate the fact which shows the need of spiritual instruction; that little "leaven," which in time will "leaven the whole lump," and bring order out of chaos. That Spiritualism which, in all the centuries past, had been working underground, pressed down by the heavy clods of ignorance and superstition, has at length struggled up into the light, and man has cause to rejoice.

unobservant of the fact of spirit presence, yet indi-viduals were willing to avail themselves of assistance from spiritual sources—notably in the healing of their diseases, and the restoration of many to health, by word and touch, is palpable through the ages of England's history. Many cases are related in the lives of the early Quakers, a remarkably truthful people. On one occasion, George Fox was preaching, when one of his hearers was a man with a withered arm; it was mere skin and bone. George Fox, suddenly influenced, called out, "Prophet, stretch forth thy hand." He did so, and it was immediately restored, whole as the other. The large congregation there present saw the "miracle." See Life of George Fox. The early Methodists also had their cases of ultra-physical healing and other manifestations, which, of course, were secribed to the Holy Spirit. We have a more definite understanding of it now, and relegate them, not to the Holy Ghost exactly, but to holy ghosts of men and women, who had been made more perfect. But it must be borne in mind that the Methodists of that day were sincere. The proverbial "put on" and the coarse pretense of zeal (ostensibly for "the Lord" but really for personal vanity and church increase), were methods of more recent date. The early zeal may have been as noisy, but it at least had the merit of

The royal touch for the disease called "king evil" or scrofula, which after a while was employed in all diseases, was practiced through many reigns in England, and its potency has been declared by men of note and high rank, including nobles, bishops, literary men and philosophers. We do not suppose that a king's touch has any more efficacy than that of any other man but, the reverence, awe and respect, which "hedged about" a king in the peoples estimation, possibly removed some of the opposing causes and rendered the patient more susceptible of spirit aid. It would be unreasonable to suppose that so simple a method could be so generally sought after, and hold its sovereignty over the popular mind, un-less many and remarkable benefits had been derived from it. Even Macauley, an avowed skeptic, refers to it in his history of England. So many and fre-quent were the demands on the king's time, in this exercise, that at length a day had been set apart on which the sick people could pass before the sover-elgn and be touched by the "royal hand" and specific cases are related wherein the cures were instautane-

William III., who succeeded his father-in-law, James II., (1689) was a Protestant. He was personally a pious man, although eminently practical. He regarded all such doings as blasphemous—as more popish superstitions—and set his face implacably against them. When the day arrived wherein the sick people were wont to assemble before the palace gates, William, being a foreigner, inquired, in surprise, what the people came for. On being informed, "Oh!" said he, "that is a mere popleh superstition; give them some money and send them away." In those days sovereigns were more accessible to their subjects than at present, and it was compara-tively easy for ordinary people to obtain audience of the king; and William's conscience was sorely grieved by the many applications which were made to him to lay his hands on the sick. But he invariably refused, and sometimes severely reprimanded the applicants for what he regarded as their implety, One interesting case is related, however, wherein he complied. It is referred to in Lord Macauley's history and other works. I give the substance from

One day an old man accompanied by his grandson sought the king's presence and was admitted. "Well, my friend," said William, " what shall I do

for you?"
"Your Majesty," said the old gentleman, dropping on one knee, as was the custom, "I have brought my little grandson, who is sorely troubled with falling sickness (epilepsy) from his birth; the doctors can do nothing for him, and being an old man, I have seen many and great cures which were effected by the touch of your royal predecessors, and I have

come as a last resource to humbly solicit your Majesty to lay your hand on my child." William was indignant and reproved the old gentleman.

"Oh! my good man," said the king, " the Almighty has not conferred the power to work miracles on any mortal man. Leave my presence and ask the for-giveness of God for your impiety." But the old man continued to plead.

"Ah! sire," he said, "if you refuse my humble request, my last hope will be gone forever. Is an old man presuming too far to ask your Majesty, just to touch him with your hand?"

"Touch him?" said the kind-hearted king, "why, of course I will. Come hither, my child." He laid his hand on the head of the little boy and tenderly stroked down his curls. "May God blees thee, and heal thy malady," he said, "and mayest thou grow up to be a good and a healthy man." The old grandfather was speechless in his gratitude, but the practical William lifted him to his feet and sent him on his way. It was reported that the child was heated from that hour.

from that hour.

In my next I shall refer to old English "witcheraft" and Sir Matthew Hale, the celebrated Lord Chief Justice, who is known as the "father of English". Sturgis, Mich.

[To be continued.]

The seed has in it all the possibilities of the tree. An infant has all the possibilities of the angel. From within, form after form comes forth and becomes organized and developed, or may become. For, it is the same as with the plant and egg, all its higher and inner possibilities may remain undeveloped. The egg will not develop into the living animal, nor the

Everlüstingness.

seed into the living tree unless placed in conditions where the inner forms can be developed and grow.

Now, notice the law of fatality and finality of results in this life: that things come to a finality and fatality which can never be remedied nor done over again. If the blade is not formed in its season and order there will be no ear of corn: if there is no ear there will be no corn. Or it may stop with the blade, or the ear, and never go beyond. Like the barren fig tree, it may bear leaves only. Every one knows, that it a child is born without eyes, or hands, or feet, they can never be supplied afterward. There is a finality and fatality in these results—they ever remain so. There is no process by which the eyes, hands or feet can be made to grow. Why? Because the period of formation, the time and place of growing and of completion are the period. ing and of coming into existence are passed. They must be formed before birth, or never afterward. The child might live on this earth to eternity, and

yet there is no law, nor process by which the hands and feet might be made to come into being. An eternity of time would not do it. The time of birth So with the mind and soul. If the faculties are not made, not born, and are not there when born, which ought to be there when born, they never will come, and there is no law nor process of action, exercise, or growth that can coax them into being. If they do not come when and where they should be first made and born, they never will be made. The place and time once passed brings with it a fatality

place and time once passed brings with it a fatality and finality that can never be redeemed and never be renewed. If the seed-time passes, the harvest will never come. If you fall to do the necessary work of cultivation, sowing and growth in this life, you fall beyond renewal. If you don't develop yourself whilst the growing time is on, you cannot do it after that time is passed and gone. There is a finally and fatality in the large futth growth and death. ity and fatality in the law of birth, growth and death. A man may be born blind, and his sight restored; but if he be born without eyes, no curative process

can make him see.

And this is a wise and merciful provision of the Creator, "As the tree falls, so it lies." If this did not follow, no tree could be pulled down, that would remain so. Suppose the law of growth to go on forever, and every piece of timber continued to grow after it was cut into strips, and made into forms of beauty and use, and did not remain final and fixed forms, what terrible and inconvenient consequences would follow! Every chair would sprout forth and grow into other forms; every table, sofa, door, plank and beam in the floor, sidewalks and roof would grow into something else. If this finality did not follow our acts, nothing would remain as we fashioned it. We should go up when we desired to remain down; and go down when we desired to as-cend. There would be no fixed law in nature, and everything to-day would not be the same as it was everything today would harmony would remain un-certain and frail; goodness and trath, virtue and loveliness would have no permanency. Yet the laws of nature are constructed for this very purpose—to give fixity and permanency to what is good, beautiful and pure. The fixity and permanency of evil forms are from the same laws as are applied to the good; but creation regards these as its perverted and not the Creator's. For had they been otherwise, His laws would then have secured the permanency of beautiful forms for us in all their magnificence and grandeur. We know beforehand what the result will be. If we prefer evil to good, the same law of the Creator secures the evil preferred by ue, and fixes it as enduringly for us, as it secures the good to those who prefer the good. The same law is at work to secure for the evil and the good that which they have chosen and preferred. The law is merciful, wise and just.—Rev. Samuet Bes-

Materialized Spirit Hands.

A few weeks ago. I was present at one of my brother's private seances, at Granville Park. No one was with us, besides our own family circle. Many interesting things occurred, the details of which I will not enter upon, but will only give a most wonlerful incident which happened to myself, and which, with the attendant circumstances, will, I believe, interest some of your readers.

The seance was begun in the usual way, by reading from the Bible, singing hymns suitable to the occasion, and, above all, by carnest prayer to the Father, the Buler of the spirit land, that He would protect our circle from the intrusion of any low evil

Mary (the medium) very soon went into a deep trance, and was placed in a chair at the farther end of the cabinet, whilst we sat round the center table, and were quite away from the cabinet. The pree-ence of spirit forms soon became evident, in different ways to several present; and, hoping to "feel the touch of a vanished hand" myself, I held out my own, over the table, with palm upward, and into it was placed a warm, life-like, materialized spirit hand. With a loving, firm grasp we held each other; then the spirit was withdrawing the hand, but at my earnest request to retain the haud a little longer, it replaced itself again for a few seconds, then drew away. It did not melt in my grasp, but was in all respects like a warm, beautifully formed human hand. It was most certainly larger than the hand of any of our circle. Now my great delight was, a conviction that it was either my father or E. M. who had given me this loving token of his presence, but I felt surprised at not being sure as to which of the two it could be. Little "Dewdrop," speaking through the medium, from the further recesses of the cabinet said: "It was grandpapa shook hands with your aunt Fanny." But as they are both of them "grand-papa" to the children, this remark did not enlighten

A few days ago, I received by my own spirit-writing mediumship a long message for my brother. It came from his dear boy in the spirit land. At the end of the message, quite unexpectedly, he referred to this incident. The idea conveyed is to me entirely new, and I shall be glad to know if a similar explanation, or suggestion, about this wonderful phase of spirit manifestation has ever been given to any other medium. For this purpose I send you the ex-

"One strange thing I want to say to Aunt Fanny, "One strange thing I want to say to Aunt Fanny. Will you believe it? or how can I put the deep spiritual truth into clear words? She felt the hand, warm, true, life-like. She felt it was either grandpapa, or dear E. M. Now why she was so impressed was, that it really was a hand-shake from both. For the materialized hand in this, as in many cases, was as a glove, and the spirit hand of several loved ones can use it at the same acanes. To you see? This can use it at the same scance. Do you see? This economizes power, and makes one material form do for many spiritual hands. But only where there is a perfect agreement, and fullest sympathy. In materialization of spirit forms, it is not unusual for spirits to avail themselves of this plan, and thus many come. This is but a small hint of one side only, of this marvelons subject."—F. J. Theobald, in New Church Independent.

From Charlotte, N. C., comes the story that a citierrom Charlotte, N. C., comes the story that a citizen of that place lately visited a nest where a goose was busily engaged hatching out eggs and was just in time to kill a blacksnake which was coiling itself around the bird. His snakeship had swallowed the eggs. He was cut open, and the eggs, being found unbroken, were placed under the goose, which hatched them into goslings, all of which had bloodred eyes and died in four days.

The Investigation of Psychical Phenomens.

As far back as our records reach—perhaps, as Mr. Spencer thinks, from the childhood of our race—a belief in the existence of invisible and, on physical grounds, unexplainable beings and modes of action grounds, unexplainable beings and modes or action has existed in human society. Sometimes this helief has dominated a larger, sometimes a smaller portion of mankind, and the attitude of the intelligent classes toward it has correspondingly varied. In our own day this belief not only exists, but it influences a far greater number of persons than the hance observer supposes.

chance observer supposes.

Of late years the effects of this belief in supersensible beings and influences have shown themselves in many ways and places, particularly in Great Britain and America. We have heard of numberless clairvoyants, Spiritualists, mesmerizers, and mindreaders. The nineteenth century scientist has hitherto found no leisure to investigate the many remarkable occurrences that, from time to time, have heard speakers and written of or if he has hed the been spoken and written of; or, if he has had the leisure, he has spurned the reports of these occurrences as beneath his notice as an educated and wellbalanced man. Nevertheless, the fact that such occurrences as we refer to, numerous instances of which are familiar to every one, have been allowed to pass uninvestigated, has been a standing reproach to frue science. Science prides itself on dealing with phenomena of any kind whatsoever, without fear or favor. And these occurrences, and the belief of which many intelligent men and women hold in reference to them, are certainly phenomena. Grant, for the sake of argument, that the occurrences are fictitious and fraudulent, the belief in them remains as a phenomenon in human nature. Instances of this form part of, our experience quite as truly, if not so frequently, as the sensations of heat and light do. If they are false, let us know the fact on dem-onstrable grounds; if true, let us know how and why. At all events we must have scientific knowledge concerning them.

Thus candidly a writer in the Popular Science

Monthly treats of this conspicuous topic. Why should so many of our scientific men look askance when the term Spiritualism is mentioned, and treat any question that may be asked concerning it with contempt? The very fact that a million of people in this country believe more or less in spirit phenomena should compel some attention to them, and the grounds of belief should be investigated until conlusions are reached that shall at least settle our uncertainty as to whether there is a basis of the super-natural in the phenomena, or prove that trickery, imposture, human credulity, physical and mental conditions, hysteria, insanity, etc., have woven the fabric of an extended and powerful delusion. The London Society for Psychical Research—after a rather prolonged examination of a great mass of testimony relating to the phantasms of the deadconfesses that there is some warrant for the belief of many in spirit appearance. Out of many hun-dreds of cases submitted for examination a score were found that stood the crucial tests that resolved most of the others into mere figments of imagination or stories that have grown in passing from lip to lip like the famous "Three Black Crows." We have been waiting to hear from the society

that was formed in Boston last year. The silence of those gentlemen, who commenced their meetings with so much apparent enthusiasm, is ominous. With so much apparent enthusiasm, is ominous. Have they run against an adamantine wall of the "unaccountable" in the very outset, and given up all further attempts? If so, let us have their report. If they decide that "there's something in it," we shall, at least, feel that a part of the curtain has been withdrawn, and the subject is less doubtful than it had so long been to us.

This matter of revenie phenomena is of for decrease.

This matter of psychic phenomena is of far deeper interest to the world than experimenting with ethylies, or coal-tar residua, or the discovery of bacteria and micrococci, and the scientific observer who will penetrate to the bottom of it and reveal its nature will reap immortal fame.—Phrenological Journal

Experience at a Scance in London.

On August 3rd, I was introduced to one of the scances of Messrs. Husk and Williams, at 61, Lamb's Conduit Street, by Mr. Burns, along with a lady and gentleman from Italy, and also Mr. J. Brawshaw, of Leeds, now staying in London. Altogether there were nine persons present. Previous to the sixting commencing, I may say that Mr. Williams explained what was on the table, and let each of the sixters know what it was for. There were paper these forms and exceptions to its ordinary products. The know what it was for. There were paper tubes, law is wise and merciful. If the forms so fixed by use be not pure, beautiful and good, the fault is ours der side of the musical box was a little luminous der side of the musical box was a little luminous paint, and also on the underside of the card, so that when they moved we could see them after the light

Was put out.
We all joined hands round a large oval table, and let them rest on the top; then the light was put out. I may say that my left hand was joined to Mr. Williams, and my right to Mr. J. Brawshaw. We had not long to wait before the knocks were heard dis-tinctly, and following that the movements of the paper tubes. Then the musical box was wound up by the spirits, and commenced to play. In fact, all seemed to be alive. It floated in the air, and was upon the ceiling several times, and on our heads. The table itself litted up bodily, with our hands on, and all the other things, at least one foot from the floor. Then we had "John King," "Peter," and several others in the direct voice. We were touched by invisible bands, and the instruments were carried in all directions. One of the spirits sang a song in Lancashire Dialect; and I may say that the lady and gentleman from Italy held a conversation in three different languages, and with the direct spirit voice and no one present except themselves knew these languages, namely, Italian, Danish and Dutch. Though the other sitters did not understand, it was none the less interesting. Then we had three dif-ferent spirit forms materialized; that we could see by the card on which was the luminous paint; but if I had not been told what it was, I should have taken it for spirit lights; but thanks to Mr. Williams for his having explained it at the commencement. Then came a rattle, as of chains, from behind us this was the iron rings that were on the mantel-plece, for they had not been put on the table, but were brought then; and so they said we were to have the "ring test." I did not expect that in a few minutes more I should have an iron ring put on my arm, while my hand was joined in Mr. Williams's: but so it was, and not only me but another gentleman also had one put on his arm. I have brought the ring home to Yorkshire as a keepsake of that seauce. I telt the ring being manipulated over my hand and Mr. Williams's, and it seemed to expand until it passed over my coat sleeve, up above my elbow, and there it remained until the close of the

sitting.

Much more might be said, but I have given the facts, the truth, though I could not have believed it. if I had not experienced it; and I do not expect others can until they do so likewise. Thanks to you, Mr. Burns, for your help in the matter.—I am, your brother in the cause of truth and progress.—Joseph Armitage, in Medium and Daybreak.

Found by a Clairvoyant.

In connection with the finding of the body is a curious circumstance that is being commented on considerably just now: After the search had proved fruitless for three days a clairvoyant named Wright Porter of Mohegan was consulted. Mr. Porter visited the house of Phetteplace last Wednesday evening, and in the presence of many of the neighbors entranced himself, or was entranced—whichever it is—and then announced that he could point out the spot where the body was. Lanterns were at once procured, and a number of men, with the clairvoyant, started out into the woods. They soon struck into a carf path, the clairvoyant saying, "He came this way, on these bars he rested, here he stopped and leaned on the murals of his care, here he and leaned on the muzzle of his gun, here he crossed the Glendale road, and here," suddenly stopping, "he entered the bushes, and his body is not far away, under a pine tree." The lanterns were burn-ing dimly now—it was 10 o'clock at night—and the party broke down some bushes so they would know the spot in the morning, and returned to the house. In the morning the indicated trail was followed, and about a quarter of a mile from the road the body was found "under a pine tree." The tale is given for what it is worth, but the parties present at the scance solemnly vouch for its absolute correctness. -Providence Journal.

Similar feats have been performed by Mrs. Leon ard Howard of St. Charles, Illinois, and hundreds of other clairvoyants. To those familiar with clairvoyance there is nothing strange or unlikely in the above story.

A negro at Norwood, Ga., slept so soundly that he didn't feel the rate gnawing his fingers off.

His Partner's Spirit Appeared to Him.

To the Editor of the Religio-Philosophical Journal:

Slowly, but surely, the world is becoming converted to the truths of Spiritualism. Rev. S. A. King D. D., Pastor of the Presbyterian Church in Waco, Texas, concedes the genuineness of spiritual phenomena, but claims it to be the work of the devil. A brother minister, Rev. A. S. Biddison, President of the Methodist Conference at Fort Worth, Texas, related an instance in his experience during a visit at his home a few months ago. He said that when he lived in Perry Co., Ohio, a few years ago, he was connected with a friend in a business enterprise in an adjoining village, when one night he woke up, or was awakened, and to his surprise there stood at the foot of his bed his partner as natural as he had ever seen him; but without speaking a word, he disappeared as mysteriously as he came. He awoke his wife and related what had occurred, and told her that his partner was either dead or something had happened. The next morning at an early hour, a messenger brought a telegram which announced the death of his partner, and requested him to come and preach the funeral sermon. His death occurred about the time his spirit appeared, and was recognized across the price area. Slowly, but surely, the world is becoming convertabout the time his spirit appeared, and was recognized several miles away. Philadelphia, Pa.

Sound from Light.

One of the most wonderful discoveries in science hat has been made within the last year or two is the fact that a beam of light produces sound. A beam of sunlight is thrown through a lens on a glass ves-sel that contains lampblack, colored silk, or worsted, or other substances. A disk having slits or openings cut in it is made to revolve swiftly in this beam of light, so as to cut it up, thus making alternate flashes of light and shadow. On putting the ear to the glass vessel, strange sounds are heard so long as the flashing beam is falling on the vessel. Recently, a more wanderful discovery has been made. The ly, a more wonderful discovery has been made. The beam of sunlight is made to pass through a prism, so as to produce what is called the solar spectrum, or rainbow. The disk is turned, and the colored light of the rainbow is made to break through it. Now place the ear to the vessel containing the silk, wool, or other material. As the colored lights of the spec-trum fall upon it, sounds will be given by different parts of the spectrum, and there will be silence in other parts. For instance, if the vessel contains red worsted and the green light flashes upon it, loud sounds will be given. Only feeble sounds will be heard when the red and blue parts of the rainbow fall upon the vessel, and the other make no sounds at all. Green ellk sounds best in red light. Every kind of material gives more or less sound in differ-ent colors, and utters no sounds in others. The disovery is a strange one, and it is thought more wonderful things will come from it.—The Summary.

Training the Eyes

The following story from the Penn Monthly is related of Agassiz, and it is sufficiently characteristic of this remarkably accurate observer to have the merit of probability. We are told that once upon a time the professor had occasion to select an assistant from one of his classes. There was a number of candidates for the post of honor, and finding himself in a quandary as to which one he would choose, the happy thought occurred to him of subjecting three of the more promising students in turn to the simple test of describing the view from his laboratory win-dow, which everlooked the side yard of the college. One said that he saw merely a board fence and a brick pavement; another added a stream of soapy water; a third detected the color of the paint on the fence, noted a green mould or fungus on the bricke, and evidences of "bluing" in the water, besides other details. It is needless to tell which candidate was awarded the coveted position. Houdin, the celebrated prestidigitateur, attributed his success in his proes prestauguateur, attributed his success in his pro-fession mainly to his quickness of perception, which he tells us in his entertaining autobiography he ac-quired by educating his eyes to detect a large num-her of objects at a sing'e glauce. His simple plan was to select a shopwindow full of a miscellaneous assortment of articles, and walk rapidly past it a number of times every day, writing down each object which impressed itself on his mind. In this way he was able, after a time, to detect instantaneously all of the articles in the window, even though they might be numbered by scores,—Scientific Amer—

J. McNaughton writes: The Journal is like read it as long as I live. I would feel lost without

S. Beth writes: The Journal is my mainstay and staff. I never could have lived to this age with-

Notes and Extracts on Miscellaneous Subjects.

Gloves have been put on the retired list, at Saratoga, · y the ladies.

Kansas City, Mo., is said to be the largest market in the world for straight Kentucky whisky.

At Fargo, Dakota, good wives bewail because housemaids are not to be had at a dollar a day. Twenty-four rattlesnakes were killed in one thicket, on Spoon River, in Knox County, Ill., last week. Milwaukee is disposed to crow over "the success-

Miss Heaven is the name of a young woman re-cently confirmed at Lundy Island by the visiting British Bishop of Exeter.

ful establishment "of a summer school of philosophy

The keeper of a convict camp near Lumpkin, Ga, says that among the eighty-six negro convicts thirtyfive are preachers and all are members of the church Minnie Wilson, a rosy-cheeked maiden of fifteen irives the stage between Milnor and Hamline, in Dakota. The route is extremely popular, as might be expected.

Three young tiger kittens made their appearance in the New York Museum the other day, but two of them died soon after birth. The third is reported doing well.

Since the purchase of the Yosemite by Canada the overnment of San Domingo has been looking for a imilar fast steam yacht to aid in quelling the revolution in the island.

The boat which was the occasion of the recent drowning of a young couple at Sporford Lake, Ches-terfield, N. H., has been dragged ashore and burned, by order of her owner.

An ingenious Maplewood, Mass., boy sent up some lanterns on the tail of his kite recently, and many of the inhabitants turned out to view what they supposed was a fine meteoric display.

Last week Mrs. May, of Pahlonega, Ga., was stuag on the nose by a hornet. The nose swelled and she had severe pains in the head. The pain and swelling continued, medical aid was unavailing, and

A large bee got inside of a telephone at a place called Moss Bay recently, and kept up what seemed to be a miniature thunderstorm all along the circuit until a lineman discovered him between the sounding board and microphone.

Card playing in Paris has become such an absolute passion among all classes that during the last year the duty on cards in France, first imposed by Henry III., amounted to 2,500,000 francs—\$500,000—an ex-

cess of \$5,000 over the previous year. Another of New York's Fourth Ward boys has been fined \$10 for attempting, on Sunday morning, to imitate Brodie's leap from Brooklyn Bridge, and several more are reported auxious to get their names in the papers by being stopped in similar attempts.

The Catskill chambermaids charm the eyes of all beholders. A lady noticed at the Grand Hotel the maid who came to take the daily towels wore a plaided silk with sash and gimp of white, and at the Caaterakill the girl who came to make the bed was arrayed in a ruffled skirt, velveteen walst and Rhinestone crescent.

The church of Meixotl, Mexico, is said to contain a vell of great value. For nearly three centuries Span-lards were in the habit of vowing a jewel to the vell of Our Ledy of Meixoti if they returned safely from a voyage to Spain, until in Maximilian's time the veil was bejeweled to the value of \$200,000. Three German advanturers with Maximilian determined afcerman advanturers with maximilian determined atter his failure to carry away this veil. They made elaborate preparations, succeeded in taking the veil, but a pursuing party had nearly overtaken them when they made a stand in a narrow pass, where two of them were, however, killed with their horses, the third making off under cover of darkness, but without the veil which was receptured and restored to the altar, to be more vigilatily guarded than ever,

Ingersoll on Death.

A. J. Graham, in his Students' Journal, alludes as follows to Ingersolks "Oration Delivered Over the Grave of a Dead Friend":

Lawyer-like, Robert Ingersoll will deny the facts and say there is no reply, and then argue that the reply means something else. That is, the great mystery of life and death shrouds this world, and to our questioning there is no reply. But is death more apparent than life, and can we argue from the Universal Benevolence and Wisdom less goodness from death than from life?

He affirms that in every heart there grows this sacred flower of eternal hope; which is one of Robert Ingersoll's characteristic statements. He has known the testimony of but very few of the millions of hearts as to their entertaining this sacred "hope," as he calle it. He argues, undoubtedly, that in so many has he known this hope, it is a universal hope or trait of the race, and he might argue analogically, that are many her he known have here was argued. that so many has he known have eyes, ears, and lungs, these organs argue a universal characteristic adapting to light and air; as the sacred hope of millions argues in the Universal plan a corresponding

adaptation to everlasting life.

We cannot say to Robert Ingersoll, "Plato, thou reasonest well." A moment ago you said, "Beyond this [death] we do not know;" yet you contrarily affirm that love alone is immortal, which assumes that love can continue although the individualities entertaining the love have "gone." And you say the coming state is speechless, giving no evidence in the coming state is speechless, giving no evidence in response to the universal hope, the universal long-ings of love. Is it not presumptuous to deny the innumerable responses from the spiritual world to the loved ones here, as affording no evidence of the reality of a coming life? That the "future has never yet been told"—if you

That the "future has never yet been told"—if you meen the illimitable and everlasting occurrence of events, is quite true. Man's faculties of eventuality, time, order, etc., predectine a future existence without limit of life, i. c., all those things most clearly constituting existence for us and creating that universal hope. But if you mean by futurity, a future state of existence it seems irrational to deny the testimonies of all ages, creeds, and especially the numerous testimonies of modern scientific investigation. Without doubt there are many things in modern science that you accept unquestionably on testimony but trifling compared with that from the "future." Why so? I cannot understand, unless you have in a manner pledged yourself to a universal disfure." Why so? I cannot understand, unless you have in a manner pledged yourself to a universal disbelief, or that your loving heart hopes so ardently for a future life, you are very anxious to have still better evidence produced. But, remember, Brother Robert Ingersoll, that you are not properly occupying a lawyer's position trying a case, and bound to discredit as far as possible the opposite side, but that rather you should feel bound to be one of the scientific investigators of a subject which speaks so eloquently to your heart as to persuade you to be even a Sniritualist.

Cured by Prayer.

A Helpless Invalid Suddenly Restored to Health.

Lizzle C. Suloff, daughter of David M. Suloff, living west of Schenectady, N. Y., is the wonder and comment of everybody. Up to a few days ago she was a helpless invalid stretched out on a couch. For fourteen years she had been a sufferer, and several times has been given up. Now she is well. Fourteen years ago, when she was only ten years old, she fell from a hay loft in a barn of Port Royal, Pa. Her in-juries were such that she lost the use of her limbs, and her spine was so injured that she could not sup-port herself in a sitting posture. She suffered great pain and her life was only a misery to her. Several years passed in this way, and occasionally uncon-sciousnessness overcame her and she appeared to be dead. A long season of total blindness followed, and the girl was the embodiment of misery.

the girl was the embodiment of misery.

Miss Suloff was induced to resort to, prayer as a means of relief. Several families in their respective homes carnestly prayed for the restoration to health of the sufferer. She also prayed, but, as she says, fearing that her prayers would not be heard. Her heart swelled and her very life almost left her as she felt strange sensations in her withered body. She stood erect and her limbs supported her, but only for a moment. Then she fell upon her couch almost dead. But with rest, came strength and in a few dead. But with rest came strength and, in a few hours, she felt that she had renewed her life. She stood up again and her steps were firm. She clasped her hands and cried aloud in thanksgiving. From that hour she gained strength, and in a few days she was able to be up and about the house. She now walks about a pretty woman of twenty-four, with black bair and eyes, fine features and elastic step.

Dead Souls.

An old physician remarked lately: "There is no study in human nature so difficult to me as a certain class of young girls. I spent a part of this summer with two specimens of this class. They had the usual amount of capacity for observing, understanding, and feeling. They had been educated at much cost to their parents; both were constant attendants at church. I saw nothing in their faces, manners, or bearing to argue that they were imbecile. Their mother was an invalid, nearing the grave. Nothing could be more touching than the patient, appealing gaze with which her eyes followed them, watching for some signal of affection; but they had eyes and thoughts for nothing but a gown they were making. They were used to her love, her illness, even to the thought of her death. I walked out with them through a great forest under the solemn stars. They saw no beauty, no sublimity in them. They chatted incessantly of the new trimming of their bonnets. They were used to the meaning of the trees and stars. The only thing apparently to which they were not used were the changes in ribbons, puffs, and flounces. I went to church with them and listened to the great 'Te Deum' which has come down to us through many ages, and lifted the hearts of countless worshipers to God. They nudged each other while they sang it to look at a beaded cloak in the next pew. We physicians now test the temper-ature of a patient's body, and if we find it below a certain degree, know that death is already in the When I find so low a degree of temperature in the words, actions, and thoughts of a human body. I begin to fear that the soul within is cold and dead beyond recall." Old John Bunyan taught us the same lesson in his picture of the man with the muck-rake, who incessantly scraped together the foul, perishable stuff, and kept his eyes bent on it, while the great world opened around him, and the winds blew, and the sun shone, and God waited for him behind them all. Do we, too, use this rake, and what is it that we gather?—Companion.

A New Clerical Society.

The bishop of Salisbury, acting in the name of a committee appointed by the synod, has issued a statement in which he says it is proposed to establish a small society of clergy to be known as the Missioners of St. Andrew. They are to be bound by a very simple rule, and to be entirely at the disposal of the bishop for temporary or occasional duty with-in the diocese. The members will be in priests' orders and they will live a common life, while at home, but will be bound by no vows. They will make a promise of obedience to the bishop for a year as regards to their clerical work, renewable annually on St. Andrew's day, as long as they remain within the society. Provision is made for associates as well as members. Two gentlemen have promised to become members, and three clergymen of experience have offered to become associates. The members for the present will have their home at the palace. Needed funds are said to be forthcoming. To some this will look like going back to Rome. It is certainly doing as Rome does. In the Church of England the experiment is a novelty.— E_x .

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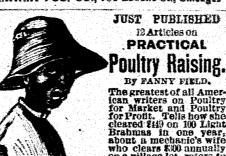
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PHILOSOPHY OF RELIGION.

From the Standpoint of the Mystics.

A Series of Papers Prepared for the Religio-Philosophical Journal from a MS. Work, Designed as an Encyclopedia of Mystigism.

No. D.

BY C. H. A. BJERBEGAARD, OF THE ASTOR LIBRARY, N. Y.

Thus far we have claimed strong monistic tendencies for the Mystics, but also shown a disposition in the direction of the feminine side of life. It remains to show the unitive power: the power that mediates the dualistic forces of existence.

We have an excellent illustration of this power, yea, more than an illustration, an embodiment of it, in Krishna, the eighth Avatar or incarnation of Vishnu.

In the Bhagavad-Gita (chapters 9 to 11) Krishna declares himself: "All things exist in me. I do not dwell with them and yet things do NOT exist in me. Behold this, my lordly mystery!" "I am the father, the mother, the sustainer, the grandfather of this universe." "I am the origin of all," he declares, and minutely describes the meaning of this assertion, by claiming himself to be the Vedas, the Sacrifice, God of Gods, chief of warriors and priests: the nowars of natures the In the Bhagavad-Gita (chapters 9 to 11 riors and priests; the powers of nature; the mystic syllabe 'Om!" etc., etc. Finally Arjuna desirous of seeing him, exclaims: "I desire, O highest Lord! to behold thy sovereign form, even as thou hast thus declared thyself to be. O best of men. If thou thinkest that that form is possible for me to look upon, master! do thou, Lord of Devotion! show thine inexhaustible self to me." Arjuna then beholds in vision the Universal Form, and besides seeing the whole universe "in a collective form, with movable objects," he is admitted to the "sovereign mystery," by being given a "divine eye."

To get the key to this mystery, let it be remembered that Krishna (chap. 4) declares that he restored to the world the Yaga-doctrine, "long lost to the world," and that he declared: "Whenever there is a relaxation of duty, and an increase of impiety. I then reproduce myself for the protection of the good, and the destruction of evil-doers. I am produced in every age for the purpose of establishing duty." Just before this wonderful doctrine he spoke about his many transmigrations: "Though I am unborn, of change ess essence, and the lord of all which exist yet, in presiding over Nature, which is mine. I am born by my own mystic power." Let us also bear in mind that the object of this whole poem, "the Bhagavad-Gita," is to teach the harmonizing of extremes, more particularly the co operation of "Thought" and "Action." When all this be remembered together with the fact of Christians had ed together with the fact of Chrishna's being an incarnation (avatar) of Vishnu, the second person in the Hindu trinity, it will readily be realized that he represents the mediating power of life, or, as we called it above, the unitive power.

Let us now briefly consider this power under two aspects: (1) As universally diffused throughout creation, and (2) as appearing historically "in every age" as an Avatar, "for the purpose of "the protection of the good," "the destruction of evil-deers," and

establishing duty."

(i) The mediating power of life is the fundamental thought of all Optimism. Everywhere it sees phenomenal disharmony dissolved in the grander and final harmony of the universe: evil is only a limitation and educate the individual. But, we do not now merely speak about a doctrine dependent upon a certain form of philosophical thought. All forms of life are influenced by this power. Look upon our law systems, for instance, how Equity-jurisprudence smooths down the severest justice, thus preventing the pure and naked idea of right from crushing out life and from destroying the elastic mobility of human existence, and introducing the influence of the heart into a sphere where nature never prepared any room for it, and therefore wears a look so severe, even cruel. (This leads us to ask a question relative to the heart's power over nature at large. Does nature ever show mercy? Can any one, man or woman, move nature by love? Has any one studied these two questions? Who has written on these subjects of Kardialogy? We wish to know! Write us!)

That which Christian theology and more

modern philosophy has had to say about Immanence is really but another form of the old Aryan belief of incarnation. The Aryans in particular conceived this notion and elaborated it; it is a revelation pre-eminently Aryan. It is taught in the traditional belief about Brahm as the universal form of every element and creature. "sacrificing himself for all," "for the good of the soul." Most intimately connected with this belief is the other mystical doctrine of the unity of the human soul with Brahm, equally of Aryan growth. At any rate, both these forms of thought are not of Shemitic origin. Even before the Shemetic mind adjusted itself to a comprehension of the prophetic "furor," the Aryan had elaborated its general notions of the universality of the divine life, and defined its manifestations sharply as Rama and later as Krishna.

If we examine the records, as we possess them to-day, of the various religious systems of the world, we shall find this belief everywhere, and why? Because Life is in its in-most sense one with the Deity and where the A. B. C. of Life has been understood, there the doctrine of immanence ("Self"—"The Personal ") exists, however crude and imper-

(2) The mediating power appears "in person" in every age, as stated above, exceptionally in the Universal Form, more commonly in a Manifestation or Avatar. For a full understanding of this it is necessary that we should be familiar with the mystic doctrine of Cycles, world-cycles as well as historical and individual cycles. For the present we must pass by this doctrine, how-

ever, to come back to it later on.

India has given us her understanding of the personal appearance of the mediating and unitive power in the doctrine of Vishnu's incarnation as Krishna in nine avataras.

Krishna's avataras were four in the Satya Yugs, or first age. They took place in animal forms. In the Treta Yuga or second age, he appeared in three different human forms and in the third, the Dwapasa Yuga they were only two: as the hero Balaraua and the Buddha. Nine in all. He will appear once more, in his tenth avatar, at the close of the present or last age, the Kall Yuga, to destroy the universe.

It is evident that these avatars or divine manifestations can not simply represent local historical events, and that no Solar-Myth theory can explain them. If they could thus be explained. Krishna could not be the unitive power of life or a "Savior," which he unitive power of life or a "Savior," which he studies but the outside.—Souvestre.

Joy is the ray of sunshine that brightens and opens those two beautiful flowers, Confinitions and the common belief. The inter-

pretation is, however, net so difficult as might appear. In the first place his nine revelations represent the various degrees of the theogonic process, and in the second place, they typify the steps of human psychological development, described in the first paper of this series.

But how do we benefit by the existence of such a power in the universe? How does it profit us that the theogonic process is the pattern for our development? Can we attain anything in this direction by gift? Nothing wnatever! No, we must work out our own salvation! The words of Angelus Silesius have a universal bearing:

Though Christ a thousand times in Bethlehem be born.

If He's not born in thee, thy soul is still forlorn. Eckardt, another mystic, is still more explicit on this all-absorbing subject, asserting that God Himself is not born, if he be not born in the soul.

How is it done? Read the Bhagavad-Gita for the answer: first go through the school of Knowledge, then practice the Yoga, and if you can find how to harmonize the two in your own individual existence, you shall be free. No doctrine expresses this harmony. No doctrine could express it. Life is too full and too deep to be contained within the narrow bounds of an axiom; but he, who will practice, shall "know the doctrine and attain the harmony." He shall know "the Self," (the Supreme Being), and by ascetic practices be emancipated to be united with "Self."

Knowledge relates to Spirit. Knowledge

y means of the senses is not real knowledge. nowledge of Spirit is true knowledge, hence such attainment becomes the chief object of philosophical inquiry. Spirit viewed generally may be regarded as being of three kinds, all three so closely connected that they really become three aspects of Spirit, only. Thus the Bhagavad-Gita. The first aspect of Spirit is as The Supreme Being. The different as-pects and characters of the Supreme Being are thus classed:

Adhidaivata, the Supreme Being as presiding over (adhi "presiding over" and deva or devata "deities") the gods.

Adhyatma, the Supreme Being viewed as "presiding over souls," as the essence of spirit and origin of individual souls.

Adhibhuta, the Supreme being as presiding over "that which exists," namely matter. The One Indivisible (akshara), that is, the universal energy permeating existence. It is called the one indivisible contrasted with individual souls (Kshara).

Adhiyajna, The Supreme Being as Krishna, the manifested object of worship. In the eighth chapter, where Arjuna asks what is Adhiyajna, Krishna answers and says "Adhiyajna is myself here upon earth, in the body," and goes on demanding "worship," claiming it as a right, regarding his powers. Most men are too material to be able to worship the pure abstract idea of the Supreme as Spirit, hence the Supreme Spirit appears in this tangible and manifest personification.

This knowledge, which here is sketched in outline, is indispensable to emancipation. No sacrificial act, nor the Vedas themselves can substitute it. Says Krishna: "He who truly comprehends my divine birth and action does not undergo regeneration when he quits the body, but comes to me." "Every action, without exception, is comprehended in spiritual knowledge." Acquire this knowledge by doing hopor, by inquiry, and by service (to those philosophers who possess this knowledge)! "There is no purifier in the world like knowledge." "Having acquired spiritual knowledge, he soon attains to supreme tranquillity.

The other indispensable requisite for true and final emancipation is the Yoga, or ascet-

ic practices. The Yoga system is divided into two parts, the Hatha and the Raja Yogas. The first deals principally with the physiological part of man, and its object is to establish the devotee's health and train the physical basis of his will. It is a very difficult and dangerous practice. Many fail and many have died in the attempt to perform it. It consists largely in a course of posturings and gymnastic exercises. But as it has been found that the same results can be attained by other practices, it is nowadays dispensed with. The Raja Yoga's object is to control the mind, and definite rules to that end have been laid down by Eastern adepts. It consists mainly in endeavors to control the senses, to be in-different to enjoyments and to submit to a Guru or teacher. A disciple full of an ardent desire to be free from the bonds of the Phenomenal, and following the above rules will finally arrive at the sumum bonum of his ex-

istence, final beatitude. Says Krishna in the chapter called "Devotion by means of self-restraint:" "He who is attached neither to the objects of the senses, nor to actions, and has renounced all (earthly) plans, is said to have ascended to devo-tion." "A devotee should always exercise himself, remaining in seclusion and solitude, restraining his thoughts and himself, without indulging hopes and without posses sions." "The highest happiness accrues to that devotee of tranquil heart, who, having set at rest the natural quality of badness, partakes of the nature of the Supreme Spirit, and is sinless." "The soul which is devoted to devotion perceives the spirit existing in all things, and all things in the spirit, regarding everything alike in everything." That devotee who worships me as existing in all things, if intent on unity (of object) lives in me in whatever way he may live."

But neither knowledge nor Yoga practices would bring about any unitive result in the individual if the two stand isolated, if they do not disappear as individual factors and become dissolved in the personal life of the devotee, or become thus transposed and transformed. The emphasis lies upon the harmonious result attained by means of knowledge and action. Where such result shall have been attained THE PERSONAL is born and the mind has become able to beget the whole objective world from itself. That attained, the goal of all philosophizing has been reached: to raise Being into being in the consciousness. That attained, the goal of all existence has been reached: Identity with

(To be continued.)

God.

Life is arid and terrible; repose is chimera; prudence useless; reason itself serves only to dry up the heart. There is but one virtue the eternal sacrifice of self.—George Sand.

A fire at Zilwaukee, Michigan, devastated a tract of twenty acres covered with saw-mills and lumber belonging to Bliss & Brothers. The loss is estimated at nearly \$200,000. Old age is the night of life, as night is the

old age of the day. Still, night is full of magnificence; and, for many, it is more brilliant than the day. Man is an eternal mystery, even to himself.

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To the Editor of the Religio-Philosophical Journal

While spiritualistic matters are daily as suming more importance in the North and West, and while those who formerly were the most bitter opponents to the cause, are fast becoming its most ardent supporters, let me say that here in Tennessee, the number of persons who have cast their lot with us in the past year is simply wonderful, and understand, the new adherents gained for the cause are the most intellectual and refined portion of our people.

It has recently been discovered that a lady

residing here is possessed of rare qualifications as a medium, and some of the manifestations produced through her agency are startling and wonderful to a degree rarely witnessed. The lady alluded to is Mrs. Jo-sephine Todd, the accomplished wife of Prof. J. M. Todd, County School Superintendent of this county. Mrs. Todd is a pleasant, refined lady of, perhaps, twenty-five years; petit in form, with bronze gold hair, and the most frank and winning manner imaginable. Her eyes, large, gray and soulful, in moments of abstraction seem to be gazing into the be-yond, and at such times they have that wistful, longing earnest expression that produces a feeling of awe on the beholder.

Mrs. Todd, while much interested in spiritual matters for several years past, was un til lately, entirely unaware of the remarkable power she possesses, and which has lately excited the wonder and amazement of this entire region. The social standing and position of the lady are such as to render all notions of fraud or collusion simply preposter-

ous and absurd. For the past week the manifestations have been the talk of the town, and therefore I determined to call upon the lady, and satisfy myself if they were as wonderful as reported. Last evening I repaired to her residence—a pleasant, two-story house, situated in the suburbs, and making known my mission I was cordially welcomed by the lady and her husband. Being ushered into the parlor, l found perhaps a score of persons assembled. The room had the usual furniture found in a parlor, and a large chandelier hung from the centre of the ceiling. A magnificent piano occupied one end of the room, and a French horn was hanging above it from a bracket made of a stag's antlers, tipped with silver. After a few minutes spent in general conversation the lady requested us to seat ourselves around the large centre table in the room and join hands. She herself took her seat on a sofa near the door and at that part of the room farthest from the piano. She then asked us to sing "The Sweet Bye and Bye." While the rest of the audience was engaged in singing that beautiful song, I kept my attention fixed upon the medium. Her fair face, as the singing progressed, seemed to take on an expression of beatific

enjoyment; her rosy lips were slightly parted, and her eyes-bright as the gems of Golconda, were gazing upward into vacancy with raptured, eager expression, impossible to describe. The singing ceased, but there was no change in the posture of the medium. Save for the unearthly brightness of the eyes, one could almost imagine that it was some exquisite form carved out of the purest Parian marble, that occupied the sofa. Suddenly borne to our ears through the open window,

on the balmy night air, came the faint echo of a horn, apparently winded in the distance. Low, soft and pleading as the song of syrens, we suddenly became aware, that what we had taken for the notes of a distant horn, was in reality produced by spiritual agency from the horn hanging against the wall. It is impossible to describe the music, so soft, so melting and tender. Involuntarily our eyes filled with tears. We were in the presence of spirits. Genius could not produce such music as we were listening to, but, alas! it was as passing and evanescent as the fleeting fragrance of the orange flower. While we tried to still the tumultuous beat-

ing of hearts, that we might not lose one chord of those heavenly strains it suddenly stopped, and all was still. The medium never moved or stirred. and

her husband stepped across the room and raised the lid of the piano, then returned to his place in the circle. Soon the sweet air of "My Dear Savannah Home" was heard from the piano. It was played with a correctness of touch rarely equalled. As the last linger-ing notes died away, the lady's husband said he was afraid to continue the manifestations longer, fearing the effect upon his wife's health. He, however, agreed to give one more test of the wonderful powers possessed by his wife: Producing paper and envelopes he requested each of us to write a question, and seal it in an envelope. Twenty envelopes, containing twenty questions, each known only to the writer, were placed on a small tray, and Prof. Todd carried it and placed it before his wife. Without a glance at the envelopes, the medium seized a pencil from the tray, and rapidly wrote the correct answer to each question; putting each answer in an envelope and addressing it correctly. The writer asked a question regarding the health of a loved one, whose symptoms are a cause of alarm. Only a few days before the celebrated Dr. Breyfogle, of Louisville, Kentucky, had made a diagnosis of the case, and the medium corroborated his diagnosis in every

particular. Quietly, as if awaking from a sweet and refreshing sleep. Mrs. Todd arose from the sofa, and without a trace of fatigue, or the slightest symptom of weariness, took her place as the genial hostess. Hereafter I shall attend her scances regularly, and give you an account of the manifestations. They are such as to cause the heart of the true Spiritualist to beat high with bright hope for the future. We are at the dawn of a new era in Spiritualism, when I trust the vell which now separates the world of mortals from the world of spirits shall be lifted entire, and the mysteries and wonders of the Spiritworld made known to us in their entirety.

Wartburgh, Tenn.

NOTES FROM ONSET.

JOHN DEVAULT.

To the Editor of the Religio-Philosophical Journal: Another season has come and gone at Onset, and the people are turning their feet toward their homes in city and country, bidding a reluctant good-by to the pleasant cottages where they have enjoyed a full season of unadulterated joy and pleasure, and also to the panoramic views upon the waters of Onset Bay, where they have been charmed with the ever-changing appearance of in-numerable white sailed yachts, steamers, skiffs, schooners, and bathers, while the four majestic islands in the bay-Wicket. Onset, Hog and Mashnes-with the accompanying scenery, form one of the most beautiful views between New York and the Provinces

on the line of the Atlantic coast. We are also bidding good by to those pleasant seasons in the seance room, both public and private, where so many happy hours have been spent during the summer, in holding sweet converse with the loved ones "over there." Though we say the good-by for the present, those happy hours are like diamonds of the purest waters, never to be forgotten.

Sunday, August 22nd, Dr. F. L. H. Willis and Rev. J. K. Applebee of Boston, were the speakers. They did noble work for the cause of free thought and a pure spirituality. When our good Unitarian brothers can pluck up individuality enough to step on to a well regulated spiritual platform, they can then (as a general thing) give the audience enough of real spiritual facts to make unthinking minds almost believe that the Unitarian Church is a very fine place to attend meeting; so I would say, get down and out of the pulpit as often as you can find a comfortable place in which to present your best thoughts, because they will always do the people good. Sunday, August 29th, Mrs. A. M. Spence of

New York, and J. J. Morse of England, were the speakers, Mr. Morse making the closing remarks of the tenth annual camp meeting at this grove. Mr. Morse, after listening to one of Sanky's and Moody's consolidated crank songs, performed by a sort of half-andhalf Methodist and Christian Spiritualist, took for the subject, "Our Cause and its Les-sons." The control said he hardly knew whether he was going to preach a funeral discourse or sum up the achievements of a two-month's camp meeting. The writer con-cluded that a few mere of Sanky and Moody's songs would unbalance any spiritual minded speaker. However that may be, Mr. Morse's control presented some beautiful word pictures of our cause.

Our meetings have been favored with some of the ablest speakers upon the spiritual platform, among them Dr. Fred L. H. Willis of Boston, A. B. French of Clyde, Ohio, J. J. Morse of England, Charles Dawbarn of New York, Mrs. Sarah A. Byrnes and Mrs. H. J. T. Brigham, all of whom have the hearts of the people with them. Among the mediums for spirit communion and psychometry. Joseph D. Stiles and Mrs. A. M. Glading gave great satisfaction.

So far as the conference meetings are concerned in our camps, I believe they could be vastly improved by making them a season to question the speakers upon the points of interest in the preceding lecture, thus giving them an opportunity to more fully discuss much of the subject matter of the lecture that can be but barely hinted at for want of time, in the lecture hour; and also relieving the conference meeting of a large amount of cheap talk that does no one any good. In my opinion the so-called Fact Meetings do the cause of Spiritualism more harm than good and should be discontinued until well authenticated facts can be presented.

HOME CIRCLES.

In my closing notes to the Journal of our camp meeting at Onset for 1885, I urged the readers of the JOURNAL to institute circles for investigation of spiritual phenomena in the private home. Our homes are sacred places where we can eat, drink and be happy; where we can commune with each other, and call to our family altars the assistance of our own spirit friends. In my own home we have always found the most advantageous hour for the home circle to be at early candle light, in the negative part of the day, and the time we appropriate is one half-hour, and we have never failed in one of these scances of receiving some token of love and recognition from our dear departed. I have no time here to speak of the manifestations, at first it gradually gained in volume, and | but suffice it to say that we have been a thousandfold paid for the time spent. I believe that any family that will establish an honest half-hour scance in the early evening, with its own members, and will continue the same for twelve months, will receive more than satisfactory results.

Mrs. A. M. Spence said in the course of her

lecture at Onset, August 29th, that mediumship had entered the commercial world and had a right to demand pay. I take no exception to that statement. I believe mediumship can enter the commercial world, demand and receive pay, and be honest every time; but, reader, if you would have an hon-est medium-ship, develop it in your own fam-ily. Your own family circle is a sacred spot. and you will not deceive yourselves. If in your home scance you are blessed with a rap. be honest with it and demand honesty of it in return. If your spirit friends can use the hand to give you written communications, do not forget to be honest with them, and if your friends can set aside the vail and show themselves to you in spirit, receive them with open arms. W. W. CURRIER. Onset, Mass., Sept. 8th, 1886.

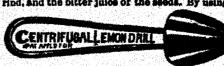


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