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

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Readers of the JOURNAL are especially requested to more valuable because a man should have a 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 properly arranged for publication by the Editors. Notices of Meetings, information concerning the organ zation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated ac-

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DEATH-AND AFFERWARDS.

Edwin Arnold's Eloquent Plea for the Soul's Immortality.

Man is not by any means convinced as yet of his immortality. All the great religions have in concert affirmed it to him, but no sure logic proves it, and no entirely accepted voice from the farther world proclaims it. There is a restless instinct, an unquenchable hope, a silent discontent with the very best of transitory pleasures, which perpetually dis-turb his skepticism or shake his resignation, but only a few feel quite certain that they will never cease to exist. The vast majority either put the question aside, being absorbed the pursuits of life, or grow weary of meditating it without result, or incline to think, not without melancholy satisfaction. that the death of the body brings an end to the individual. Of these, the happiest and most useful in their generation are the healthy-minded ones who are too full of vigor or-too much busied with pleasure or duty to trouble themselves about death and its effects. The most enviable are such as find, or affect to find, in the authority of the arguments of any extant religion, sufficing demonstration of a future existence. And perhaps the most foolish are those who, following ardent re-searches of science, learn so little at the knees of their "star-eyed" mistress as to be lieve those forces which are called intellect, emotion and will, capable of extinction, while they discover and proclaim the endless conservation of motion and matter.

If we were all sure, what a difference it would make! A simple "yes," pronounced by the edict of developed science; one word from the lips of some clearly accredited herald sent by the departed, would turn nine-tenths of the sorrows of earth into disguised joys. and abolish quite as large a proportion of the faults and vices of mankind. Men and wom-en are naturally good; it is fear and the feverish passion to get as much out of the brief span of mortal years which breed most hu-man offences. And many noble and gentle souls, which will not stoop to selfish sins, even because life is short, live prisoners, as it were, in their condemned cells of earth, under a sentence from which there is no appeal, waiting in sad but courageous incerti-tude the last day of their incarceration; afraid to love, to rejoice, to labor, and to hope, lest love shall end in eternal parting, gladness in the cheerless dust, generous toils in the irony of results effaced, and hope itself in a vast and scornful denial. What a change if all these could really believe that they are cherished guests in an intermediate mansion of the universe, not doomed captives in one of its dungeons? How happy as well as fair and attractive this planet would be-come if it were not a doctrine, not a theory, not a poetic dream, but a fact, seen and accepted, that Death arrives not like "Monsieur de Paris" to strip the criminal, to clip his collar and hair, and lop away from him life and love and delight; but as a mother fulling her children to sleep, so that they may wake ready for play in the fresh morning; as the gentlest angel of all the ministers of man, bringing him much more than birth ever brought; and leading him by a path as full of miracles of soft arrangement, and as delicately contrived for his benefit as is the process of birth itself, to brighter heights of existence, simple in their turn and order as the first drops of the breast-milk of his mother, and neither more nor less wonderful!

PRODIGIES ALL AROUND US.

studied all the creeds and read all the sys tems and be eager to convey the assurance which none of all these can give or take Goodwill may recommend a conviction but cannot impart it. Yet there are reflections, apart from all conventional assertions and dogmas, which might be worth inditing, rather as suggestions to other minds than arguments; rather as indications of fresh paths of thought than as guiding along And the first which occurs is to repthem. And the first which occurs is to represent the great mistake of refusing to believe in the continuity of individual life because of the incomprehensibility of it. Existences around us, illuminated by modern sciences, are full of incredible occurrences; one more or less makes no logical difference. There is positively not a single prodigy in the ancient religions but has its everyday illustration in nature. The transformations of classic gods and goddesses are grossly comclassic gods and goddesses are grossly commonplace to the magic of the medusa, which is now filling our summer seas with floating bells of crystal and amethyst. Born from the glassy goblet of their mother, the young hydrozoon becomes first a free germ resembling a rice grain; next a fixed cup with four lips; they those lips turn to tentacles, and it is a hyaline flower, which splits across the calyx into segments, and the protean thing has into segments, and the protean thing has grown into a pine cone crowned with a tuft of transparent filaments. The cone changes into a series of sea daisies, threaded on a pearly stake; and these, one by one, break up and float away, each perfect little medusa with perfect bell and trailing tentacles. What did Zues or Hermes ever effect like that? Does anybody find the Immaculate Conception incredible? The nearest rose bush may rebuke him, since he will see there aphides, which in their wingless state proaphides, which in their wingless state produce without union creatures like themselves; and these again, though uncoupled, bring forth fresh broods, down to the tenth or the eleventh generations, when lo! on a sudden, winged males and females suddenly result and pair. Or is the Buddhist dogma of immortality in the past for every existent individual too tremendous a demand? The lowest living thing, the Protamoba, has obviously never died? It is a formless film of protoplasm, which multiplies by simple division; and the specimen under any modern microscope desires and must desire them. microscope derives, and must derive, in unbroken existence from the amoeba which moved and fed forty means ago. The living slime of our nearest puddle lived before the

Alps were made.

It is not, therefore on account of the incredibility of a conscious life after death that sensible people should doubt it. I stood last year in the central aisle of the Health Exhibition at South Kensington and observed a graceful English girl lost in momentary interest over the showcase containing the precise ingredients of her thir and perfect frame. There—neatly measured out, labelled and deposited in trays or bottles-were exposed the water, the lime, the phosphorus, the silex, the iron and other various elements, perversely styled "clay," which go to the building up of our houses of flesh and bone. As I watched her half-amused, half-pensive countenance the verse came to my mind, "Why should it seem to you a wonderful thing, though one rose from the dead? Minerals and grasses have, so science opines, an atomic and ethereal life in their particles, and if we could only imagine them conversing elementally how skeptical they would be that any power could put together the coarse ingredients of that glass case to form by delicate chemistry of nature the peerless beauty, the joyous health, the ex-quisite capacities and the lovely human life of the bright maiden who contemplated with unconvinced smiles those materials of her

THE GREATER MARVEL.

But it passing behind such an everyday analysis of the laboratory science had dared to speak to her of the deeper secrets in nature which she herself embodied and enshrined-without the slightest consciousness or comprehension on her part-how far more wenderful the mystery of the chemistry of her life would have appeared! Some very grave and venerable F. R. S. might, per-chance, reverently have ventured to whisper. Beautiful human sister! built of the water, the flint and the lime: you are more marvel-lous than all that! Your sacred simplicity does not and must not understand your divine complexity! Otherwise you should be aware that, hidden within the gracious house aware that, hidden within the gracious house made of those common materials, softly and silently developed there by forces which you know not, and yet govern, unwithingly exercising a perpetual magic—are tiny golden beginnings of your sons and daughters to be. You have heard of and marvelled at Iliads written on fling of fairy thinness, and enclosed within nutshells. Diviner poems, in infinitely fairer characters, upon fair subin infinitely fairer characters, upon far sub-tiler surfaces, are inscribed upon each of those occult jewels of your destined materia-ity. The history of all the vanished lives of those to whom, by many lines and stems, you are the charming heiress—from their utmost heights of mental reach to their smallest tricks of habit and feature; from passions and propensities to moles and birth marks— are occultly recorded in the invisible epi-graph of those enchanted germs, to be more or less developed when the flame on that new altar of later life, of which you are the sacred priestess, brings to reproduction such miraculous epitomes." She would not, and could not, understand, of course; yet all this is matter of common observation, the well-established fact of hereditary by panyanesis. There is no new thing to say hereupon, even if one should personally and sincerely declare he was quite sure he should never cease to be. That would be worth nothing philosophically, and be rendered no whit

therefore, is there to be pronounced impossi-ble, because of our blindness, in regard to endless continuity and successions in indi-viduality, when out of the holy ignorance of such maidenly simplicity there can be thus subtly and steadfastly prepared the indescrib-able beginnings of motherhood? If one result of each human life should be to produce more or less completely a substantial, though

at present invisible, environment for the next higher stage—while handing on, by collateral lives, the lamp of humanity to new hands—that would not be much more strange than the condensation of the oak tree in the acorn, or the natural sorcery of the contact of the milt and the spawn. "Miracles" are

cheap enough! Another consideration having some force is that we should find ourselves speculating about this matter at all. All the other aspirations of infancy, youth and manhood turn out more or less to be prophecies. Instincts explain and justify themselves, each by each The body foresees and provides for its growth by appetite; the mind expands towards knowledge by childish curiosity; the young heart predicts, by the fleshy cheek and quick-ening pulse, that gentle master passion which it does not yet understand. There is a significance, like the breath of a perpetual whisper from nature, in the way in which the theme of his own immortality teases and haunts a man. Note also that he discusses it least and decides about it most dogmatic-ally in those diviner moments when the breath of a high impulse sweeps away work-a-day doubts and selfishness. What a blow to the philosophy of negation is the sailor leaping from the taffrail of his ship into an angry sea to save his comrade or to perish with him! He has never read either Plato or Schopenhauer—perhaps not even that heavenly verse, "Whoso loseth his life for my sake, the same shall save it." But arguments which are as far beyond philosophy, as the unconscious life is deeper than the conscious, sufficiently persuade him/to plunge. "Love that stronger is than death" bids him dare, for her imperious sake the watering above. for her imperious sake, the writering abyss; and any such deed of sacrifice and heroic contempt of peril of itself almost proves that man knows more than he believes himself to know about his own immortality. Every miner working for life and children in a "fiery" pit; every soldier standing cool and firm in those desert-zaebas of Stewart and Graham, offers a similar endorsement of the indignant sentence, "If rats and maggets end us. hen alarm! for we are betrayed.

INDIVIDUALITY.

"Well," it will be said, "but we may be be-trayed!" The bottom of the sea, as the dredg ing of the Challenger proves, is paved with relics of countless elaborate lives, seemingly wasted. The great pyramid is a mountain of by-gone nummulities. The statesman's marble statue is compacted from the shells and casts of tiny creatures which had as good a right to immortality from their own point of view, as he. Moreover, it may be urged, the suicide, who only seeks peace and escape from trouble, confronts death with just as clear a decisiveness as the brave sailor or dutiful soldier. Most suicides, however, in their last written words, seem to expect a change for the better, rather than extinction; and it is a curious proof of the propriety and self-respect of the very desperate. that forlorn women, jumping from Waterloo Bridge, almost always fold their shawls quite neatly, lay them on the parapet, and place their bonnets carefully atop, as if the fatal balustrade were but a boudoir for the disrobing soul. In regard to the argument of equal rights of continuous existence for all things which live, it must be admitted. If the bathybia—nay, even if the trees and the mosses—are not, as to that which makes them individual, undying, man will never be. If the life be not as inextinguishable in every egg of the herring, and in every bird and beast, as in the poet and the sage, it is extinguishable in angels and archangels. What then is that varying existence which can survive and take new shape, when the small dying sea-creature drops its flake of pearl to the coze, when the dog-fish swallows a thousand trivial herring fry, and when the poet and the sage lie silent and cold?

The reason why nobody has ever answered is that each stage of existence can only be apprehended and defined by the powers apertaining to it. Herein lurks the fallacy which has bred such contempt for transcend-ental speculations, because people try to talk of what abides beyond, in terms of their present experience. It is true they must do this or else remain silent; but the inherent disability of terrestrial speech and thought ought to be kept more constantly in view How absurd it is, for example, to hear astronomers arguing against existence in the moon or in the sun because there seems to be no atmosphere in one, and the other is envelop-ed in blazing hydrogen! Beings are at least concevable as well fitted to inhale incanscent gas, or not to breathe any gases at all, as to live upon the diluted oxygen of our own air. Embedied life is, in all cases, the physiological equation of its own environing condition. Water-and gills, lungs and at mosphere, co-exist by correlation; and stars, suns and planets may very well be peopled with proper inhabitants as natural as nutbushes, though entirely beyond the wit of man to imagine. Even here, in our own low degrees of life, how could the oyster comprehend the flashing cruises of the swordfish, or he conceive the flight and nesting of a bird? Yet these are neighbors and fellow lodgers upon the same globe. Of that globe we build our bodies; we speak of agitating its air; we know of no light save those few lines of its

unexplored solar spectrum to which our optic nerves respond. We have to think in terms of earth experience, as we have to live by breathing the earth envelope.

We ought to be reassured, therefore, rather

ILLUSIONS.

than disconcerted by the fact that nobo, yean pretend to understand and depict the future life, for it would prove sorely Inadequate if it were at present intelligible. To know that we can not now know is an im-mense promise of coming enlightenment. We only meditate safely when we realize that space, time and the phenomena of sense are provisional forms of thought. Mathe-maticians have made us familiar with at least the idea of space of four and more dimensions. As for time it is an appearance due to the motion of the heavenly bodies, by going close to the North Pole and walking eastward a man might, astronomically, wind back again the lost days of his life upon a reversed calendar. Such simple conupon a reversed calendar. Such simple considerations rebuke materialists who think they have found enough in finding a "law" which is really but a temporary memorandum of observed order, leaving quite unknown the origin of it and the originator. Even to speak, therefore, of future life in the terms of the present is irrational, and this inadequacy of our faculties should guard us from illusions of disbellef as well as of be-lief. Nature, like many a tender mother, de-ceives and puts off her children habitually. We learn from Galileo, not from her, that the earth went round the sun; from Harvey, not from her, how the heart worked; from Simp son, not from her, how the measureless flood of human anguish could be largely controlled by the ridiculously simple chemical com-pound of C2HC13 or "chloroform." Men must be prepared therefore to find themselves mis led as to the plainest facts about life, death and individual development. We still inherit the depressing world feuds of the past long after they have sufficiently taught their lessons of human effort and brotherhood; and we shall live in the gloom of ancestral fears and ignorances when the use of them in making man cling to the life which he alone knows has for ages passed away. But all the time, it is quite likely that in many mysteries of life and death we resemble the good knight Don Quixote when he hung by his wrists from the stable window, and imaginhis feet. Maritornes cuts the thong with lightsome laughter, and the gallant gentle-man falls—four inches! Perhaps nature, so full of unexplained ironies, reserves as blithesome a surprise for her offspring, when their time arrives to discover the simplicity, agreeableness and absence of any serious change in the process called "dying." Pliny, from much observation, declared his opinion that the moment of death was the most exquisite instant of life. He writes, "Ipse discessusanime plerumque fit sine dolore, non-nunquam etiam cum ipsa voluptate." Dr. colander was so delighted with the sensation of perishing by extreme cold in the snow that he always afterwards resented his res cue. Dr. Hunter, in his latest moments, grieved that he "could not write how easy and delightful it is to die." The late Archibishop of Canterbury, as his "agony" befell, quietly remarked, "It is really nothing much, after all!" The expression of composed calm which comes over the faces of the newly dead is not merely due to muscular relaxation. It is, possibly, a last message of content and acquiescence sent us from those who at last know-a message of good cheer and of pleasant promise, not by any means to be disregarded. With accents as authorita tive as that heard at Bethany it murmurs, "Thy brother shall live again!"

EXPERIENCE AND TERMINOLOGY.

The fallacy of thinking and speaking of a future life in terms of our present limited sense knowledge has given rise to foolish visions of "heaven" and made many gentle and religious minds thereby incredulous. As a matter of observation, no artist can paint even a form in outline outside his experience. Orcagna, in the Campo Santo at Pisa, tried to represent some quiet original angels, and the result is a sort of canary bird with sleeved pinions and a female visage Man never so much as imagined the kanga-roo and ornithorhynchus till Captain Cook discovered their haunts. How, then, should he conceive the aspect of angels and new embodied spirits, and why should he be skepti-cal about them because his present eyes are constructed for no such lovely and subtle sights? We can perceive how very easily our senses are eluded even by gross matter. The solid block of ice, whereon we stood, is just as existent when it has melted into water and become dissipated as steam, but it disappears for us; the carbonic acid gas, which we could not see, is compressed by the chemist into fleecy flakes and tossed from palm to palm. St. Paul was a much better philosopher than the materialists and skeptics when he declared "the things not seen are eternal." But these invisible, eternal things are not, on account of their exquisite subtlety, to be called "supernatural." must belong in an ascending but strictly connected chain, to the most substantial and to the lowest, if there be anything low. The ethereal body which awaits us must be as real as the beef-fattened frame of an East End butcher. The life amid which it will live and move must be equipped, enriched and diversified in a fashion corresponding with earthly habits, but to an extent far beyond the narrow vivacities of our present be-We need to abolish utterly the perilous mistake that anything anywhere is "supernatural," or shadowy, or vague. The angelic Regent of Alcyone—if there be one—in the heart of the Pleiades, is "extra natural!" for us; but as simple, real and substantial to adequate perceptions as a Chairman of Quarter Sessions to his clerk.

No. 16

Rememering, then, that the undeveloped cannot know the developed, though it may presage and expect it; remembering that bisulphide of carbon is aware of actinic rays invisible to us; that selenium swells to light which is lost to our organism, that a sensi-tized film at the end of the telescope photographs a million stars we did not see; and that the magnetic needle feels and obeys forces to which our most delicate nerves are insensible-it seems within the range, and not beyond the rights of the imagination to entertain consident and happy dreams of successive states of real and conscious existence, rising by evolution through succeeding phases of endless life. Why, in truth, should evolution proceed along the gross and palpa-ble lines of the visible and not also be hard at work upon the subtler elements which are behind—moulding, governing and emanci-pating them? Is it enough with the Positivists to foresee the amelioration of the race? Their creed is certainly generous and un-selfish; but since it teaches the eventual decay of all worlds and systems, what is the good of caring for a race which must be ex-tinguished in some final cataclysm any more than for an individual who must die and become a memory? If death ends the the man, and cosmic convulsions finish off all the constellations, then we arrive at the insane conception of a universe possibly emptied of every form of being, which is the most unthinkable and incredible of all conclusions. Sounder beyond question was the simple wisdom of Shakespeare's old hermit of Prague, who "never saw pen and ink, and who very wittily said to a niece of King Gor-boduc, 'That that is, is!"

BIRTH AND DEATH.

If so very sensible a recluse had gone deeper into that grand philosophy of common sense we might fancy him saying to the niece of his Majesty, "First of all the plain fact is this, fair Princess! that we are alive, and far advanced in the hierarchy of such life as we know. We cannot indeed fly like a bird, nor swim like a dog-fish, nor hunt by smell, like a hound, but—vanity apart—we are at the top of the tree of visible earth-life." If there has been a vast past leading to this, the individual remembers nothing. Either he was not; or he lived unconscious; or he was conscious, but forgets. It may be he always lived, and inwardly knows it but now "disremembers;" for it is notable that none of us can recall the first year of our human existence. Instincts, moreover, are memories, food must certainly have lived somehow and somewhere long before it was an egg. If to live forever in the future demands that we must have lived in the past, there is really nothing against this!" "End and beginning are dreams;" mere phases of our earthly foolish speech. But taking things as they seem nobody knows that death stays-nor why should it stay-the development of the individual. It stays our perception of it in another; but so does distance, absence or even sleep. Birth gave to each of us much; death may give very much more, in the way of subtler senses to behold colors we cannot here see, to catch sounds we do not now hear, and to be aware of bodies and objects, impalpable at present to us. but perfectly real, intelligibly constructed, and constituting an organized society and a governed, multiform state. Where does Nature show signs of breaking off her magic, that she should stop at the five organs and the sixty odd elements? Are we free to spread over the face of this little earth, and never freed to spread through the solar system and beyond it?

Nay, the heavenly bodies are to the ether which contains them as mere spores of seaweed floating in the ocean. Are the specks only filled with life and not the space! What does nature possess more valuable in all she has wrought here than the wisdom of the sage, the tenderness of the mother, the devotion of the lover and the opulent imagination of the poet, that she should let these priceless things be utterly, lost by a quinsy or a flux? It is a hundred times more reasonable to believe that she commences afresh with such delicately developed treasures, making them the groundwork and stuff for splendid farther living by the pro-cess of death, which, even when it seems accidental or premature, is probably as natural and gentle as birth; and wherefrom, it may well be, the new-born dead arises to find a fresh world ready for his pleasant and novel body, with gracious and willing kindred ministrations awaiting it, like those which provided for the human babe the guarding arms and nourishing breasts of its mother. As the babe's eyes opened to strange sunlight here, so may the eyes of the dead lift glad and surprised lids to "a light that never was on sea or land"; and so may his delighted ears hear speech and music proper to the spheres beyond, while he laughs con-tentedly to find how touch and taste and smell had all been forecasts of faculties acsmell had all been forecasts of faculties ac-curately following upon the lowly lessons of this earthly nursery! It is really just as easy and logical to think such will be the outcome of the "life which now is," as to terrify weak souls into wickedness by me-diaval hells, or to wither the bright in-stincts of youth or love with horizons of black applibilition black annihilation.

Some Strange Phases of Spiritualism In India.

The following article has been written by an English gentleman, whose long residence in India, high social position, and eminent intellectual powers have given him a com-plete mustery of the opinions, customs and beliefs of the singular and interesting peo-ple of whom he writes. We shall not attempt to mar the force of the narrative by any comments of our own, except to add that although ments of our own, except to add that although
the writer, for special reasons, withholds the
authority of his name, no well informed
readers will be disposed to doubt the strict
veracity or authenticity of the narrative:
Englishmen in India are apt to look upon
the symbols of worship used by the Hindus
with contempt. The rigorous laws of the

government, as a rule, prevent all active desecration, but cannot check the tendency to depreciate and ridicule those objects which the people venerate, by calling them "stocks

In vain do learned Brahmans assure 'them that the stone is naught; it is the indwelling deity that is worshiped; deity and emblem are laughed to scorn, and those Hindus who have received a university education, and acquired the materialistic tone of thoughtwhich goes with the teachings of western nations-begin to share the opinions of their conquerors.

Occasionally, however, the reality of the unseen dweller in one of their uncouth idols, manifests itself by an unaccountable outbreak, which awes them into belief, and gives them an uncomfortable proof that matter is

Driving late one afternoon into the beautiful cantonment of Banspur (it is to be understood that all names of persons and places are fictitious), glad to be at the end of a long and tedious journey. I noticed by the road-side, in the dry ditch—dug to carry off the monsoon floods—a garland of flowers on a stone. From the patch of red on the latter, I saw it was "sacred;" and a few days later examined it. It was a rude idol, lying against the side of the drain; there was no altar near; a few faded flowers lay on and about it, and seemed to lie in an unusual position, in tended-save for the marks of reverence-to

be thrown away.

My attention being roused, I learned the circumstances which surrounded the fallen

It had formerly been placed on a rude altar in the clump of trees which stood on a waste piece of ground between the road and the English church hard by. A British engineer sergeant, wanting materials for the founda-tion of some public building, ordered his men to demolish the altar to furnish the same. The natives refused this work, dreading the vengeance of the god. The enlightened Englishman had no such prejudices; he overturned the idol, and threw down the upper part of the masonry, which his coolies then remov-

That same night the sergeant's two children fell ill, and, in spite of every attention, died. The father and mother had hardly realized fearful stroke when they, too, were smitten with severe illness. Being ordered away from the station by the staff surgeon, as the only chance of saving their lives, they left with all practicable speed, but died before they reached the next cantonment. The story soon spread, and the Pujari, or Brahman priest who had attended the idol and been shocked by its overthrow, came timidly forward and resumed his humble service of flowers, and lit a ramp before the idol as it lay in the ditch. He dare not move it again, but waited for some indication of the wishes of

the offended deity.

About this time I left Banspur, and did not return for many years, when inspection duty led me there for a day or two. As I drove in to camp I looked to the side of the road for the idol, it was gone. I made inquiries, but my stay was brief and busy, and I could learn nothing of the cause of its absence. Years after it came to my knowledge in a singular way. A relative of mine had been engineer in charge of the cantonment when I left it. Meeting him the other day in Eugland, he referred to the idol, and, to my astonishment, told me that shortly after I left, he had been ordered by the general commanding to re-move it, as being an eyesore. On his ordering the native mistri, or foreman, to take it away, the old man told him the story that I have given above, and begged him to have nothing to do with it. But in the military world orders must be obeyed. My cousin had the idol removed, and he himself was shortly transferred to another station. There his baby boy sickened and died, the only one out of a large and healthy family that he has lost. The parents do not know whether to consider the death of this deeply mourned infant as a sequence or a coincidence; but I

would treat the claims of a Hindu idol to NARRATIVE NUMBER TWO.

do not think he would share in the thought-

less derision with which most Auglo-Indians

The above was not the only instance that came under my notice of the powers of the despised Hindu gods. The male actors in the following story were well known to me; the native ladies I did not know, as they had not thrown off the trammels of Moslem seclusion which will be trammels of Moslem seclusion.

sion which still hamper Hindu society.

In a large city, which I will call Kalbai, lived a Hindu gentleman, whom I will name Parushotam Dharmanathii, who held an important and confidential post under the English Government, and being a wealthy and influential man, was one of the "upper ten" of his caste. Though the caste system confers a nominal equality on all within its pale; and though all the men can theoretically marry any of their fellow caste men's daughters, yet practically the wealthier and more cultured families marry among themselves; and the marriage of a maiden of such a fam-ily with the son of a humbler household would be considered a mésalliance. Purushotam had been prosperous in his family as in all his affairs; his sons were well-to-do professional men, who had distinguished themselves at the Kalbai university, and had married well; and his daughters had also married their social equals, to whom their sufficient dowers had come as a scarcely necessary added opulence.

But in their happy lot Purushotam's wife found one bitter drawback; Hindu ladies are prood of their full black hair, and she had proudly combed back the redundant tresses of her daughters, and decked them for their weddings with jessamine blossoms, and the quaint, rich gold jewels which form so im-portant a part of a Hindu bride's outfit. But her youngest daughter, Savitri, was bald! She was like a widow, whose shaven head is the last and most conspicuous symbol of the degradation which falls to a Hindu widow's sad and lonely lot. Often did Anandibai lament with Purushotam that their darling suffered from such a disfigurement, which doubtless punished the transgressions of a previous birth. She took her daughter to the hajams, or barbers, who knowing the wealth

applied and the unquents and simples which

are their traditional resort in such cases. All in vain! Savitri remained bald. Then she consulted the European hairdressers, who tried all their infallible oils with as little

SAVITRI'S MARRIAGE.

But time was passing. It was incumbent that Savitri should be married, for Hindu society tolerates no old maids, while no eligible husband could be found for a girl in her predicament. So Auandibai called in the Vaids and Haqims, the Hindu and Moslem physicians, who still practice their old-world pathology, but are gradually making way for the graduates of the English universities in India. They exhausted their quaint pharmacopæia without effect. Savitri remained bald. Then her sons urged Anandibal to go to the European doctors. They had themselves giv-en up all faith in the native schools of medicine, and ceased to believe in any thing but European science. To a Hindu lady, the idea of consulting an English gentleman on medical matters is terrible, indeed, but a mother's love takes no denial. Savitri's scalp was blistered, and all the remedies of English science applied-still without result. Then the family gave in. A young man of the same caste, but on a much lower social level, was found, who, in consideration of a large dowfound, who, in consideration of a large dow-er, agreed to marry her, and the anxious parents celebrated the wedding with sad hearts, relieved at all events that the dis-grace of an unmarried grown-up daughter was averted from them. Their son-in law made himself acceptable to them, and the family gradually accepted the situation. Some time after Savitri's marriage, a good deal of wonder was excited among the native

deal of wonder was excited among the native society in Kalbai, by the arrival of a holy man from the Panjab, whose knowledge and insight were astonishing. People who went to him were told their inmost thoughts, their family secrets, their half-forgotten past. Lost treasures were found, diseases were healed. golden advice given—such were the tales that aroused Anandibai's attention, and set her wondering whether the holy man could tell her how to take away Savitri's blemish. When she told her sons of her desire, they were shocked at the idea of her going to such a "mountebank." "Dear mother," they said, "you have done all that you could; what was to be, was to be; Savitri is married; school yourself to bear what is sent." But the moth-er's heart was not to be put off so. Friends kept on mentioning some fresh wonder of the Panjabi gosaen, and at last, taking some cocoanuts and, other simple offerings, she went to his reception, laid them before his seat, and told him her trouble. He listened with eyes shut, as one in a trance, and when she had done said, "Go to the Lady Amba, and pay the vow you owe."

THE LADY AMBA. As he spoke, it suddenly flashed upon her memory that before Savitri was born, the mother had made a vow to Ambabai, the tutelary goddess of the family, that, if all went well with her, she would make certain offerings at her shrine. From that day to this the yow had vanished from her mind as if it never had been made; and with the sense of ingratitude, and duty neglected, the everpowering thought rushed upon her that this stranger had told her of the unpaid debt which she herself had forgotten. She went home as one in a dream, and announced amid the laughter and remonstrance of her skeptical sons, that she must go and pay her long over due debt at once. In vain they urged her to bury the past; what could Amba do where European science had failed? Her daughter was married; "she had surely spent too much money already in a wildgoose chase," and so on. But the mother was not to be gainsayed; she prepared the gift she had vowed and forgotten; also a propitiatory offering over and above, to placate the goddess, and a present for the Pujari at the shrine; summoned her daughter, and in a day or two after her marvellous reminder, left for the temple.

THE TEMPLE AND THE GODDESS.

Twenty miles from Kalbai they alighted at the station of Pahira, and hiring a bullock cart, joited slowly along the cross country six miles to the village, in which the "mother's" temple stood. Here she explained matters to the Pujari, laid her daughter's explained her fault, deposited the gift she had vowed, and the supplementary offering that she had brought, and with Savitri made the usual circumambulations round the tem They then retraced their weary way to Pahira, got into the train, and returned home safely. Within a month, Savitri's head was black with a thick growth of hair, which in due time grew to her knees, and excelled even her sisters' luxuriant tresses. Her hus-band, no doubt, thought that it must be the reward of his virtues in a previous birth; her educated brothers thought it was the result of the English doctors' pills, potions and blisters, which had somehow remained latent in her system; and her sisters thought it hard that their virtuous pre-existence had not een adequately recognized; but Anandibai had no doubt that the hand of the stern yet kind "mother" goddess had been shown, and trembled, and was grateful accordingly.

CONCLUSION.

It has often struck me, when my study of Spiritualism has led me to the knowledge of such occurrences as the above, how foolish it is of the average Christian missionary to ignore the gods of the Hindus and to treat them as nonentities. If facts were not beneath their notice, and they would condescend to study more facts, they would find that each idol was the symbol of a spiritual verity, whose reality they must acknowledge and face before they could give their own mes-sage with any effect. To deny facts within the knowledge of a man intellectually one's equal, with a view to convert him to one's religion, appears to be a wildly ineffective mode of approach. And if Christian missionaries are to succeed in India, they must go to the despised Spiritualists and sit at their feet to learn the details of the problem that they have set themselves to solve.

To those who may peruse the above narra-tive and reiterate with the know all, educated Englishmen in Imita—" What stuff!" "What effect can be produced by desecrating a park of stone idols?"—we would say, be so good as to study the experiences of an accepted spirtualistic authority a little nearer home than India—namely, the Baron de Guldenstubbe. In Mr. Robert Dale Owen's "Footfalls on the Boundary of Another World," and the Baron's own elaborate French work on SpiritusJism. scores of cases are cited in which it is shown that papers containing written questions deposited on the tombs of celebrated personages were left, and, under the most crucial test conditions, answers written by the spirits of those to whom these monuments were dedicated, were invariably found, placed and written by no mortal hands on the tombs or statues in question. Baron de Guldenstubbe writes many chapters to show by what philosophic connecting links the spirits can be reached and communicate with earth. He also proves, by multitudes of test facts, that

no links are so potent as pictures, statues, tombs, altars, or any religious monuments designed and executed in honor of the de-parted. All the Hindu "gods and goddesses" were—it may be believed—once illustrious men and women who lived on earth, passed to the higher spheres, are still the friends and patronesses of their countrymen and earthly worshipers, and hence, have the most intimate links of association with earth through the shrines and stone monuments dedicated to their memory.—The Two Worlds.

For the Religio-Philosophical Journal, ARNOLD ON EMERSON.

A Brief Criticism Upon the English Critic.

I heard the lecture of Matthew Arnold given in this city a few years ago, prompted to that hearing by the special wish of a friend, and by a desire to hear and see an English writer of some repute, and of whom I thought well. At our first hearing and sight of a person we take his measure and form our estimate. My estimate of Arnold was not the result of any unfriendly prejudice. To me, he was a well educated person, in the literary sense, but not in a comprehensive knowledge of men and of affairs. His moral tone was healthy, his aims good. He was clear within a certain range, but not broad, and had not the weight of presence that goes with a great personality, and makes itself felt in the words and writings of some men. I respected his acquirements, but could not realize any sense of his largeness or eminent and lasting influence. A tinge of insular Brilish conceit was visible, made more absurd by the singular awkwardness of his platform manners and speech.
I came out of the lecture room tolerably

satisfied, yet not at all inspired or made strong.

Going home I thought over his estimate of Ralph Waldo Emerson, and decided to look over the books of our great countryman. with whose writings I was somewhat fa-miliar, and the charm of whose personal presence and fine simplicity as I had seen him at his own home and elsewhere had made a lasting impression on my mind. From notethen made these views are given which the lapse of time has not modified.

The Englishman counts Emerson as a man of singular and remarkable gifts and merits. yet not fit for a place among the really great philosophers and thinkers—rates him as excellent, but second rate in matters of high thought and gives him a lower place and a narrower range than do many others. I ex-tract a few brief sentences from Emerson, as helps to show the incorrectness of Arnold's

estimate.

In his address at the Cambridge divinity shool in 1838 is this noble ideal of moral philosophy, reaching into the region of re-ligion: "Man ought. He knows the sense of that grand word, though his analysis fails entirely to render account of it. When . . . he attains to say, 'I love the Right. Truth is beautiful within and without forevermore Virtue I am thine: save me: use me: thee will I serve....that I be not virtuous but virtue'-then is the end of creation answered, and God is well pleased He who does a good deed is instantly ennobled. He who does a mean deed, is by the action itself contracted. Who puts off impurity thereby puts on purity....If a man dissembles he deceives himself, and goes out of acquaintance with his own being. A man, in view of absolute goodness, adores with humility." This is intuitive morals culminating in a reverence that uplifts and never degrades.

In a Boston lecture in 1842 he said, "The idealism of our day acquired the name of transcendentalism from the use of the term by Immanuel Kant of Koningsberg, who replied to the skeptical philosophy of Locke, which insisted that there was nothing in the intellect which was not previously in the experience of the senses, by showing that there was a very important class of ideas, or imperative forms, which did not come by ex perfence, but through which experience was acquired; that these were intuitions of the mind itself; and he denominated them trans-cendental forms." Here is a clear definition of the transcendental philosophy which he advocated; yet with him intuition and experience were allies and co-workers, the first discovering and lighting up the new path,

and the second making it smooth and safe. Fine and clear intuition and a practical Yankee common sense were united in him, and each helped the other. A word from an essay on self-reliance shows this. "If our young men miscarry in their first enter pri-es hey lose all heart. If a young merchant fails men say he is ruined. If the finest ge-nius studies at college and is not within a year installed in an office in the cities or suburbs of New York or Boston, it seems to himself and his friends that he is right in being disheartened, and in complaining the rest of his life. A sturdy lad comes from Vermont or New Hampshire, who tries all the professions in turn, who teams it, peddles, keeps school, preaches, edits a paper, goes to congress, buys a township, and so forth in successive years, and always, like a cat, falls on his feet, is worth a hundred of these city

Advocating sincerity, and the conquering power of genuine effort, he says: "Pretension never feigned an act of real greatness. Pretension never wrote an Iliad nor drove back Xerxes; nor christianized the world, nor abolished slavery. As much virtue as there is, so much appears; as much goodness as there is, so much reverence it commands.The high, the generous, the self-devoted sect will always instruct and command mankind. Never was a sincere deed utterly lost. Never a magnanimity fell to the ground, but there is some heart to greet and accept it unexpectedly. A man passes for what he is worth....There is confession in the glances of our eyes; in our smiles, salutations and grasp of hands. His sin bedaubs him, mars all his good impression. Men know not why

they do not trust him, but they do not. His vice glasses his eye...aud writes, O fool! fool! on the forebead of a king." Writing on "The Over Soul," his great word—a high spiritual philosophy—is: "Let man then learn the revelation of all nature and all thought to his heart; this, namely, that the Highest dwells with him; that the sources of nature are in his own mind, if the sentiment of duty is there. But if he would know what the great Golf speak eth, he 'must go into his closet and shut the

door,' as Jesus said. God will not make himself manifest to cowards. He must greatly listen to himself withdrawing himself from all the accents of other men's devotions. Even their prayers are hurtful to him until he has made his own. Our religion vulgarly stands on numbers of believers. Whenever the appeal is made—no matter how indirectly—to numbers, proclamation is then and there made that religion is not. He that finds God a weet enveloping thought to him never wants his company. When I sit in that presence who shall dare to come in? When I rest in perfect humility, when I burn with pure love, what can Calvin or Swedenborg say? The faith that stands on authority is not faith. The reliance on authority measures the decline of religion, the withdrawal of the soul."

Respect for the forms that others may use which does not dim his reverence for the sonl's voice, which he holds as above creeds and forms, is seen in his fine poem, The Problem, in which he says:

"I like a church, I like a cowl, I love a prophet of the soul; "I like a church, I like a cowl,
I love a prophet of the soul;
And on my heart monastic aisles
Fall like sweet strains or pensive smiles;
Yet not for all his 4-bith can see
Would I that cowied churchman be,"

The whole scientific philosophy of evolution is stated and made larger by his wealth of intuition in other poems.

Mount Monadnock is made to tell the story of its massive rocks and to say:

'For the world was built in order And the atoms march in tune, Rhyme the pipe and time the warder; The sun obeys them, and the moon, Orb and atom, forth they prance When toey hear from far the tune; None so backward in the troop, Whent t e music and the dance Reach the place and circumstance, But knows the sun-creating sound. And, though a pyramid, will bound."

He gives us his idea of man, as higher than earth or animal, as follows:

Monadnock is a mountain strong, Tali and good my kind among. But well it know no mountain can, Zion or Meru, mea.ure with man; For It is on zodiacs writ, Adamant is soft to wit."

In Woodnotes the old pine tree breathes its music.

"To the open ear it sings
Swert the genesis of things,
til tendency through countiess ages,
til tendency through countiess ages,
til tendency through countiess ages,
til to dust and star pligrimages.
Of trounded worlds, of space and time,
til the old vorid's subsuding slime,
of themic matter, force and form,
til to the til t

But he is not content with the superficia methods of science; his insight goes back of force and law and sees that a guiding intel-ligence must be. We are told:

Ev r fresh, the broad creation, For I resh, the broad creation,
A divine improvisation,
From the heart of God proceeds,
A single will, a million deeds,
Once stept the world an erg of stone,
And pulse and sound and light was none,
And God said, "Thiob," and there was motion,
And the vast mass became vast ocean.

He is the heart of every creature, He is the meaning of each feature; And his mind is the sky, Than a:l it holds more deep, more high."

These few rich extracts have something of philosophy in them, something of the higher thought that sways the world.

Emerson's writings have an influence among the leading thinkers of our day far wider and deeper than those of Arnold, and have done and promise to do far more to shape and guide the world's thought. Is not Arnold's criticism of Emerson a plain case of the lesser trying to measure the greater by his own narrow standard and failing pitiful-ly, of course? There is, too, a shallow im pertinence, a lack of respect and fitness in this whole matter. Suppose Gladstone to have just passed away in London, and that, in a few months, William M. Evarts should go there from New York and give a lecture on the great Englishman. Suppose he should say that Gladstone had some rare merits, but was not to be counted among leading statesmen, was not up to that greatness. England would ring with rebukes of the impudent Yankee; the opponents as well as the upholders of Gladstone's official policy would grow wrathful at the ill-timed utterance of such an estimate over the fresh grave of their honored countryman, and no English audience would hear it

again.

This is a parallel to Arnold's lecture on Emerson in this country. To me that lec-ture revealed a complacent shallowness and lack of fit feeling which showed little "sweet-ness and light."

Mr. Arnold has come and gone, with better hearing and more deferent attention than his real merits deserve. We are a good-natured and hospitable people, sometimes failing to see how our hospitality is abused but our sober second thought will probably put the Englishman lower than he stood before coming among us. G. B. STEBBINS. Detroit Mich.

J. G. Jackson's Reply to Payton Spence.

the Editor of the Bellgio-Philosophical Jour

Prof. Payton Spence, in JOURNAL of April 21st, gratuitously attacked my statement of the true cause of erect vision, as made upon the standard authority of Sir David Brew-ster, and he introduced some seemingly very absurd ideas of his own, occupying about one column of your paper. I responded with half a column in JOURNAL of May 5th. He returns on May 26th with nearly two columns more, thus occupying in all more than double the space I will have covered after this is printed. You will hardly think it fair to

close the discussion without allowing me at least room enough to put myself straight before the readers of the JOURNAL, especially as he has dragged into the matter of a simple scientific statement of fact, metaphysical notions that tend to seriously injure true psychic science.

The Professor in his last letter expresses "amazement" at my "bad temper and hard words" when his former letter "was couched" (as he says) "in the most respectful lan-guage." Was it respectful in him to jump uninvited into the review of another party and state bluntly that a reason given on the highest optical authority "was no explana-tion at all"? But what vexed the "mad buli" most was his assertion that "consciousness has no up or down, no right or left, no center or circumference, no north, south, east or west in it." If that expression has any meaning it is equivalent to stating that we have no conscioueness of direction up or down, right or left, north or south, east or

Let the readers of the JOURNAL decide for themselves whether we do not every waking minute of our lives entertain a conscious ness of up and down, right and left, and all other manifest lines of direction. The sense of sight perceives the sun rising, and at the same time we attain a consciousness that it is eastward; so of its setting-so of its southing. We feel the force of gravity pressing us earthward. That sense of feeling reveals to us a consciousness of up and down. What can be more plain? Why need more words be wasted upon it?

We all know that in olden time there was breed of metaphysicians who admitted no world of reality, but claimed everything to be only mental impression—"consciousness" —"all in the mind." Prof. Spence has got a dose from them and his head will not carry it steadily. There are in the world abundant substantive realities, and the office of our senses is to make us cognizant of them by impressing the brain in the normal and or-derly manner provided. The mind's sensitive camera is sometimes abnormally impressed with images that have not the regular substantive backing (so to speak); such false images are in the mind; but they are the abnormal, not the true; they are exceptions, not the rule. Blessed are they who have the sense to discriminate between the one class and the other. It has often been said "it takes a very smart man to tell a lie and not get caught at it." It requires one equally learned and talented, to chop metaphysical logic and not "put his foot in it

Did ever a man make a more absurd blun-der than when he says: "If in my perception of the stick, the red appears at one end of it, it can not really be there, for it really is in the mind?" Yet he presumes to say of both J. G. J. and Prof. G., that he "is confident they will admit his correctness."

If Prof. Spence does not want the mud thrown back, let him not thus stick it in our mouths to swallow, or stir up the slime before us uncalled for by the question at issue.

A few more words to put things right about the original question of explaining the meth-od of erect vision by the eye, which Prof. Spence has so needlessly led into the mists. He appears to have read up numerous au-thorities since writing his first letter, and discovers that other writers previous to Brewster had announced that the "line of visible ster had announced that the Time of Visions direction was perpendicular to the surface of "the retina." This is very probably true as quoted; but does not weaken the fact. In Brewster's Optics, edition of 1837, by A. D. Bache, A. M., Prof. of Natural Philosophy in the Halversity of Pane at a page 247 with the University of Penn., etc., page 247, will-be found this statement: "The law of visible direction above explained and deduced from direct experiment, removes at once every difficulty that besets the subject." We may readily admit that other investigators have cast doubt upon the exact perpendicularity of the lines of visible direction to the retina; but all agree that those lines cross at some central point within the eye ball. Without asserting exactly where that central crossing point may be, the object of erect vision is attained through such crossing, and there appears no special need of further dispute about the cause of it. But one idea occurs which may assist a decision concerning the which may assist a decision concerning the exact location of said crossing point. When we look with a healthy pair of eyes at the outer world, we may observe with thoughtful wonder and admiration, how the eye balls may be rolled in their sockets without in the least affecting the steadiness of surrounding objects as to the direction in which we see them. This admirable steadiness would seem to admit of no other explanation than that the eye ball must roll concentric than that the eye ball must roll concentricwith the crossing point of the lines of direction, which means that those lines are perpendicular to the surface of the retina and cross in the centre of the eye, as Brewster states. This test is for physicists, not for metaphysicians, Q. E. D. It may not be new, but has recently occurred to this correspondent whom yourself or Bro. Tuttle (bless your hearts) has recently styled "the philosopher of Hockessin." J. G. J. J. G. J.

Even philosophers are prone to have the last word; and a paper never cuts off a discussion without thereby causing one of the parties to feel aggrieved that he should be denied a further hearing. Nevertheless the JOURNAL must now close this one. and trust to the good nature of the disputants for forgiveness.

For the Religio-Philosophical Journal

The Pulpit Denouncing Spiritualism.

HUDSON TUTTLE.

There seems to be an epidemic of denunciation of Spiritualism broken out among the ministers, who have nearly all taken a hand in airing their ignorance of the subject which from the importance they give it must be a veritable lion in their way. The bravery with which the ordinary minister of the gospel attacks the greatest questions of advancing civilization and science, is amusing and pitiable. Galileo spent a life time in gain ing the proofs that the earth was round and revolved around the sun, but the priests of notice with denial. Darwin, with a patience that has few parallels, accumulated the resistless mass of facts which prove the methods of evolution; the smallest country preacher,can of a Saturday afternoon prepare a sermon which will demolish every vestige of the theory of the famous naturalist! It forcibly reminds me of Mrs. Partington, whose valor exceeded her discretion when the waves of the Atlantic rolled into her

cabin: she met them defiantly with her mop! Exposures of fraud; the folly of credulity, and the Seybert Commission's Report, have furnished occasion and text, and the assault is made along the whole line. Perhaps the most vindictive assault is that of Rev. Dr. Easton of Newark, N. J., who retails his billingsgate slang at a salary of \$4,000 a year. It is right and proper to bring forward all just and cogent arguments against Spiritualism, in fair, honest discussion for the trath. It is able to bear the fullest investigation, and seeks the blaze of the light. But when the opposer uses the vilest epithets of condemnation, without the least attempt at argument, he simply sinks himself to the level of a blackguard. The "Rev. Dr." Easton

says; "I arraign and condemn modern Spiritual-The mediism as the vilest imposture.... The mediums are simply greedy vampires, grasping property and real estate from wealthy vic-tims. They are proper candidates for the penitentiary. We have laws against medi-cal chariatans; it is high time we had some to punish those who wreck men's minds and to close the doors of Spiritualists, clairvoy-ants and fortune-tellers."

He has no argument; a mind like his could not hold or manage an argument. He has the flendish spirit of the old inquisitor, and with a shudder we thank fortune that we live in a country where a free people make their own laws, and the dragon of bigotry is

Mediums may be greedy, but can any one

point to a case where a Protestant church or minister ever refused money? I know of an instance where the Catholic church would not accept money tainted with rascality, but no instance of a Protestant church. The money of the gambler, the courtesan, and the saloonist, are taken with thanks into the greedy treasury of the Lord, and no questions asked. There are churches like Trinity, that rent their property for gambling hells, drinkrent their property for gambling hells, drink-ing places and brothels. The common prac-tice of the ministry when called to the bed of the dying, when the intellect wavers, and fears crowd thick and fast in the mind train-ed to superstitious dread of death, to press the attention of the departing to church charities, college endowments, missions, home and abroad, and a great river of wealth constantly flows into the treasury of the constantly flows into the treasury of the church by this most reprehensible interference. Hence, a minister like Dr. Easton should be the last man to arraign mediums

for extorting money from their dupes. They deal with people in health, with strong minds, while the minister avails himself of the weakn sa of the hour of dissolution. Not that I justify one or the other, or balance one wrong with another; I only wish to trace the similarity, and the same condemnation falls on one as the other. And yet it is not the true medium on whom the condemnation falls; only the false, though Dr. Easton declares all to be false, and arika deserving the penitentiary. The false medium who extorts money should be punished, and the minister who extorts money should receive the same

Spiritualism may "lead to immorality," but could it lead to worse results than Christianity has even in the city of Newark where Dr. Easton receives \$4,000 a year, and eighty-six other preachers more or less, to stay the tide of sin and lead the people to righteous-ness? Read what Rev. Jones says of it in the Y. M. C. A. Messenger:

"Newark has fifteen wards, with a total pop "Newark has fifteen wards, with a total population of 150,988. She has 1,600 licensed saloons, or one to every ninety-five of her population! I find every possible attraction for both old and young in the way of beer gardens, theatres and variety shows; a corrupt city government; an open violation of just and equitable laws, a Sabbath shame-tally deverated. fully desecrated; and an almost silent

Could a city having Spiritualism for its religion present a more degraded moral condi-tion? Give the place of the eighty-seven preachers to eighty-seven of the good and true mediumistic workers, having all the backing of the wealth, position and prestige of the churches; how rapidly the old super-stitions would vanish and that fortunate city be educated to a higher morality and correct conduct of life! Spiritualism is not only be-lieving, it is doing, and by holding each one rigidly to the consequences of his own acts, without the hops of atonement by any one else, it makes noble, independent, self-poised self-sustained men and women, whose ideal is the purity and perfection of the angels.

Moore's Dilemma Again.

To the Editor of the Religio-Philosophical Journals

The importance of the points described under the above heading may justify a con-tinuation of the subject; especially since it is assumed that the difficulties in the way invalidate the "central claim" of spirit com-munion. Mr. Moore's review of the situation after the various views expressed upon his 'Dilemma," bears testimony to a frank, honest and generous spirit that I like, but it seems to me that he slips in his logic when he insists that the imperfect and contradictory accounts of the situation over there impeach the testimony of facts and neutralize the evidence of any spirit communion, or any excarnate individuality at all. Mr. Hart echoes the same, and charges Spiritualists with inconsistency in rejecting the Hebrew and Christian revelations, not only on a priori ground of antecedent incredibility but on the grounds of their discrepancies. This may be true with some; but I must ask to be excused from this charge.

If we are asked to accept the Hebrew and Christian scriptures as an infallible revelation from God, of course this puts them on a basis as wide as the poles from all the claims of Spiritualism. But in the sense of a revelation from finite spirits, through imperfect human mediums, I for one accept the Hebrew and Christian scriptures in the same way I do communications in our day, with this difference in favor of the latter, viz: We have no means of ascertaining/the moral character and mental peculiarities of the mediums and witnesses of ancient phenom ena and they are necessarily shadowed with the eclipse of superstition. To day the facts are submitted to rigid analysis and varied under an indefinite variety of circumstances, and proven by scientific methods; the communicants and witnesses are crossexam-ined, and re-crossexamined, and however widely they may vary in their accounts of things and scenes over there, the fact that they communicate is established beyond any reasonable doubt. But the authority of statements received from excarquestion or criticism any more than the test-imony of witnesses in our earthly courts. When they disagree and contradict each other the court and jury arrive at conclusions by comparing statements and estimatby comparing statements and estimating the truthfulness of witnesses, the chances of mistakes, imperfect memories, weak judgments, the influence of party prejudice or personal interest, and without assuming that any human testimony is infallible, they arrive at conclusions so definite as to deprive a man of liberty and life. Mr. Hart thinks we have no "rule by which spirits are differentiated into" "rule by which spirits are differentiated into intelligent and nonintelligent!" We may not have reduced it to a formula and settled it in mathematical terms; but it seems to me too simple and apparent to need such a "rule." I have never met S. F. Moore or Wm. B. Hart that I know of. I have read articles purporting to issue from such persons, and without any specific "rule" I "differentiate" without any specific "rule" I "differentiate" both of these gentlemen from the "nonintelligent." Can Mr. Hart understand the "rule" by which I do it? Or is that, too, one of thy "mysteries of godliness?" As he finds in my letter on the "Dilemma" "a very common form of vicious reasoning" he may not understand how I reach my conclusion in his case; but I do not think he will dispute the correctness of my "differentiation" even though the logic by which I reach it be

Mr. Hart thinks the "fallacy" of my argument "lies in the confusion of ideas, the confounding of the nonessential with the essential in testimony or the arbitrary assumption of what is essen-tial," and thinks he finds in it "a tacit as-sumption that this or that item in the testimony is all we need concern ourselves about." Now this sounds to me very much like that "vicious reasoning" complained of. The principal aim in my letter was to show that discrepancies in the reports of spirits do not invalidate the evidence of our senses or impeach the concurrent testimony of a million witnesses who have settled the fact of a mental individuality concerned in spir-itual phenomena in all respects essentially human, which can not be attributed to the visible denizens of earth. We need not dis-cuss the essential and nonessential in the revelations of spirits to settle this question. It is not dependent upon the testimony of spirits, but upon the demonstrations of character, individualized mind, endowed with consciousness, memory and the general attributes of the human mind. Upon reading Mr. Hart's letter in the JOURNAL, assuming there is no fraud practiced by the medium (I) he does not need to tell me he is a human be-

count at all as evidence on the "central claim," are rather corroborative than against it since it is characteristic of human nature to be contradictory. If a spi it may be mistaken, or wilfully misrepresent in matters deemed nonessential (where they have full opportunity to know the facts) I do not see that the reliability of their statements is any less affected than if they misrepresent what we may deem essentials. I have heard intelligent men in this world declare that they did not know they had a heart in their body, and others positively deny that they had any body at all. The people of this country have recently been much exercised over the physical—condition of James G. Blaine. He was not in heaven, but across the ocean, through whose briny bed the cable dispatches were daily received—not from not see that the reliability of their statedispatches were daily received-not from him perhaps, but the cable was there and messages were sent. The health of Mr. Blaine was considered a very important question to the people of this nation. Yet statements of the most direct and contradictory character were published as coming from high authority, and for weeks the people were held in doubt and suspense upon a question which it would seem there need be no mistake about. Now I do not mean to hold that our theories of spirit life predicated upon the revelations of spirits are perfected ed or authoritative. The whole system in its modern form of inductive study is yet in its infancy, and we need not count many of the great questions as to the life of the future settled, or likely to be settled, in detail for a long time to come. We need not dogmatize; but we should diligently cultivate the means of knowledge offered us through the phenomena of Spiritualism and profit by the mental commerce stirring the air across the mys-terious sea, and touching to new life the world in which we live. There are thous-ands who already stand on the table-land of spiritual truth, attuned to the melodies of the unseen world and feel the divine breathings of immortal life whispering courage and comfort in the hours of trial and on the

MINERALS-BIRDS-FLOWERS.

pillow of death.

LYMAN C. HOWE.

Letter from New York, by Mrs. L. M. Child.

SEPTEMBER 1, 1842. From childhood, I have had a most absorb-ing passion for flowers. What unheard of qualities of moss and violets have I trailed from their shady birthplace, to some little nook, which fate allowed me, for the time being, to call my home! And then, how I have pitied the poor things, and feared they would not be so happy, as if I had left them alone. Yet flowers ever seemed to thrive with me, as if they knew I loved them. Perchance they did; for invisible radii, inaudible language, go forth from the souls of all things. Nature ever sees and hears it; as man would, were it not for his self-listen-

ing.
The flowers have spoken to me more than I can tell in written words. They are the hieroglyphics of angels, loved by all men beauty of the character, though few can decipher even fragments of their mean-ing. Minerals, flowers and birds, among a thousand other triune ideas, ever speak to me of the past, the present, and the future. The past, like minerals, with their fixed forms of gorgeous but unchanging beauty; the present, like flowers, growing and ever changing —bud, blossom and seed vessel,—seed, bud and blossom, in endless progression; the future, like birds, with winged aspirations, and a voice that sings into the clouds. Not separate are past, present and future; but one evolved from the other, like the continuous, ever-rising line of the spiral; and not separate are minerals, vegetables and ani-mals. The same soul pervades them all; they are but higher and higher types of the selfsame ideas; spirally they rise, one out of the other. Strike away one curve in the great growth of the universe, and the stars themselves would fall. Some glimpses of these arcana were revealed to the ancients; hence the spiral line occurs frequently among -the sacred and mysterious emblems in their tem-

There is an astronomical theory that this earth, by a succession of spiral movements, is changing its position, until its poles will be brought into harmonious relation with the poles of the heavens; then sunshine will equally overspread the globe, and spring beequally overspread the globe, and spring become perpetual. I know not whether this theory be correct; but I think it is—for reasons not at all allied with astronomical knowledge. If the millenium, so long prophesied, ever comes, if the lion and the lamb ever lie down together within the souls of men, the outward world must likewise come into divine order, and the poles of the earth into divine order, and the poles of the earth will harmonize with the poles of the heav-ens; then shall universal spring reign without the emblem and offspring of universal

peace within. Everywhere in creation we find visible types of these ascending series. Everything. is interlinked; each reaches one hand upward and one downward, and touching palms, each is interclasped with all above and all below. Plainly is this truth written on the human soul, both in its individual and universal progress; and therefore it is inscribed on all material forms. But yesterday, I saw a plant called the Crab Cactus, day, I saw a plant called the Crab Cactus, most singularly like the animal from which it takes its name. My companion said it was "a strange freak of nature." But I knew it was no freak. I saw that the cactus and the crab meant the same thing—one on a higher plane than the other. The singular plant was the point where fish and vegetable touched palms; where the ascending spiral circle passed into each other. There is another cactus that resembles the Sea Urchin; and another like the Star-fish. In fact they all seem allied to the crustaceous tribe of animals; and from the idea which this embodies, sprung the fancy that this embodies, sprung the fancy that fairies of the earth sometimes formed strange union with merrows of the sea. Every fancy, the wildest and the strangest is somewhere in the universe of God, a fact.

As the approach of different planes in extense is indicated in forms.

istence is indicated in forms, so is it in character and uses. Among minerals, the magnet points ever to the North; so is there a plant in the prairies, called by travelers the Polar Plant, or Indian Compass, because the plane of its leaf points due north and south, without other variation than the tem-porary ruflling of the breeze.

If these secrets were clearly read, they might throw much light on the science of healing, and perhaps reconcile the clashing claims of mineral and vegetable medicines. Doubtless every substance in nature is an antidote to some physical evil; owing to some spiritual cause, as fixed as the laws of ing, that he has brains, and knows how to use them, and has read the correspondence in the Journal on "Moore's Dilemma." Con tradictions in spiritual communications, whether essential or nonessential, if they

knew what spiritual evil was represented by the spider's poison, and what spiritual good by the plantain leaf, we should probably see the mystery revealed. Good always over-comes the evil, which is its perverted form; thus love casteth out hatred, truth overcomes falsehood, and suspicion cannot live be-fore perfect frankness, Always and every-where is evil overcome with good; and because it is so in the soul of man, it is and must be so in all the laws and operations of nature.

"There are influences yet unthought, and virtues, and many inventions.

And uses, above and around, which man bath no t yet regarded.

— There be virtues yet unknown in the wasted

foliage of the elm, In the sun-dried barebell of the downs, and the hy-

acloth drinking in the meadows; In the sycamore's winged fruit, and the facet-cut cones of the cedar; And the pansy and bright geraulum live not alone for beauty, Nor the waxen flower of the arbute, though it dieth

in a day; Nor the sculptured crest of the fir, unseen but by the stars; And the meanest weed of the garden serveth unto

many uses; The salt tamarisk and julcy flag, the freckled arum,

and the daisy,
For every green herb, from the lotus to the darnel,
Is rich with delicate aids to help incurious man." There is a final cause for the aromatic gum, that congealeth the moss around a rose; A reason for each blade of grass that reareth its

small spire. How knoweth discontented man what a train of ills might follow.

If the lowest menial of nature knew not her secret

In the perfect circle of creation not an atom could

be spared, From earth's magnetic zone to the bindweed round a hawthorn, The briar and the palm have the wages of life, ren-dering a secret service."

I did not intend to write thus mystically: and I feel that these are thoughts that should spoken into your private ear, not published to the world. To some few they may, perchance, awaken a series of aspiring thoughts. till the hightest touch the golden harps of heaven, and fill the world with celestial echoes. But to most they will seem an ambitious attempt to write something, which is in fact nothing. Be it so. I have spoken in a language which few understand, and none can teach or learn. It writes itself in sunb-ams, on flowers, gems, and an infinity of forms. I know it atglance; but I learned it in no school. When go home and shut the door, it speaks to me,

the sound is hushed. This which people call the real world, is not real to me; all its sights seem to me shad-ows, all its sounds echoes. I live at service in it, and sweep dead leaves out of paths, and dust mirrors, and do errands, as I am bid; but glad am I when work is done, to go home to rest. Then do I enter a golden palace, with light let in only from above; and all forms of beauty are on the walls, from the seraph before God's throne, to the rose-tinted shell on the sea-shore.

as if it were a voice; but amid the multitude,

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHIL-SOPHOICAL JURSAL.

AN ADVENTURE AMONG THE ROSICRUCIANS By F. Hartmann, M. D. Boston: Occult Pub. Co. Price, \$1 cloth.

This is an account of a dream-visit to a Rosicrucian Monastery, and of the topics expounded by its Adept inmates. Among these were the nature and power of Will, Psychic Locomotion, Universal Life, constitution and development of Man, the materialization of Ideas into Forms the Doctrine of Numbers, zation of Ideas into Forms the Doctrine of Numbers, of Counterparts, and of Elementals, Organization of Nature and Mind; expediency or otherwise of Theosophical Monasteries; Basic Principles of Alchemy, etc. Two female Adepta were of the company, one of whom was Joan of Arc. Phenomena in such a region were to be expected, nor were they lacking. Silver was changed to gold, the Occult signal beli was heard, an Elemental appeared in the form of a was heard, an Elemental appeared in the form of a snake, there were the dispersion of clouds, miracu-lous pictures, magic tables, the disappearance of a

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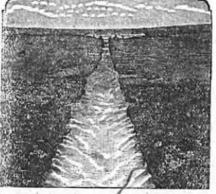
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John Bull and the Roman Bull.

When an Irish member of Parliamentwe refer to Mr. Healy-ridicules the pretensions of the "Sovereign Pontiff" amid cheers and laughter of his Roman Catholic constituents, it is evident that the Irish agitation is entering upon a rather dangerous phase not only for papal influence in Irish political affairs, but for the pope's authority in general. The majority of men are influenced powerfully by their feelings, and when the Irish come to have a settled contempt for "rescripts" like that sent from Rome a month ago by the Cardinal Committee, and published the other day, they are pretty sure to feel less respect for the authority of Rome in matters spiritual.

Some years ago when the Italian government, dispossessing the pope of his temporal power, took possession of the eternal city, the pope and the whole college of cardinals, as Mr. Healy says, declared a boycott against Victor Emmanuel and his court; and with the result only of lessening the authority of the Vatican whenever it subsequently issued an edict. From that time the spiritual authority of the pope has, in Italy, been on the wane. In France and Belgium the same results have followed. The Irish have been regarded as Rome's most faithful subjects, to be depended upon in any emergency. Did they not send a brigade of soldiers to fight against Garibaldi and the powers that questioned the divine right of papal rule?

But now the pope, for diplomatic reasons, forbids the Irish to follow, in reference to rackrenting landlords, the precedent which the Vatican authorities established when Victor Emmanuel, by the wish of the majority of the Italian people, established himself in Rome; and the Irish are in such a state of excited resentment against papal interference, that the Irish Catholic Bishops have to publish an apologetic explanation to the people to whom the rescript was intended to be addressed as a condemnation, and this after the publication of the document has been kept back a whole month!

They say that the "rescript" was intended "to affect the domain of morals only," but cautiously yet absurdly omit to state the moral questions involved, while eulogizing the Irish leaders who have been criticising the pope and the bishops in sympathy with him, and expressing their "deep and lasting gratitude to those national leaders, for the signal services they have rendered to religion and country." If this does not in effect, amount to a repudiation of the papal rescript, words have no meaning. But what else could the Irish bishops do? Only a few days previously Mr. O'Brien, a Catholic member of Parliament had told one of these bishops that his statements were false and that his conduct was cowardly; and these polated statements were approved by 20,000 members of the bishop's flock. Evidently ecclesiastical authority is on the decline even in priest-ridden and priest-cursed Ireland.

A recent event which occurred among us serves as an indication of progress:

On the evening of May 31st a mass meeting of Irish Roman Catholics was held in Chicago to "protest against papal interference in the rights of Irishmen." Resolutions were adopted which, while acknowledging the pope's spiritual authority unequivocally denounced his interference in Irish political affairs, referring especially to the recent papal "rescript." The Journal has room for only two of the dozen resolutions which were carried with such an uproarious shout of approval that one of the leading speakers commented on it by saying, "Let Lord Salisbury

two resolutions were as follows: That we respectfully recommend to the Court of the Vatican the realm of England as an exhaustless field for the reformation of moral conditions, and that we emphatically protest against the offering up of Ireland as a vicarious sacrifice for the sins of her

That while wishing most earnestly to avoid controversy with the venerable head of the Catholic. Church and his immediate advisers, we can not permit the right of the Irish people to life, liberty, and the pursuit of happiness to be sacrificed to the diplomatic ambitions or the alleged political necessities of the centrel of Rome. of the court of Rome.

The reading of the resolutions was frequently interrupted by the-most tumultuous cheering and clapping of hands, the ladies present, Catholic ladies remember, joining in these enthusiastic demonstrations of approval. And it was the pope who was on trial!

The first speaker, Mr. M. P. Brady, said, in supporting the resolutions: "This rescript of the pope is based upon the presumption that the relations between the Irish landlord and his tenant are the result of a mutual contract. In this the court of St. Peter is egregiously mistaken. On this matter the holy father has been misinformed by lying scoundrels who desire the extirpation of my people and your people from the land of their home. Has it come to this that to be a devout Catholic, worthy of salvation, a man must be a dog? In this rescript I do not hesitate to say that the holy father is mistaken, and you are not bound by it. Neither am I, and I am disregarding it tonight. And by the sacred law of self-defense, Ireland has the right by necessity to disregard-disregard it at the point of the bayonet, the musket, aye, or even with dynamite."

The next speaker, Hon. P. T. Barry said: Justice has stood on the side of Ireland and justice has not changed sides because of the rescript from Rome."

Hon. John F. Finnerty followed in a speech in which he said that the Irish in America look upon a papal rescript on a political subject much in the same way that they regard a proclamation from Mr. Balfour. He added that Henry the Second, "the murderer of Thomas a Becket," whose name is a stench in English history, came over to Ireland and selecting Nicholas Brokespeare, made him pope, [Pope Adrian IV.] and from that day the Irish had been tossed like a ball on the horns of "John Bull and the Reman bull." It was a good man that could fight one bull at a time, but no human being he said, to the great amusement of the audience, could fight two bulls at once. Two pairs of horns there were, and between them the cloven foot. They were told by the pious Catholics who refused to attend the meeting that they were not affected by the rescript. Were they not, Mr. Finthese people to pay the bloody landlords? Did not the pope know this? If not let him get instructed. God was before nations, nations were before popes and God ruled eternally. Such was the substance of Mr. Finnerty's very effective speech. The ingratitude of Rome was the burden of the thought which ran through the entire proceedings and the feeling of resentment toward the vatican authorities was very marked. These facts are for the thoughtful mind full of for themselves under the influence of the Protestant principle of the right of private judgment, which will, in time, make popes and priests things of the past.

Freedom vs. Conformity. The immaculate Prince of Wales, it is said is very particular about going to church regularly; and he demands that all his guests at Sandringham shall attend 11 o'clock service in the church of which he is the patron saint. Billiards and bowling, the same authority states, are always resorted to afterwards as an antidote to the fatigue of religious devotion. The religion of the sort that the Prince represents in his character and life, the most prominent feature of which that passes under the name of religion is mere conformity to the external requirements of the Established Church, is a religion without conscience, without moral ideals. without enthusiasm for truth, without sympathy for the oppressed, without regard for the chastity of woman or the rights of man, without interest in human progress; indeed, it resists almost instinctively whatever threatens to remove ceremonies and to substitute for them character and conduct. This religion pretends to be shocked by Bradlaugh's atheism and protests against the use of affirmation instead of the parliamentary oath; but it is not particularly shocked by the social horrors among those in high life. of which the Pall Mall Gazette once gave a glimpse. The exposure made the Prince and some of his chums squirm; but the business of the procuress and the social infamies implied receive no check from the religion which the Prince represents, because this religion has no heart, no conscience, nothing but conformity to appeal to, and is therefore impervious to reason and humanity. The religious establishment is a curse to England. A churchman said to a Positivist, "I support the Episcopal religion because it is established. Get your d--d religion established and I will support that." What the free soul delights in is freedom to think. untrammeled by authority, not to conform to | published on Sunday morning an interview the words and ceremonies of establised religions from which the spirit has long since

new fields, to hold communion with nature direct, and not simply to find out what isestablished and conform to it with the idea that such conformity is religion, the test of character, and something that will "cover a multitude of sins." Many noble souls may be found in the established church, but not because of the principle here condemned, which binds to church men of the type of the Prince, who so far as can be judged from his career, is destitute of all that is truly religious in any high sense of the word.

MRS. WATSON AT MCVICKER'S.

A Noble Woman's Eloquent Plea Before a Large Audience Representing the Culfure, Fashion and Wealth, and Rational Spiritualists of Chicago.

Not since Col. Ingersoll lectured in Mc-Vicker's Théater has that splendid auditori. um been so crowded to listen to an address as it was last Sunday night to hear Elizabeth Lowe Warson; but the resemblance between the two audiences ceases after that is said. Viewing both audiences from a proscenium box one could not help being struck with the marked contrast. More than three-fourths of Col. Ingersoll's were men; men whose faces indicated that to them this sensuous world bounded their desires and yielded them all the happiness they aspired to; strong faces, hard ones, many sensual; some thoughtful and earnest, but few noble and attractive. As the eloquent orator rolled out the red-hot lava of invective, the smoke of coarse jest, exaggeration and virtuperative misrepresentation mingled with now and then a sentence of pathos and patriotism, the vast audience mingled with the output roars of tumultuous applause to sweeten the offering which was ascending from the agnostic altar to please the nostrils of the materialist's fetich. The fetich was illuminated by the oratorical fireworks and gratified with the noise and smoke. The orator with truequixotic ardor

un a muck with theological windmills, and the hydra-headed Sancho Panza who filled the house to suffocation had cheered the doughty knight and furnished provender for his Rosinante. That was all! Men and women left the auditorium with no nobler aspirations, no sweeter spirit nor greater content than possessed them upon entering.

From the same point of observation last Sunday evening, what a contrast was the sea of upturned faces! The vast audience was made up evenly of men and women, if either sex predominated it could only have been determined by count. There was not a face to be afraid of in the throng, not one that would cause a timid girl to shrink in nameless fear; there were hundreds that showed culture, nerty asked, sending money constantly to | noble ambition, love of humanity, aspiration and high endeavor; there were faces in which soul-hunger had traced its lines, and others with pleading, expectant, hopeful look. Here and there was a fair-minded agnostic with a critical, but not unfriendly expression Society ladies whose names appear in the elite directory, grace the roll of attendants at fashionable gatherings, and strengthen the patron's list of hospitals and charity organizations were liberally scattered through the audience, flanked by lawyers, doctors, significance. They show that those who ministers, bankers and merchants. Some of have yielded unquestioning obedience to ec- these were Spiritualists and all were interclesiastical authority are beginning to think ested in hearing the fair speaker who had but the Sunday before left her flower-embowered and vine clad cottage in the beautiful Santa Clara Valley.

Mrs. Watson after being presented to the audience made a preliminary statement explanatory of her mediumship, and this enabled her hearers to intelligently observe the sharp contrast between her personality during these remarks and that presented by her when the regular exercises of the evening began. For an hour, with face illuminated by a heavenly light, with voice and manner dignified yet frank, tender and earnest, the speaker stood an incarnation of angelic grace, wisdom and love, and poured forth a stream of logic, affirmations of spiritual truth, hope and comfort for all feceptive souls which thrilled her audience and held the multitude entranced.

In print her discourse may prove discursive and not read as well as some the Jour-NAL has published, that remains to be seen; but warmed by the fire of her soul and graced by perfect manner and delivery its effect was magical. It is not probable that a single listener left the house without feeling stronger of purpose and more determined to probe the psychical side of life, to the end that it should advantage his usefulness and happiness.

No announcement of the lecture was made except in the Journal until Saturday morning, and then only briefly in three daily papers: As soon as it was learned in newspaper circles that the speaker was a guest of the editor and endorsed by the JOURNAL, reporters from leading dailies besieged the office seeking opportunity to interview her The fact that the JOURNAL vouched for her as a weman and a speaker was enough to insure the good will of the daily press. If possible the lecture will be reproduced in the Journal. Below are specimens of the treatment accorded Mrs. Watson by the Chicago press.

The Chicago Herald, the leading democratic paper of the West, to which position it has been raised in a yery few years by the ability, integrity and energy of its managers, with Mrs. Watson. Only two paragraphs of the column can find space here:

departed. He who is worthy to be called a man, and not a mere automaton, wishes to walk in hitherto untrodden paths, to enter

and made quite an impression. She is a Spiritualist of the most advanced school, but the of the most advanced school, but the philosophy which she teaches is entirely free from those defusive theories held by many who claim the recognition of the rabble. Mrs. Watson is a person of independent resource, who owns a charming home near Sap Francisco, and whose talents have never been prostituted for the amusement of the curies. prostituted for the amusement of the curious or the impertinent. Her work is largely on the sociological plane.

A representative of the Herald met Mrs. Watson at the residence of Colonel John C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, yesterday, and was encouraged to ask some plain questions traversing a field of work and line of thought which the lady has made peculiarly her own. Of Mrs. Watson's sincerity there cannot be the slightest question. She undoubtedly has experienced all that she claims for her philosophy.

Prefacing an excellent abstract of the lecture, appeared the following in Monday

morning's Herald:

To an audience that crowded McVicker's Theatre in every part Mrs. Elizabeth Lowe Watson last night lectured on "Psychics and Religion." It is doubtful whether any Chicago. Iscturer has ever been honored by the attention of an audience more representative of the culture and thought of sthis community. There were present elergymen, law-yers, doctors, editors, merchants, artists, musicians and men and women whose intellectual verdict is entitled to the highest consideration. It is not too much to declare that such verdict was highly favor-able. Mrs. Watson is a speaker of rare power. There is about her manner and matter nothing of the clap-trap of the adventurer or the method of an insincere advocate. The service last night was modeled on those which the lady conducts each Sunday in the Metropolitan Temple, San Francisco some vocal and instrumental music, an invocation and an address. Colonel John C. Bundy, editor of the Religio-Philosophical Journal, introduced the lecturer, who declared that she made no claim to supernatural wisdom. She said she did believe in the power of disembodied spirits to make their identity manifest to their friends here. She was not "controlled," nor was she a machine for the operation of outside spirit intelligence. Mrs. Watson began by a beautifully worded tribute to the power and goodness of nature....

The Inter-Ocean, the only stalwart republican morning paper in town, sent a reporter to interview Mrs. Watson; below we quote the opening and closing paragraphs of a columu given to the matter by that paper on Sunday morning:

The time was when the name, "spiritual medium," brought to mind a strange, eccentric looking crea-ture—short-haired, wild-eyed and emotional. In Mrs. Elizabeth Lowe Watson, one sees the representailve of the modern school, the gentle woman in voice, appearance and manner, sweet, sympathetic and persuasive, teaching a doctrine which, as she and persuasive, teaching a doctrine whole, as say presents it, is certainly full of hope, comfort and en-couragement. Mrs. Watson was called upon yester-day afternoon, at the residence of John C. Bundy, day afternoon, at the residence of John C. Bundy editor of the RELIGIO-PHILOSOPHICAL JOURNAL and gave a most interesting account of her experi ence as a medium.

In regard to her doctrines, Mrs. Watson said: "Spiritual philosophy, as I understand it, not only robs life and death of their horror, but it reveals the fact that we are the product of all the past, and there are infinite possibilities within us, with an eternity

in which to develop them. That, to me, is more than all the rest, because it reconciles us to much that, otherwise, would be unendurable in life, and is a promise to the least of us." Mrs. Watson's subject to-night at McVicker's Theater, is "Psychics and Delition" in the contract of th Religion," a comprehensive theme that will call into play all her peculiar gifts. While all cannot sub-scribe to her belief, yet what she will say will, with-out doubt, be extremely interesting and well worth

The Inter-Ocean for Monday had a fine ab stract of Mrs. Watson's lecture, occupying a column. The Daily Globe and the Evening Journal also referred to the lecture in complimentary terms. The Times in so far as it attempted to quote Mrs. Watson did its work correctly, but with its customary vicious style of journalism it decorated the account after the fashion in vogue with ten-dollar-aweek bummers, who write for papers read by the rabble. With the exception of the Times, Mrs. Watson and her lecture received respectful and dignified treatment from the Chicago press. The magnificent audience of fifteen hundred people gathered on brief notice is indicative of the kindly interest toward Spiritualism when presented throng a channel that has the confidence of the public, as the Religio Philosophical Journal has frequently demonstrated.

The Question of Oaths.

John Bright wrote in 1883: "On the question of oaths probably there is nothing in the New Testament more especially condemned and forbidden than oaths. To those who do not care about the New Testament this fact will be of no weight. The practice of swearing to the truth of anything makes two kinds of truth or truthfulness If oaths are of any avail, by so much as they make truth more certain by so much they lessen the value of any ordinary statement, and diminish the probability of its truth. If ignorant persons are not sworn, they think they may tell lies with impunity, and their lying is made to a large extent blameless in their eyes. I think oath and oath taking have done more than any other thing to impair and destroy a regard for truth."

John Bright's words are worthy of consideration' by those who imagine that the judicial oath promotes truth-telling. The Jour-NAL holds, and in this it is supported by the testimony of the ablest jurists in England and America, that the oath tends to make men, as the above extract says, undervalue the obligation of telling the truth when not under oath. Besides it offers a premium upon hypocrisy. A law which makes oathtaking a condition of giving testimony in a court of justice-and there is such a law in force in several States of the Union-punishes sincerity and truthfulness by favoring the man who lies in saying he believes when he does not, and imposing disabilities upon the man who scorns to falsify in regard to his convictions for gain to himself or to

National and Possibly " Natural."

The prospect of a holiday seems to have demoralized the JOURNAL'S proof readers last week so badly, that they made the title of a leading editorial read "Natural Control of Railways," instead of National, etc. While National control may be the most natural. and for that reason inevitable in good time. yet it was not the JOURNAL'S intention to urging that they all fall down and worship

mangle the title of Mr. Taylor's essay in The Forum, which formed the basis of the editorial. Under the circumstances it was quite natural for the editor of the JOURNAL to hold a scance for instruction and admonition with his proof readers. It takes some religion and more philosophy to gaze unperturbed upon such a work of carelessness when too late to correct it, and to admonish-the responsible parties, but let it be recorded that thus it was done.

GENERAL ITEMS.

J. Madison Allen's engagement at Peoria, Ill., will be continued through the month of June.

The name of the medium mentioned by Miss Hull in the interesting narrative concerning her connection with the celebrated Jumel case, is Mrs. Sarah A. West, who now resides at 250 Fountain street, Providence, Rhode Island. It was through her mediumship that Miss Hull became convinced of the continuity of life and spirit communication.

The Cincinnati Press Club has established permanent quarters during the Centennial at the Exposition buildings in that city, and will dedicate them Saturday evening, the 9th inst. The editor of the Journal acknowledges the receipt of an invitation to be present and take part in reception and banquet on the occasion and hopes to be able to accept. The great benefit to journalists, and indirectly to the public, of Press Clubs, is readily seen by all who are familiar with their objects. The one in this city has done a vast amount of good and was never so prosperous and popular as new.

The Spiritualists of Southern Michigan and Northern Indiana, will hold their fifth annual camp meeting at Fraser's Grove, Vicksburg, Mich., July 4th to August 43th, Frazer's Grove is a beautiful body of oak timber, forty acres in extent, adjacent to the village of Vicksburg, the crossing of the C. & G. T. and G. R. and I. railways. It is easy of access, being only one-half mile from town, carriages running to the grove from the village and union depot at all hours of the day or evening. The following speakers have been engaged: W. H. Blair, Mrs. Shepard Lillie, Hon. L. V. Moulton, Mrs. Sarah Graves, Helen M. Gougar and D. M. King.

A dispatch from Ishpeming, Mich., to the Philadelphia Press, states that May 19th, Mrs. Charlotte Erickson, a Scandinavian woman forty years of age, with several children, was taken to the asylum at Marquette, hopelessly insane from religious excitement. So violent has she been for several days that the united efforts of two men were barely sufficient to restrain her. Her ravings could be heard for blocks. Mrs. Erickson is the eighth woman in as many months who has been crazed by religious excitement in this section through the exhortations of female Swedish evangelists. They have been preaching the doctrine of fire and brimstone exclusively. Talmage won't be likely to mention this, but it would be well to have his attention called to the fact.

Francis William Newman and his brother John Henry, the cardinal, have been separated by their religious beliefs for forty years. Both are remarkable men. The former married and devoted himself to philology, bistory, religion and philosophy. He made gramars of obscure tongues and wrote books replete with evidences of wonderful scholarship and full of courageous thought. He was shut out from Oxford as a freethinker, as hisbrother was excluded for catholicism. He contributed largely to prepare the minds of the scholarly classes for the acceptance of the views of Darwin, Wallace and cotemporaneous radical thinkers generally. He was one of those who prepared the ground for good seed which was planted by others and from which has resulted a golden fruitage. All honor to such intellectual pioneers.

A dispatch from Columbia, S. C., says: "The first instance in South Carolina of a resort to the 'faith cure,' is reported from Timmonsville where it resulted in the death of Annette Maness, a bright girl twelve years old, the daughter of respectable and intelligent parents. About three weeks ago Annette wasstricken with the measles, which finally developed into a dangerous type of dysentery. A regular physician attended her and soon had the disease under control. At this juncture along came a short-haired young woman from the north, calling herself Miss-Mattie Gordon, lecturing on prohibition and holiness, and claiming to be a faith healer. Miss Gordon appeared at the girl's bedsideand soon induced her to drop the doctor's medicine and adopt the faith remedy. The mother protested, but the child, encouraged by Miss Gordon, refused to take the doctor's medicine. As a consequence the disease took a firmer hold, and with nothing to check it raged with more violence than ever. Day after day the victim continued to sink. Finally the family recalled the regular physician, but it was too late, and the unfortunate girl died. When last heard from Miss Gordon was in Charleston conducting a 'Holiness' revival."

At a late conference in this city the Rev. Mr. Westergren endeavored to explain the difference between fanaticism and holiness. In his opinion most of these so-called holiness movements, faith cure and similar fads, are the direct outgrowth of fanaticisms. The Rev. J. L. Foster said that fanatics were running riot in nearly all the suburbs and outlying churches. He had a man arise in one of his prayer meetings recently and announce with great vehemence that he believed a certain woman to be the Lord Jesus Christ, and

her. He also wited the case of a prominent member of the Congregational church, who went daft on the subject of Mormonism. Rev. J. Arnold said he was pastor of a church for one year which was made up wholly of holiness fanatics. In their meetings they would go wild, and shout, sing, pray, faint, yell, froth at the mouth, or writhe on the floor in paroxysms. They proclaimed their sinless perfection on the streets and everywhere, and were guilty of the most audacious fanaticism. One year satisfied him. The church afterward fell to quarreling among themselves and disbanded. Will Brother Talmage kindly make a note of this ministerial testimony and oblige the JOERNAL?

City readers and visitors, who desire to patronize a first-class Turkish Bath, are informed that a new one has been fitted up at the Southern Hotel, 22nd street and Wabash avenue. It is in charge of Mrs. Dr. G. C. Somers, who, for many years, with her husband, so sati-factorily conducted a similar establishment in the Grand Pacific Hotel. Russian, an, electro-thermal, sea-salt, and other medicated baths, are also given. Mrs. Somers is a graduate of a leading medical college and an expert in her specialty of treatment by baths. Mrs. Somers' establishment is open for ladies during the forenoon, and to gentlemen in the afternoon until ten P. M. Sundays for gentlemen only from seven A. M. to one P. M.

Dr. and Mrs. C. I. Thacher, of Aberdeen street, gave a reception in honor of Mrs. E-L. Watson on Friday evening of last week. A brilliant company of advanced thinkers were present, among whom were represented several of the numerous schools of "Christian Scientists." Though differing widely on minor points there was the most cordial fraternal feeling exhibited. Dr. Thacher, whose wit and wisdom are proverbial, opened the way for an informal discussion of moot questions with one of those profoundly wise little speeches for which he is noted, and then called upon Mrs. Watson who responded with her accustomed grace and skill. She was followed by Rev. Mr. Adams in a beautiful little speech full of kindness and breadth of sentiment. Dr. Avery added to the interest of the evening by recounting some of his experiences, and Lyman C. Howe very appropriately closed the conversation with one of his always excellent disquisitions.

The Young People's Progressive Society may feel elated over their closing meeting for the season at McVicker's Theater last Sunday evening. So large an audience has not been seen at a Spiritualist lecture in this city for the past twenty years. The JOURNAL is informed that next fall the Y. P. P. S. intends to inaugurate a lecture season with the best obtainable talent and continue it through the winter.

Mary Shelton Woodhead who sang at Mrs. Watson's lecture gained fresh laurels and new friends on that evening.

Intolerance of Catholies.

The following paragraph is taken from the Catholic Review:

A person who signs himself "A New Subscriber," A person who signs himself "A New Subscriber," asks: "May I attend a lecture by Dr. McGlynn?" Certainly not. To do so would be to show disrespect to the Church, to encourage him in his sad course, and to give scandal to all good Catholics. Let that unfortunate man alone. Pray for him, but stay away from the meetings at which he speaks.

"Pray for him, but stay away from the ch he speaks." Assume that he is wrong, and hear nothing that may weaken confidence in the assumption. You may not understand the merits of the discussion, but the Church has pronounced against him and it is your duty to stand by the Church, whether you yourself have any opinions on the subject or not. Your duty is primarily to yield obedience to the priestly hierarchy, not to think and to follow your own convictions. Your eternal happiness depends upon your submission to the Church. Disobedience means damnation. Was there ever a device better adapted to destroy all independence and freedom' of thought and to make men cringing slaves? The Catholic Church is an anomaly in our American civilization; it is the enemy of intellectual freedom, of true manhood, and of human prog-

The Views of Swedenborg.

To the Editor of the Religio-Philosophical Journal:

After reading in the Journal Professor Elliott Coues' grand lecture on spiritual matters, which in my humble opinion is the most scientific ever delivered on Spiritualism, magnetism and kindred subjects, I collected a few thoughts or ideas from the writings of Swedenborg, which I think will serve as a key to open some of the mysterious natural and spiritual phenomena presented to the public in the above lecture.

ALFRED A. GREEN.

San Francisco, Cal. DIARY OF SWEDENBORG.

In everything of nature inwardly there is something acting from the spiritual world:unless this were so, nothing in the natural world would actuate the cause and effect; that which is from the spiritual world in natural things is endeavor, on the ceasing of which

action or motion ceases.

It may be said of thought that it goes forth or proceeds when it becomes speech, and of the will when it becomes action.

No one either in heaven or hell thinks.

speaks, wills and acts from himself, but from others. Sensual men are cunning and dexterous in acting and reasoning.

In the natural world, that which acts and reacts is called force, and also endeavor, but

in the spiritual world that which acts and reacts is called life and will.

In everything created by God there is re-action; in life alone is there action, and reaction is excited through the action of life; this reaction appears as if it were of the created thing, from the fact that it exists when

From the action alone done by the hands, the angels with a man know his whole qualty; note hence the science of palmistry.

Heaven and hell,—two opposites that act against each other, from whose action and reaction there result equilibrium. The spiritual impels nature to act, as a

living thing impels a dead one.

The soul acts in the body and into it, but

not through it, and the body acts from itself No happiness of life without active life. The reason why the angels are God's minisfries. is that they may be in active life and thence

Active thought is the speech of man's spir-it. Desire is the activity of life itself, and from the activity of life comes power.

Forms are substances, forces are their activities. Prior things continually decrease in activity and expansion even to ultimates, when their activity and expansion ceases in ultimates

The activity of love produces the sense of delight; its activity in heaven is with wisdom, and its activity in hell is with insanity. In all conjunction by love there must be ac-tion, reception and reaction; the delicious state of a wife's love is acting or action, the state of a husband's wisdom is recipient or reception, and is also reacting or reaction according to perception, and this reaction is perceived by wives with delight in the

Life is the inmost activity of the love and wisdom that are in God, and are God. Ac-tivity itself, regarded in itself is not creatable. Sound, which is the activity of the atmosphere, is not creatable; neither is heat, which is the primary activity. It is from creation that where there are actives, there are also passives; if the actives were creatable like the passives, there would have been no need of a sun. The natural sun consists of created substances, the activity of which produces fire.

The actives of life are called celestial things, and the passions spiritual things. That no effect can exist in the universe without an active and a passive, thus with-out a marriage. All actives are changes of state and variations of form. In the Hebrew language, powers are meant by the

same term as activity. He who commits actual evil induces upon himself a nature thence. Man draws with him into the other life from actual sins, innumerable evils and falsities. No one is punished there for hereditary evils, but for the actual evils that he has himself committed. Evil spirits and genii are only allowed to operate into those things which a man has actually acquired. The evil that a man has contracted by actual life and confirmed in thought even to faith and persuasion, cannot be amended, but remains forever. Actual evil is acquired by thoughts without act. Man should guard against any evil going into actuality; for as soon as there is actuality, it—puts on custom and habit, and passes to posterity.

CONCERNING SPEECH OF SPIRITS AND ANGELS. It is in consequence of the correspondence of the speech of thought and the speech of the mouth, that man when he comes after death among spirits knows how to speak in a priversal language; thus with spirits, whatsbever had been their language in the world; also he scarce knows any other than that he speaks there as in the world; when, nevertheless the expressions of their speech are not expressions such as man uses in the body, but are ideas, which were the ideas of his thoughts, and in an idea is a multiplicity of things; wherefore a spirit can utter more in a moment than a man can speak in a half an hour, and still there are several things, which are in the same idea, which cannot at all be expressed by bodily speech. The angels who are in heaven speak yet in another way distinct from spirits, for the angels who are in heaven have their speech from intellectual ideas, which by the philosophers are called immaterial ideas; whereas spirits have their speech from ideas of the imagination, which are called material ideas; hence in an idea of the thought of angels there are contained many more things than spirits can utter by several se-ries of their ideas, besides many things which they cannot express at all; but when a spirit becomes an angel, he is in angelic speech; just as a man, when after death he becomes a spirit is in the speech of spirits, and for a like reason. From these consider-ations it may be manifest what action thought is, viz.: that it is the speech of a

For the Religio Philosophical Journal.

"For This Relief Much Thanks."

J. J. MORSE.

The JOURNAL for May 12th contains a noticeable article which calls for some little passing notice, not so much because of its contents, as from the position of its author in contemporary American opinion upon matters psychical. The article in question is entitled "The Signs of the Times," and is, apparently, a verbatim publication of an address delivered before the Western Society of Psychical Research, by Professor Elliott Coues, president of the American Theosoph

Eliminating the opening portion of his address, relative to woman, which no doubt, his fair listeners relished highly as, indeed, they had good reason to, the main points of Professor Cones' presentment concerning. Spiritualism, will, undoubtedly, produce a profound sensation, with a possible aftermath of criticism from more sources than one. Indeed, it is likely that the professor may find himself subject to a triangular fire directed by Spiritualists, Scientists and Theosophists alike. Be the above as it may the fact will remain that each class referred to can peruse this address with almost equal

Probably the most important part of the matter will be in the unconditional admis-sion of the reality of the phenomena of Spiritualism. "Substantially true as al-leged, are the professor's words, which is frankly made. In stating his position the Professor says:

"Let me not be misunderstood, however, and hereafter miscuoted as saying that everything in Spiritualism is true, or that all the instances of Spiritualism is true, or that an the instances of the alleged phenomena are genuine; far from that! When I say that the alleged phenomena of Spiritualism are substantially true as al-leged, I mean cach one of the several dif-ferent kinds or classes of physical manifestations, can and as a fact does occur. Granted that most public exhibitions, particularly of that strangest of phen (mena, materialization, are fraudulent, knowingly, wifully and shamefully intended to decive; granted that most of the rest are obscure perplexing and unsatisfactory, or unsuited to any investiga-tion, though not intentionally fictitious; granted that yet others are illucory or delusive, and wholly misinterpreted; with all these admissions, and all these grave emissions for lack of evidence or through these grave emissions for lack of evidence or through erroneous conclusions, yet the residuum not thus set aside is a vest array of natural phenomena which cannot be explained away—cannot be set linformation to A. L. Forsha & Son.

laside, and have not yet been explained to the sat-safaction of science or of average everyday common ense. We do not know, in fine, what these phenomena mean, unless, indeed, a tremendous admission again!--they mean what they say!"

That the phenomena "mean what they say, when they assert the reality of commu-nion with spirits, is evidently what the professor means, as he states in the following

"Do I then believe in spirits and spirit intercourse? Assuredly I do! For am I not a spirit, too, like every one of you? and do I not communicate with this visible world-by my natural body, my visible apparatus of relation with the phenomenal world with-out being thereby shut out from my spiritual prerogative of communicating with such other spirits as I can reach, on another plane, by the spiritual body appropriate to that plane of existence? Ask me for my authority forthis statement, and I point first to the a-certained facts of psychic science; but if other authority be acceptable I may quote one whom not many may be inclined to dispute when I repeat the solemn words: There is a natural body and there is a spiritual body?"

It would appear, then, that the position occupied by Professor Coues is on all fours with that in which every sober minded rational Spiritualist stands in? And that so far as facts lead us-justly and warrantedly -he is a Spiritualist. He advises us to adhere to a careful, conservative and scientific mode of procedure-in a word, to be sure of our facts, then go ahead.

Brilliant and able we have long known

Professor Coues to be, and doubtless, honest withal. His recent admissions now discover him brave as well. With equal frankness him brave as well, with equal transness let meadd my testimony to a quality none too large among gentlemen of his cloth and training. Those who occupy irresponsible positions scarcely know the courage demand-ed for a public avowal of belief in unpopular To what extent the professor will reap advantage for his apparent frankness is an open question.

The remarks concerning animal magnetism contained in the address under notice were quite in accord with the experiences of practitioners any time these fifty years past, which have also been verified in many cases by experiments made by the writer of these lines. The words of caution were none too few, or none too emphatic.

Considering to whom the address was delivered its conception and arrangement were admirably suited to the occasion, but is the Professor collossus enough to stand with feet planted, one on Spiritualism and 'tother on Theosophy? Can his admission of spirit intercourse be made to square with the states of life hereafter presented by Theo-sophy—that Kama-loka is the realm from which the Theosophs assert the great ma-jority (possibly all?) of our alleged "communications" come from—that realm being the home of "shells," "suicides, and victims of accidents." True, the Kama loka affords its inhabitants devachan or avitchi (good or bad states), while as to the souls passage, by re-embodiments in this life or other worlds - up to rupa-loka and arupa-loka nothing need be said herein, except to suggest that there does not seem to be that harmony be-tween the Professor's admissions re Spiritualism before the Western Society of Psychical Research, and the ideas it may be pre-sumed he holds as President of the A. T. S? The result will be that, as no man can serve two masters, nor sit on two stools at the same time, the very interesting address un-der notice will fail to give earnest, rational Spiritualists, as much satisfaction as would at first reading appear, while Theosophists may possibly think their able champion is in danger of conversion from their tenets?

However, that Professor Coues has openly admitted the possibility of our facts, thereby showing that he is amenable to evidence in our direction, must "go upon the record," and to that extent at least, therefore, hereafter, he can not be counted as a foe to our facts, even if anomalous as it may seem to some of us--he yet remains a Theosoph. On this account, then, Spiritualists may, perhaps, echo the line at the head of this, and in the words of a keener mind than ours, say to Professor: "For this relief, much

One word more, it will be a bad and dangerous day when "authority" settles any question of fact in our ranks. If wavering Spiritualists standing on the verge of Theos-ophy, are tickled back to our belief through the endorsement of those eminent in outside sciences—as is Professor Coues—then have they but illy digested the lesson of our forty years, experiences, which is: Our know-ledge of our facts depends upon personal observation and verification. There is no connection between the teachings of Spiritualism and Theosophy as to the interpreta-tion of facts or the elucidation of philoso-phy, therefore; "Let every tub stand on its own bottom.'

San Francisco, Cal.

Lassed to Spirit-Life.

Passed to spirit life at the residence of her son. John B. C. Taber, in the City of Dalias, Terra, on Tuesday the 22nd inst., aged 81 years. 4 months and 8 days, Mrs. Carolike A Taber, wife of Dr. H. C. Taber. The deceased was bern at Plympton, in the State of Massachusetts, Jan 14th. 1807. Her father was liev. John C. Briggs, a Unitarian minister, who in the early part of the present century was well and favorably known throughout the State of Massachusetts and others of the New England States. The deceased whenever known was highly esteemed because of her daily upright life and goodness of heart. She died as she had lived a firm believer in the doctrine of Spiritualism. Besides her husband and two sons, she left a daughter. Mrs. Elizabeth B. Thomas of Mound city. All have an abiding and cheering faith grounded on their belief, that there is no death, but simply transition from this, to a much higher and more glorious life, where we shall know and recognize each other as in this life.

J. LINEGAR.

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For the Religio-Philosophical Journal. Parted.

HELEN M. COMSTOCK.

"O God! can it be eternal?" *
Will it reach Lethe's waters o'er
Far into the realms supernal? Parted, to meet nevermore!

The wind-harp breathes fairy music By lightest of zephyrs fauned;
And soul-chords thrill as sweet;
Touched by Love's magical hand.

But music is made imperfect. If played o'er a broken string;
And Love's low notes are discordant,
If sorrow hath bidden sing.

Can life, bereft of all beauty,
Be aught but a tiresome thing?
Can hearts that live but for duty,
Blossom like flowers of spring?

Must spirits akin to sorrow,
Bear always a weight of woe?
Must souls, tho' parted forever,
Ne'er drink where sweet waters flow?

Aye! memory's fount is sparkling,
Far down in its crystal deeps,
With gems which the past has garnered,
And Love most faithfully keeps.

While these are carefully treasured, Life surely hath much that's sweet; While time with beauty retouches, Rare scenes with joy so replete;

The sun-bright halo still lingers, And lessens the heart's deep gloom; The drooping bude of affection, In richest fragrance rebloom.

The future may stretch all barren, Far out o'er a trackless waste; But still there will be oases, With emerald beauty graced.

When life's pure waters are gushing, So clear from their deep, cool bed, We could drink and lave forever, Sure angels our feet have led.

Then why, O soul! in thy sorrow, Bow down 'neath a weight of woe? Tho' life's greatest need be denied thee The Father hath willed it so;

And Time, the discipline over, Shall bring thee such perfect joy, As only purified natures Can sever from earth's alloy.

O no! 'twill not be eternal, This parting that hurts so sore; If here comes not the glad meeting, 'Twill be on a fairer shore.

Rochelle, April, 1888. "These words: "O God! can it be eternal?" were wrung from the very soul of one who had been car-ried far down the sloping hillside of life, faster by grief than years, as he was about to be separated from all to him most dear.

Tuley on Religious Kreedom.

Shall we have a construction by a secular court of the efficacy of infant biptism? Shall judicial interpretation be given the United States upon the soundness of the doctrine of purgatory?

It was recently held by the court of appeals in New York that a provision made by a testator for the purpose of having masses said for the repose of his soul was invalid. It is a fundamental provision that the Appeal of the purpose of his soul was invalid. It is a fundamental provision. his soul was invalid. It is a fundamental provision that the American congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof. The Catholic, like the Calvinist, may believe, unquestioned by any secular authority, in the eternal damnation of the spritually lost. Unlike the Calvinist, he may hold that mercy has so far tempered justice that if a soul is free from mortal taint but is uncleaned of venal offense explained may be made in purgatory, and free from mortal taint but is uncleansed of venal offense expiation may be made in purgatory, and that the period of detention in that state may be shortened by appeals for mercy from the altar upon which the sacrifice of the mass is made. Such belief exists, and conscious of the human frailty which makes the just man fall seven times a day, a human creature, apprehensive of the torment and eager for mediation, may seek to provide that after his death some perion of his estate shall be used for his eternal, as in life it was used for his temporal, welfare. It is not for a secular court in the United States to assume to decide whether or not the doctrine is absurd, the practice prep sterous. The doctrine is absurd, the practice prep sterous. doctrine is absurd. the practice prep-sterous. The fact remains that in the free exercise of his religion the testator proposes a means to an end which seems to him rational and desirable. Upon what ground, then, does a court assume to invalidate such provision? Upon ground purely technical and entirely at variance with the constitutional guaranty of religious contractions.

In most states the common law as it existed in England prior to the fourth year of James I. was adopted as the law of the land. During the reign of Elizabeth seven statutes known as anti-papis or Enzabeth seven statutes known as anti-papies acts were passed by parliament. Among them was a provision that such bequests as the New York court seeks to render inoperative shall be illegal. Aside from any intrinsic interest which may be felt Aside from any intrinsic interest which may be felt in the question it receives local attention from the fact that Judge Murry F. Tuley, of Cook County Circuit Court. criticises the decision of the New York court in a letter to Mr. Onahan, which has been published in an eastern print. In Judge Tuley's opinion so much of the common law as is not applicable to the changed condition of the people of the United States is not operative here. people of the United States is not operative here and that the guaranty of religious freedom, which is not found in the common law of England or its constitution, so changes our status that no law of Elizabeth respecting the exercise of religion can be,made to apply here. The relation of the particular bequest to the exercise of religious freedom is tersely put by Judge Tuley: "The chief object sought by religion is the saving of a man's soul, and if his religion teaches him that the saying of masses may aid in the saving of that soul, how can it be said that there is a free exercise of his religion when he is not permitted to give his own money to save his own soul? He may give or bequeath his constitution, so changes our status that no law of when he is not permitted to give his own modey to save his own soul? He may give or bequeath his money to build churches in which it is taught that masses are necessary and effective to that end; but he can not bequeath his money to pay for the saying of such masses!

ying of such masses."

What of the suggestion of public policy? Judges
What of the suggestion and sagacious: "If judges Tuler's remark is sound and sagacious: "If judges are to decide questions affecting religious beliefs or are to decide questions affecting religious beliefs or practices upon the grounds of public policy, then the guaranty of freedom of religion found in the constitution, national and state, amounts to nothing. When a judge is driven to 'public policy' as a ground of his decision I always think of the saying of Justice Burroughs, of England: 'Public policy is an unruly horse, which, if a judge unwarily mounts, ten to one he is run away with, "—Chicago Times.

The Boston Herald (April 26th) contains a long The Boston Herald (April 25th) contains a long account of a "ghost fraud." Since some unknown correspondent has sent me the paper, I presume it is considered to be of interest to my readers. I hardly think so. It is no new thing upon the earth that knows should trade on the credulity of tools. It is not necessary either to say that Spiritualism is the happy hunting ground of the fraudulent. It has been so ever since the vagrant cheat his eye on the average 'frequenter of dark sousent. It has been so ever since the vagrant cheat cast his eye on the average frequenter of dark séances and marked him down as his prey. It will be so until public or promiscuous séances held in darkness, or in insufficient light, are discountenanced and discontinued. The particular case to which the and discontinued. The particular case to which the Herald devotes so much space is no worse than those which have preceded it. It is characterized by that vulgarity, audacity and disregard for any feelings of reverence and respect for sacred things, such as may be supposed to be the common property of humanity, which, we sadly feel, Spiritualism, both a servent of its holds almost as a monopoly. The ty of humanity, which, we sadly feel, Spiritualism, in this aspect of it, holds almost as a monopoly. The show from beginning to end, as the account in the Herald reads, seems to have been a gross parody on anything fitly called Spiritualism, and a common fraud on some very credulous people. And that is all.—"M. A. (Ozon.)" in Light, London.

MODERN SPIRITUALISM.

A Chat With a Prominent Disciple-His Opinion of Theosophy and

J. J. Morse, of London, England, who delivered the address at the funeral of the late J. L. Grover, the address at the funeral of the late J. L. Grover, is one of the most prominent Spiritualists in the world. For the past year he has been engaged intecturing before the Golden Gate Bellgious and Philosophical Society in San Francisco, occupying Mrs. E. L. Watson's desk owing to the latter's illness. Morse before coming to San Francisco lectured in New York, Washington, Philadelphia and Prockley, He she coversends with the English Brooklyn. He also corresponds with the English journals devoted to the teachings of Spiritualism.

At present he has classes in San Francisco in which mediumship is developed.

On Tuesday evening a Sentinel reporter interviewed the grantleman, and saked "What is the chiest of

ed the gentleman, and asked, "What is the object of the society which you represent?" "The object" replied the gentleman, "is the dis-

semination of the philosophy and teaching of Spirit-ualism in relation to the higher needs of human nature. There are in this country ten million Spiritualists, and in the whole world about twenty mil-lion, who are out and out believers, and many more who do not show their colors."
"What do the modern Spiritualists believe in?"

"What do the modern Spirituansis believe in a sked the reporter.

"We believe in the conscious personal immortality of man, and the base of the whole is communion be-tween the two worlds. To realize that we are de-pendent on what is called melliumship, which is a condition of sensitiveness that renders some people susceptible to the influence of spirits. Everybody can not be a medium, but a great majority are liable to be influenced.

to be influenced.
"Mediumship is a thing to be very carefully and judiciously developed. It may not always prove a plessing to people, and is sometimes the reverse. The practical object that I would, as a Spiritualist, strongly emphasize, is the scientific verification of the phenomena. Let the inquirer take nothing for granted, but prove by psychic fact; by the same methodical examination as he would any fact per-taining to physical things; in fact, follow the scientific and practical method. The Spiritualist has noth-ing to gain by subterfuge, and considering the uni-versal state of uncertainty and doubt concerning the future life, the immesse importance of any evidence to elucidate the future is at once apparent to every to elucidate the future is at once apparent to every thinking mind. In fact, all prejudices, either scientific or theological, should be laid aside and the question entered upon in regard to its merits simply. Professor Coues, of Washington, D. C., recently said in Chicago 'that modern Spiritualism was alike the help of religion and the despair of science,' which is truly the case.

"To my mind the present day phenomena give the strongest of support to what we call the miracles

the strongest of support to what we call the miracles recorded in religious history, while the revelation, of what one might almost call an extra-natural, would with its forces, present a problem to the scientific man that he is incapable of solving so long as he confines himself to merely the mechanical and chem-ical solution of the phenomena of the world and

"We are investigators and willing to learn. We do not claim that we have solved every problem in the question. It is possible that exuberant enthu-siasm may at times lead us to rash conclusions, just the same as any subject in everyday life. When we make the discovery that such is the case we are always willing to rectify our frontier line."

always willing to rectify our frontier line."

"Do you believe in slate writing."

"We believe in the possibility of the manifestation as expressed in slate writing, and other phenomena called spiritual. While we believe they are possible and do occur, that does not necessarily mean that they occur in every case. We are opposed to trickery and knavery of every kind—all we want is truth, and consider every medium who cheafs and tricks his friends or patrons is as much deserving the attention of the law as any other swindler.

"I believe in the test mediumship of John Slater

"I believe in the test mediumship of John' Slater and Ada Foye, and others of similar character.

"Do you believe in theosophy?"
"I might answer that by saying yes and no. However, I believe in the good intentions of the theosophists. To be a theosophist one must necessarily be a Spiritualist, as one follows the other in the opinion of theosophists. I can't say that I believe in theosophy. Virtually, in my opinion, theosophy is builded upon the philosophy and experiences of Spiritualism, and it is but another department of a many-sided subject."

"Do you have any controversy with religious

ment of a many-sided subject."

"Do you have any controversy with religious bodies?"

"Controver y with religious bodies is beside the question, as the question is one of fact, although these things occasionally occur. When that fact is settled it is for each individual to decide for himself the results obtained."

the value and bearing of the result obtained."

Mr. Morsé said that he was delighted with
his visit to Santa Cruz, and considered, it the prettiest place he had ever seen. Before bidding the re-porter "good night" he informed him that he (the reporter) would make a good medium, as his clair-voyant abilities are largely developed, and he also had the power to heal by the laying on of hands. Mr. Morse returned to San Francisco Wednesday morning .-- Santa Cruz (Cal.) Daily Sentinel.

HE SAW IT IN A DREAM.

Fatal Accident on the Boston & Maine Foretold to a Railroad Man.

"Speaking about dreams, I can give you a true story of one I bad once that left a lasting impression upon my mind," said David Whelton, the foreman of the Boston & Maine roundhouse, as a Globe of the Boston & Maine roundhouse, as a Globe reporter sat in the cosy office at Somerville the other night. "And I had rather give it to the Globe than any other paper," said Mr. Whelton, "for I'm a workingman, and the Globe stands up for our in-terests every time. But the dream was as follows:

"Thirty-five years ago I was working for the Boston & Malne on the Reading section. The section foreman, with whom I boarded, was my uncle, Tim Canty, who holds the same position. There were two other men in the gang, one of whom, Patrick Burns, is still alive in Reading, and will join with my uncle in vouching for the truth of my story. One night, after finishing my day's work, I retired as usual, and in my sleep had the following dream: I thought I had arisen the following morning, and while we were going to the place where we were to make some repairs in the track, on a curve about a mile and a half beyond Reading, we came upon a passenger train in the ditch. I remember how we at once went to work digging the dead and

vividly the whole scene came before me, and how we at once went to work digging the dead and wounded out of the wreck and piling them on the hand-car and carrying them to the village.

"On awaking I arose and told my aunt what an impression the dream had made upon me. She laughed and told me it was unlucky to tell a dream before breakfast. I then went into the yard and told it to my uncie, and on going to work I told it to the other section hands and expressed my opinion, that the dream was a presentment of evil, but they pooh-poohed at it until we came to the curve I saw in my dream, when, on rounding it, what was our surprise to find a wreck just as I had dreamed of,

"A passenger train, drawn by the engine Hinckley, No. 49, with Joseph Langley engine Daniel Smart conductor, lay in the ditch. Th Daniel Smart conductor, lay in the ditch. The train consisted of four passenger cars and a baggage car. There were no smoking cars in those days, and the baggage car was filled with laborers going to their work. This car was turned completely over, and the heavy flooring and trucks had pinned many of the men down, killing some and injuring others severely. I at once went back for doctors, and the rest went to work digging out the injured and pliing them on the hand-car, exactly as in my dream. "The immediate fulfilling of my dream caused a great sensation, and, as I had related it in detail to a number before we went to work, no doubt The train

to a number before we went to work, no doubt could be raised in the minds of any as to the truth

of the story."
Mr. Whelton has been at work on the Boston & Mr. Whelton has been at work on the Boston & Maine for about 35 years, with the exception of about two years during the war, when he was in the cavalry service. He has charge of over fifty engines and oversees about a dozen men. He is one of the most trusted men on the road, and all who come in contact with him testify as to the confidence which can be placed in his veracity. This dream had made such an impression on him that he is a firm believer in the reliability of dreams in general. He can be seen any evening at the in general. He can be seen any evening at the roundhouse, where he and Mr. Higgins, who has general charge of affairs, show every courtesy to visitors.—Boston Globe.

Materialization--- A Doctor's Suggestions for Crucial Tests.

se Editor of the Religio-Philosophical Journal The almost invariable exposure, soon or later, of every public materializing medium, naturally oc-casions deep anguish of mind among all Spiritual-ists. It places their sacred belief in spirit-commuists. It places their sacred belief in spirit-communion in so unsacred a light, that their very heart of
hearts becomes painfully facerated. Experience,
sadly manifolded, discloses the existence of Impostors heartless enough to literally steal heaven's
livery to serve the devil (mammon) with. Is it
not our duty to render repetition of such helibegotten rascalities impossible?

I shall not dilate on this phase of this important question. My object to-day is merely to
propose the application of some simple instruments that would unfailingly detect the smallest
irregularity on the medium's part, plainly recording them to view. One of these is the pneumograph, which can be readily attached to the me-

graph, which can be readily attached to the medium's chest, in a manner to record the nature of each and every respiration. The instrument is small, and would in no manner interfere with all sman, and would in no manner interest with an legitimate motions and emotions. An even sleady respiration, without "suspicious motions," is plainly shown by equally even and steady curves raced by this detective. In other words, if the medium this detective. In other words, if the medium really is the passive party as claimed, then the recording "curve" will be an innocently regular one. But if irregularities of the tack-drawing, vell-lifting, body-shifting and like "emotional motions" are practiced, then said "curve" (drawn by the pneumograph) will show in tell-tale "hops, skips and jumps" the true status of things in general and of the medium is special. eral, and of the medium in special.

Again, we might make satisfactory use of the

Sphygmograph (sphygmometer), or "pulse-record-er," an instrument that truthfully marks in pecul-iar curves the exact nature of every heart's beat, or rather of every arterial pulsation, the same as does or rather of every arterial pulsation, the same as does the pneamograph, or "respiration-recorder" of the lung's motions. It is not here to explain either instrument, or the exact manner of the use. I solely wish to call attention to the desirability of employing already existing appliances of their kind, that cannot possibly interfere with the "spirits," or their manifestations. Any medium objecting to their use, would then and there plead guilty of fraud. True media will hall as friends such trustworthy and unplaced exponents to their worth and honor. and unbiased exponents to their worth and honor. Spiritualists are sadly given to snubbing science Why not use science's own instruments to convince DR. J. C. HOFFMAN. Jefferson, Wis.

Defaming the Dead.

To the Editor of the Religio-Philosophical Journal

We should always have conclusive evidence of any we should aways nave conceive evidence of any one who has passed beyond the power of self-defense in this world. An Illinois lady recently informed me that a person in her neighborhood had recently re that a person in her neighborhood had recently to turned from California, and reported that they were told while in Santa Ana that Mrs. Mott, just before her death, said that Mr. Mott's scances were all a fraud. That she, Mrs. Mott, was a ventriloquist, and by this power had made Mr. Mott's reputation

I am very sorry I have been unable to bring this

I am very sorry I have been unable to bring this defamation of a noble woman's character home to the proper person, and hold him or her up in their proper light before the public.

The whole idea is entirely false. I have it direct from the lips of Mrs. B. J. Salisbury who was with Mrs. Mott almost constantly during the last two days of her earthly life, and who is ready, if necessary, to make affiliavit to the same, that not only did Mrs. Mott not intimate any such idea, but by say, to make affiliavit to the same, that not only did Mrs. Mott not intimate any such idea, but by many forms of expression, to her last breath, gave passive evidence of her belief in Spiritualism, and of the genuineness of Mr. Mott's mediumship. She took great comfort in the thought that she would soon join her loved children in the Spiritworld. Mr. and Mrs. Mott came direct to my house from Los Angeles; and she was removed from my house to more commodions quarters where she house to more commodious quarters where she passed on. I am intimately acquainted with the two nurses who attended her; and I can assure the public that any one who says Mrs. Mott, on her death bed, pronounced Spiritualism a fraud, or herself as having practiced hyprocrisy for many years, is an arch enemy to Spiritualism and to truth. It reminds one of the much circulated falsehoods of the recantations of Thomas Paine, and other noted reformers. D. EDSON SMITH. noted reformers. Santa Ana, Cal., May 20th.

Predicting the Future.

to the Editor of the Religio-Philosophical Journay

I would like to ask through the columns of your valuable and ever-welcome paper, for an exposi-tion of the views, theoretical and practical, (in a spiritualistic point of view) of the question of knowledge of future events, by our friends "gone Having experienced mediumistic powers I have thus far traveled over the occult road want to know whether others have been taught the same lessons. I find many Spiritualists who deny even the possibility of a fere-knowledge, and many even the possibility of a fere-knowledge, and many more fear to commit themselves on the subject. I cannot doubt the existence of such a power. That the spirits do forewarn us, I have no doubt, from, perhaps, hundreds of experiences, the effects of which were a mingling of good and bad, and of which, there are quite a number of witnesses, some of whom can youch for the accuracy of predictions covering each and every consecutive day for a month. The most noted case was one in which the writer was shot, receiving to all appearances a death wound. March 31st, 1883, I had a vision, showing me a mine at Clifton Arlzona. Having never seen it, nor ever heard it described, I think it impossible to have received my impressions from any physical source. On getting up in the morning, I gave a minute description of my so-called "dream" to the well known gentlemen. On the en it, nor ever heard it described, I think i "dream" to the well known gentlemen. On the morning of April 2od, at 1 o'clock, I received the wound, and thus far I realized that I had passed through all the phases of my vision to the corresponding point, and when my mind became settled, I was visited by all of those friends who had heard my "dream," who, in almost one breath, exclaime?, "Well! Mr. Hoge, your dream came true," If our writers mediums, or psychic researchers If our writers, mediums, or psychic research an throw any light on this subject, they will hillige me. R. W. Hoge. Virginia City, Montana.

The Ascent to Zion.

It is necessary that men should walk step by step in ascent to Zion. From one step to another he must pass in the course of his regeneration. He becomes an angel, not all at once, but by successive stages of development. This would be the case even though there were no evils with which to contend. We must, as the text declares, go from strength to strength. It has been supposed that strength to strength. It has been supposed that the process by which man is prepared for heaven is instantaneous, but no belief could be more fallacious than this. If it were true that, or account of Adam's transgression, all men rest under the ban of Godla condemnation, then again it might be true that he could save such as he chose among them by an exercise of instantaneous mercy. But if he an exercise of instantaneous mercy. But if he equally loves them all, desires that they shall be eternally happy and gives to each one the opportunity of becoming so, in the freedom of his own choice, then surely his method must be to lead them on from strength to strength. One of the chief pleasures of existence consists in the assurance that the future holds in store for us its own joys, to which we have not yet attained. This assurance forms the true basis of hope with all whose lives are happy and contented. The Lord's purpose in creating us that we may become angels of heaven, and so far as we are animated by the same purpose creating us that we may become angels of heaven, and so far as we are animated by the same purpose and try to co-operate with him, the desired result is accomplished. It is useful for us to know something about the various stages of spiritual progress, and especially useful to be aware that some of them at least we have not yet experienced. Far enough at least, we have not yet experienced. Far enough are most of us from being wise as the angels are wise, or being governed by the unselfish love of others, which is the joy of their hearts; but to this state shall we likewise attain, if we walk in the ways assigned to us .- Rev. James Reed.

The highest recorded balloon ascent was by Glaisher and Coxwell from Wolverhampton, England, on September 5, 1862. They rose to the height of seven miles. According to Glaisher, in 3,500 balloon ascensions only fifteen deaths have occurred.

For the Religio-Philosophical Journal, Instinct or Reason?

It has often been a puzzling question to know if birds batch and bring up their young by instinct, or whether they employ a certain reasoning, power in the construction of their nests, in the patient sitting on the eggs, in the choice of food for their young nestlings. Many anecdotes seem to prove that the generality of birds, and especially swallows, sparrows and storks employ something more than mere instinct in the conservation and rearing of their fledgling; but on the other hand, one is inclined to thick that birds cannot recognize their young from the young of other birds, even of different species A hen will bring up a whole brood of ducklings, and everyone is familiar with the desperate efforts of the foster-mother to prevent her yellow-downed charges from dabbling in the horse pond; yet one would think that the differences of form in bill and feet between ducklings and chicks would have beer, suf-

between duckings and chicks would have beer sur-ficient to give an inkling to the hen that she had been "imposed" upon.

The cuckoo knows very well her egg will be hatched and the young one brought up by the un-fortunate bird whose nest has been turned into a foundling institution. These and other similar facts seem to prove that birds cannot distinguish their young, even from the young of dissimilar species. But a curious fact that has taken place in the colony of canaries that I have, has led me to think that some species of birds at least, better developed, can really distinguish their "babies." I had four bencanaries setting at one time; one of the nests, containing three eggs, was upset by accident and only one egg, escaped "poaching." The hen-bird refused to continue sitting and the next day I placed the abandoned egg in another nest where two eggs.

laid at the same time, were being batched.

The orphan-bird and his adopted brothers came to the light of day in due time, and all three were taken good care of by the parent birds. Meanwhile the first nest contained three new eggs, and I considered the canary sufficiently compensated for the

loss of her first brood.

Now comes the curious part of the story. /The abandoned egg had no sooner "sprouted" into an ugly little mass of open-beak fleshy-colored embryo of a bird, than the real mother, abandoning her new eggs, started forth and drove the foster mother off the nest and fed her "child" hers if, disdaining the other two which did not belong to her. The foster-mother made no distinction between the three, but as I saw that a war "to the beak" had been declared between the two female birds, I had to take the youngster out of his nest, replace him in his first home, where he helped his mother in hatching out the three eggs. Both birds remained quietly each in her own corner after this.

The query now comes, was it instinct or was it reason, that enabled the canary to recognize the fledgling, which she had abandoned while in the egg, amongst the others in a strange nest?
Paris, France.
G. D. Home.

James Fennimore Cooper.

to the Editor of the Religio-Philosophical Journa I notice in a recent number of the JOURNAL, a paragraph from the New Orleans Times-Democrat. giving a statement of the remarks of Mr. Richard B. Kimball on the occurrence of some manifestations, in which James Fennimore Cooper, the novelist, was an actor or an investigator. After very remarkable answers had been given to several of the gentlemen present Mr. Cooper, who was very skepitcal, put the following questions and received the answers indi-

"Is the person I inquire about a relative?"
"Yes."

"A near relative?"
"Yes."

"A man?"

"A woman?" 'A daughter? a mother? a wife?"

No answer.
"A sister?"
"Yes."

Mr. C. then asked how many years since her death Fifty knocks were plainly and distinctly given, and the number so announced by the whole company. Mr. Coeper now asked, "Did she die of consump-tion?" and naming several diseases. No answer was given. "Did she die by accident?"

Was she thrown from a horse?"

Mr. C. then discontinued his investigation and in-formed the company that just fifty years ago that present month he had a sister thrown from a horse and killed and that all answers in regard to her were strictly correct. The whole account was published in Capron's history of Modern Spiritualism in 1855. But one of the later evidences of the effect of Spiritualism is recorded by the great nofellist in what, so far as can be ascertained, was the last time he used his pen and wrote the following, which was handed to Mrs. Underhill (the eldest of the three celebrated Fox Sisters) by the nephew of Mr. Cooper after his

"Tell the Fox family, I bless them. I have been made happy through them. They have prepared me for this hour."

If any priest of the old, wornout religions of the world have any better testimony to offer than this, we fail to see it. Mediums—I mean genuine oneshave much such testimony the world knows nothing E. W. CAPRON

Faith Well Rewarded.

A miscellaneous audience of probably 150 person wded into the little chapel at Bethany Home, No. 113 Centre avenue, last evening. The occasion was the fourth Bible reading of Miss Carrie F. Judd, of Buffalo, N. Y., who has somewhat of a reputation as an author and lecturer in the field of divine healing. "Three years ago." said the speaker, "when I was still quite new in the work, I found myself away from home without clothes enough to protect me against the weather. I considered the matter and found I could replenish my wardrobe with \$15. Then I got down on my knees and prayed, Lord, to go on with thy work I must have clothes, and therefore I ask thee for \$15.' After waiting a few moments the answer came back, 'Why didn't you ask for \$20, my child?' Then 1 thought to my-self, My Father in Heaven is more generous than I give him credit for. The next day passed with-out any results, but my faith never wavered. The following morning there came a knock on my door. A strange gentleman was admitted. He said, 'I have heard of your work, and something has induced me to bring you this,' and he handed me an envelope. On opening it I found a crisp twenty-dollar note enclosed. And this when no one but God and myself knew of my need. That was my first real revelation. I have had many since. In fact, God has answered my every request for temporal or spiritual aid."—Pitteburg Post.

Mental Telegraphing by Red Men.

It is said that the Indians on the plains have al-ways practiced a system of mental telegraphing among themselves, by means of which they comamong themselves, by means of which they communicate with each other almost instantaneously, and without messengers or signals. This mental telegraphing is by no means peculiar to the Indians on the plains of the United States. The same thing has been done by many people on the plains, and among the mountains, both of America and other countries, and is to-day, and always has been, one method of manifesting knowledge known to and practiced by many persons.

one method of manifesting knowledge known to and practiced by many persons.

The manner in which such communications are made seems to be, and is, a great mystery. Many theories about it have been suggested, all of which fall far short of satisfying the minds of people as to how it is done. The fact that such communications are sent and received; and that they are often genuine and true, and that such is one mode of manifesting knowledge, is now almost mode of manifesting knowledge, is now almost universally conceded.—Missouri Republican.

Jesus after the resurrection was apprehended by some wondrous second sight ... But tion of the body....and the ascension through part-ing vapors....when both these events are taken for miraculous events, are a superstition embalming of the coarser sort, an emphasis of external conceits without ground which the church must cease, or abandon if it would not lose its hold on the intelligent trust of mankind .- Dr. C. A. Bartol, Boston.

Notes and Extracts on Miscellaneous Subjects.

The average of life is thirty-one years. Xylonite, the new material, makes perfect artificial noses.

There are fourteen recent graduates of Yale Col-ege engaged in journalism in New York.

Two-thirds of the tobacco plants in Western North Carolina have been killed by recent frosts.

The use of cocaine as an autesthetic was discourged at the meeting of dentists held in Cairo, Ill. A medical writer brands this as the most danger-

ous season of the year, from a health point of view.

The chief subject of conversation in country laces is the summer cottages and who is to occupy London has eight homes for poor working girls,

where they can get three tolerable meals a day for \$1 a week.

If all the land was leveled into the sea the water would flow over the entire globe with an average tepth of one mile. A barber of Newburg, N. Y., has invented a chair

which registers the number of persons who sit in it during the day. Mrs. Karl Straudt, wife of a German farmer in

Plato, Ill., died the other day from the kick of a cow. received while milking. At least 4,000 lady teachers from the country east

Rocky Mountains are expected at the coavention at San Francisco in July. An English naval officer estimates that there are \$200,000,000 in gold and silver under the sea which could be reached by good luck.

The greatest fault, a Florida man recently found with Maine is that there are two months in the year that the sleighing is not very good.

A San Francisco schoolmarm punishes truants by applying mustard plasters to their backs. They are said to "draw" strongly school-ward.

Seals are ravaging the salmon in Penobscot Bay, and fishermen in turn are ravaging the seals. Thus far ten of the latter have been killed.

It was discovered at Pittsburgh, Pa., a few nights ago that five registered packages from St. Louis to Boston, bai been stolen while the mail train was stopping in that city.

Seven varieties of fishes examined by naturalists of the Challenger expedition have been found to be totally blind in the deep sea, but see when inhabiting shallow water.

Paper is of surprising strength. A twisted note of the Bank of England will not tear even though three hundred and twenty-nine pounds weight is suspended from the end of it.

Lady Mary Wortley Montagu, born in 1690, intro-duced inoculation for small pox from Turkey into Eugland and had her own-daughter publicly inoculated for example's sake.

England is said to have one cow to eight and a half persons. France one cow to three and one-third and America one cow to one and two-thirds persons. America is ahead on the cow. A youthful applicant for graduation at Lexing-

ton, Ky., being asked the other day, "What does history teach?" answered, "That the United States has never been whipped and never will be." Recently a banking house bought \$250,000 worth

of gold har, welghing about half a ton, at the assay office, New York, for exportation, and on the day before a similar amount-was purchased by another Excelsior Geyser, in the National Park, Montana,

is discharging a column of water sixteen feet in di-ameter and 300 feet high. The eruptions occur every forty-five minutes and last from three to five

An old slave has been discovered in Jones'oro, Ga., who is one bundred and eight years old, has been married nine times and is the father of 117 children. His name is Nero, and he devotes himself to preaching at camp meetings.

Maggie Riddle, of Springfield, Ohio, committed suicide by jumping into a well attached to her father's farm. She arrayed herself in her new spring dress, parasol, gloves and all, and jumped into the well, which was fifty feet deep. Disappointment in love was the cause. In the savings banks of Rhode Island the depos

its amount to \$52,000,000. The population is a little more than three hundred thousand, so that the average savings represented by the deposits in the savings banks alone are about \$177 per capita for every man, woman and child in the state.

Mr. Kennan gives one good idea of the enormous Mr. Kennan gives one good idea of the enormous size of Siberia by stating in the Century that its ter-ritory would contain the United States, including Alaska, with all of the states of Europs, except Rus-sia, and there would still be 300,000 square miles to

A famous stock farm in Orange county, N. Y., comprises 850 acres of the finest land in the county, and on which more than \$100,000 has been spent, has just been sold for \$27,570 to a wealthy Englishman, who intends to import some of the best racing blood in England, and will also form herds of prize

Angus Keith, a farmer, living eight miles from Louisville, Ga., says he had a fine rain the other night, and when he looked out in the morning he was surprised to find the ground literally covered with tiny frogs. He said they covered several acres, and were in thousands. He believes they came down with The power of various explosives has been calcu-

lated to be equivalent to the following pressures, the figures giving tons per square inch: Emmen-site, a new explosive for which important advan-tages are qlaimed in addition to great power, 283; nitro-glyceline 254; explosive gelatine, 253; forcite, 250; oxomite, 240; panclastite, 203; gun cotton, 195; dynamite, 144; atlas, 133; rackarock, 117; roburite, 24; and blasting gunpowder, 23.

Oil has been "struck" in Egypt by boring in the Jebel Zeit (oil mountain), on the shore of the Red Sea, 180 miles from Suez. Petroleum has long been supposed to exist in the country, for the ancient mummy cloths were soaked in it, and the exudadations from the fissures of this very mountain have been used by the natives from time immemorial as specific for rheumatism and skin diseases. The schooners Luther Eldridge and Emulator, of

hatham, Mass., while dragging for anchors lost in ast winter's ice embargo, recently discovered off Chatham what appears to be a large iron chest. It chanam wan appears to be a large fron cleet. It is popularly supposed, to be full of treasure, and to have been lost by a foreign frigate, wrecked here many years ago. Failing to raise the chest with grappling irons, the captains of the schooners have engaged professional divers, with whose aid they are now trying to secure it.

Some time ago the inhabitants of a Western town elected a German named Becker for Mayor. His first act, to show his authority, was the refusal to pay the warrants of the street inspectors. The poor men did not know what to do about the matter, but their wives solved the question by threatening to call on the Mayor in a body, each armed with a cow-hide, and try to persuade his Honor to sign the warrants. Becker got some information of the intended visit and quickly signed the papers.

For many years ground soapstone has been used as paint in Japan and China on surfaces that are affected by the weather. Stone obelisks covered with soapstone paint are still in excellent preservation, while the stone not so protected has long ago crumbled away. Mr. Goodall now finds that soapcrumbled away. Mr. Goodall now finds that soap-stone takes hold of the fiber of iron and steel better than any other substance, and bence is admirably adapted to painting iron and steel vessels. By mixing the paint with some antiseptic, it could un-doubtedly be made anti-fouling as well as anti-corrosive.

Mr. Paul, of Winter Park, Fla., while out walking one Sunday afternoon, and near Lake Killarney, came seeing that the animal was very well contented, left him and went in search of a gun. After spending an hour in going from house to house, he succeeded in finding one, and, on reaching the spot the second time, found the monster where he had left him, and taking aim at him, succeeded in placing a 44-cartridge in the corner of his left eye. The 'gator was taken to Orlando and turned over to A. M. Nicholson, who is to dress his wounds and mount him into an umbrella stand. The monster meast and 1 inch in length, and 3 feet 4 inche in circumference.

Spirit Singing.

To the Editor of the Religio-Philosophical Journal

"An article under this caption in the Journal "An article under this caption in the Journal of May 26," brought to my memory an experience of Spirit singing that I, with others, listened to years ago—long before those present knew anything more of Spiritualism than its name. This is but one of many experiences that we passed through in that old homestead in the heart of the "blue grass" regions of Kentucky. It was—a cold December night, the moon sbining clearly, and the air crisp and frosty. Four of us, representing three generations and constituting the entire household, were gathered about the great open fireplace, with its blazing logs and bright fire-dogs. The grandmother, sevenly-five years of age, was on one side of the hearth, knitting placidly, in the serene contentment of beautiful old age. Opposite her, across the hearth, her daughter—my mother—sat similarly engaged. Near the lamp sat a boy of fourteen, an orphan grandchild, while L was comfortably resting in a low rocker, watching the fire aid dreaming impossible dreams. All had been perfectly silent save the sparkling and spitting of the burning hickory on the hearth; for something like an hour or more, berhaps, when we simultaneously looked at each other and three of us spoke at once, "Who is singling, the bymp, Jesus, Lovet of My Soul?" It was being sung by a quariette of male and female voices, in sweetest union and harmony, coming apparently from nowhere, yet wrapping us in an atmosphere of heavenly devotion, falling on our ears like a blessing of love and peace; now louder and fuller, now softer and sweeter they sang through "An article under this caption in the JOURNAL of May 26," brought to my memory an averaging of mosphere of heavenly devotion, falling on our ears like a blessing of love and peace; now louder and fuller, now softer and sweeter they sang through the first verse, and every word audible. As the verse ended my mother said: "These are the voices and the singing that I told you of before, and you would not believe. Now you hear for your selves." Grandmother calmly remarked, "It is some one passing along the public road." The singers began the second verse, each word distinctly uttered. With one accord each one arose and walked out on the verands. We were a mile from the nearest neighbors, and could look that distance up and down the road. There was no wind stirring, and though we listened intently (and in the still cold and though we listened intently (and in the still cold atmosphere, the sound would have been more audible than when inside the house) we heard abso-

in quiet with closed doors. Scarcely had we done so when the third verse of the hymn was sung with so when the third verse of the hymn was sung with sweeter voices and harmony than possible with mortal longues—sung as only the angels can sing, full of the very soul of love and devotion. As the voices ceased I-looked up with eyes and heart full of tears to find every eye streaming. The clock chimed out ten and without comment we had e each other good night and separated.

M. G. B. other good night and separated.

A PROPHECY.

A Great Soothsayer's Peep Into the Future Which Is Now Being Verified.

The Pueblo Indians, a peaceful, orderly, and industrious race of people, who have inhabited the valley and plains of New Mexico for nobody knows how many centuries, having a tradition among them that has been handed down from remote ages, and which, as related to us by an old man of the tribe, is substantially as follow: "The great received to the contract of the of the tribe, is substantially as follow: "The great prophet told our fathers that after many ages the white man would come from the land of the sun-rise and would destroy our burro trails and make in their stead long roads of iron, which should have neither beginning nor ending, and upon these he should ride in great wagons of fire, enveloped in clouds of smoke and followed by rumbling thunders. And when this should come to pass, he said, we should know it was a sign from Dios that the rains should come in the spring and early summer and the corn should grow without the accoula, that the arid plains should put forth grass, and flowers should bloom on the barren hills."

In the usual way of interpreting these mystic sayings this prophecy has been fulfilled to the letter. The white man has brought his iron road,

sayings this prophecy has been fulfilled to the letter. The white man has brought his from road, and within the comprehension of the simple-minded Pueblo it has neither beginning nor end—it comes from the unknown and goes to the unknowable; he sees the great wagon on fire, with its clouds of smoke thundering by, but he "knows not whence it cometh nor whither it goeth." Now will the remainder of the prophecy be fulfilled—will that of which this was to be the sign come to pass also? The signs of the time certainly point that way. For several years past people have remarked that The signs of the time certainly point that way. For several years past people have remarked that "the climate was changing," and in no year has this been more noticeable than at present. March and April, driest months in the year, have this season been marked by frequent showers, and the grass is now growing luxuriantly in many places which usually show no color of green until after the "rainy season" in July and August. Who knows but that the great prophet of the Pueblos was inspired by the real divine afflatus, and that upon his shoulders had fallen the mantle of Elijah?—Albumaraye Democrat. querque Democrat.

Let us for fifty years study heredity, and leave theology alone; and at the end of the five decades our doxology will be a victorious pean over the vanquishing of Disease and Crime. But, in the meantime, in the name of the Father, the 'Sor, and the Holy Ghost, we go on marrying wastrel to wastrel, consumption to consumption, intemperance to intemperance, cancer to cancer, idney to tidocy, and then wonder that the progeny has only body enough to nurse disease and only will sufficient to indulge in crime. We ignore the laws of existence and environment, and, with our own bands, make the whips with which Nature scourges us. We starve because we have not force enough to survive in the keen competition of 'the survival of the fittest;" and, venomous as serpents and stupid as asses, we turn renomous as serpents and stupid as asses, we turn round upon those who are the fittest, just as reasonably as Snowdon might quarrel with the Aips because of their superior height. Do you elevate woman by setting her to the task of breeding blockheads? Are you like to improve the race by en-feebling the minds of the mothers of that race by an insidious administration of immoral Jewish fables, administred in the holy name of religion? What sort of mental and ethical stamina do you expect in a child whose mother was a religious imbecile and whose father was a moral bypocite?--Saladin.

In Commendation of Prof. Coues.

At the Editor of the Religio-Philosophical Journal

I wish to say a few words in commendation of Professor Coues' paper on the "Signs of the Times." To me that essay alone is worth the subscription price of the JOURNAL for a year. He has succeeded in that difficult task, of bringing the scientific method into the realm of the soul or the psychic world. He has shed a clear light on the astral body for which there are many waiting souls.

We are anxious to have him continue the subject, and in the same scientific spirit, elucidate the doctrines of re-incarnation, the devachan condition, the animal soul, and the spiritual soul sometimes attributed to theosophy. We have had a great deal of wasted paper on the subject of re-incarnation, pro and con, generally con, by parties who know as much about it as they do of the diseases or emotions of the man in the moon. Any light with regard to locarnation, or "The new scenes and changes through which the soul must pass" will be halled with pleasure.

May to Bell.

May to Bell.

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Tesay I'm wonderfully better;
How much that means you ought to know,
Who saw me just one month ago—
Thin, nervous, fretful, white as chalk,
Almost too weak to breathe or talk;
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But now life seems a different thing;
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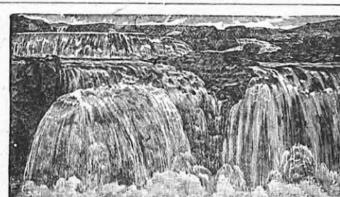
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E. D. HOLBROOK, Secretary.

Death and Afterwards. (Continued from First Page.) SHADOWS OF THE FUTURE.

Moreover those new materials and sur-roundings of the farther being would bring a more intense and verified as well as higher existence. Man is less superior to the sensitive plant now than his re-em-bodied spirit would probably then be to his present personality. Nor does anything ex-cept ignorance and despondency forbid the belief that the senses so etherealized and enhanced, and so fitly adapted to the fine combinations of advanced entity, would dis cover without much amazement sweet and friendly societies springing from, but pro-portionately upraised above, the old associa-tions; art divinely elevated, science splendidly expanding; bygone loves and sympa-thies explaining and obtaining their pur-poses; activities set free for vaster cosmic service; abandoned hopes realized at last; despaired of joys come magically within ready reach; regrets and repentances softready reach; regrets and repentances soft-ened by wider knowledge, surer foresight, and the discovery that though in this uni-verse nothing can be "forgiven." everything may be repaid and repaired. In such a stage, though little removed relatively from this, the widening of faith, delight and love (and therefore of virtue which depends on those, would be very lorge. Everywhere these, would be very large. Everywhere would be discerned the fact, if not the full mystery of continuity, of evolution, and of the never ending progress in all that lives towards beanty, happiness and use without limit. To call such a life "Heaven" or the Hereafter" is a concession to the illusions speech and thought, for these words imply locality and time, which are but provis-lonal conceptions. It would rather be a state, a plane of faculties, to expand again into other and higher states or planes; the into other and higher states or planes; the slowest and lowest in the race of life coming in last, but each—everywhere—finally attaining. After all, as Shakespeare so merrily hints, "That that is, is!" and when we look into blue of the sky we actually see visible Infinity. When we regard the stars of midnight we verifably perceive the mansions of nature, countless and illimitable; so that even our narrow senses reprove our timid minds. If such shadows of the future be timid minds. If such shadows of the future be ever so faintly cast from real existences, fear and care might, at one word, pass from the minds of men, as evil dreams depart from little children waking to their mother's kiss; and all might feel how subtly wise the poet was who wrote of that first mysterious night on earth, which showed the unexpected stars;

Hesperus, with the host of Heaven came, And lo! Creation widened on man's view! Who could have thought such marvels lay cor

Within thy beams, O Sun? or who could find— Whilst flower and leaf and insect stood revealed. That to such countless orbs thou mad'st us blind? Why do we, then, shun Death with anxious strife? If Light can thus deceive, wherefore not Life.

For the Religio-Philosophical Journal. An Indian Spirit Gave Important Information in the Famous Jumel Will Case.

PHOEBE CHAMPLIN HULL.

Recently, while looking over old papers came across some memoranda, which forcibly remind me of a curious experience I had some years ago, and which in these times of doubt and criticism on all spiritual matters, it may be well to make public, being a part of the unwritten history of Spiritualism, which, probably, is very abundant, did we but know it. This experience will be very interesting, clearly showing the presence of spirit-power, and its ability to give information on matters entirely beyond the knowledge of all connected, hence no mind reading possible in this case.

ing possible in this case. Your readers, many of them at least, have heard or read accounts of the famous Jumel litigation which lingered in the courts of New York City for several years; the last trial, of which my story deals, occurring about the year 1872, and which at that time created great interest and excitement. Madame Jumel (a widow) died in her famous mansion in New York City, in July, 1865, 90 years old. She possessed a large property, valued at the time at about \$6,000,000. When a girl she resided in Providence, R. I., and was, during the later part of last century, a member of the family of Major Ballan, Chief of Staff and personal friend of Gen. Geo. Washington. While still unmarried and a member of this family, she gave birth to a son. This, according to record, occurred in 1794. Later, when the year 1800 she want to Naw York. about the year 1800, she went to New York to reside, and deserted this boy, whom Mr. Ballan brought up. She there made the acquaintance of a young Frenchman, Stephen Jumel, whom she married in 1804. Mr. Jumel died in 1832, leaving no children and his wife the sole possessor of all his vast estate. Madame Jumel afterward married the noted Aaron Burr, from whom she was divorced, taking back the name of Jumel. Mr. Charles O'Conor was her attorney in divorce proceed-

This boy of hers, to whom she had given the name of George Washington Bowen (her maiden name was Betsey Bowen) continued to live in Providence, and knew but little about his mother. After her death, about all the Bowens living in Rhode Island and Massachusetts came forward to claim her estate. In their search for the Bowen tribe, they unearthed this son who was now quite an old man, and wealthy. After these people had failed to prove their claim, this son was induced to come forward and make claim to her property on the legal ground that a natural child could inherit from the mother in absence of other children. My father who had known this boy from babyhood, and had been his friend during his life, now became the most important witness for the plaintiff, and the only living witness that could testify that this man was her son; he distinctly remembered her showing him her baby when he (father) was a mite of a lad. The case was tried two or three times resulting in a disagreement of the jury. This last case was brought in the U.S. Court, Judge Shipman presiding. The legal talent engaged on both sides consisted of noted lawyers; Ex Judge G. I. Tucker, Levi S. Chatfield (ex-Attorney General), Chauncey Schaffer, ex-Judge Geo. F. Hoar of Massachusetts; all appearing for plaintiff, and Charles O'Conor and

James C. Carter for defendant.

My facher then about 80 years old, was kept on the witness stand five whole days in succession, most of the time being consumed by Charles O'Conor on cross-examination. Every effort was made to break down his testimony and test his memory, which was remarkable on all occurrences of his child-hood. It was all in vain. In the after part of the trial, by the merest accident, I, who was in Providence at the time, came across the trail of detectives searching for evidence to break this testimony of father. My father and his brothers had always disputed about their ages,—it happening when all were young, that their father and mother died,

with the records of births; this fact was being hunted down. Thoroughly aroused in defense of father, whom I considered had been treated rather inhumanly by Mr. O'Conor, I followed in the trail of these men, and found all they had discovered. I went to New York as quickly as possible and in-formed Mr. Tucker of what was being done. He asked, What can we do? I suggested bringing in as witnesses the oldest member of each family (my father's brothers were all dead) which would strengthen father's testimony on that point. I secured the witnesse

and took them on at the proper time, and, of course, got much interested in the case myself. While attending court one day some doctor's ccount books were offered by the defense, containing charges showing that another family of Bowens that had a daughter of the same name as Betsey Bowen, the girl who afterwards became Madame Jumel, had lived in Providence at the same time and in same part of the city. This was intended to show that this other Betsey Bowen must be the mother of this man. After adjournment of court that day, Mr. Tucker said to me, "I must go immediately to Providence to find testimony about this other woman, for a rebuttal." He said he should employ a detective there, and asked if I would go and help them. I consented and the next morning reported to, him in Providence ready for work. He gave to me the only clue known. This other Miss Bowen had married a man named Aquer Metcalf, who was a leather dresser. We each spent three days in different directions. Advertisements were inserted in all the papers with rewards for information; all the old records, account books of men in, that business 70 and 80 years before, and all the old people we could find were interviewed, and not a trace could we discover of such people. Mr. Tucker gave up, obliged to return to New York, Before leaving he said to me: 'I leave it in your hands. Do the best you can, but I have not much hope. Mr. O'Conor never ventured to put that evidence in until he was sure we could find nothing to rebut it." I persevered another whole day, at the end of which I felt tired out and sick, as well as discouraged. Before going home that night, I concluded to call on an aunt of mine. She had been one of the earliest trance mediums, and had one of those fa-mous faithful Indian controls. My thought

when I got home for the pight. This aunt knew nothing of what I was doing or interested in, it being thought best to keep the business entirely to ourselves. I asked if she would give me an examination, to which she readily consented; and soon entranced, the Indian commenced talking to me. Instead of looking into my physical condition, he began at once on the mental, and much to my surprise told me what I had been doing. I said to him, "Yes, you are right, but I am discouraged. There are plenty of people over there on your side who know all about this business, if they know anything. I should think they might come and tell me what I want so much to know. You ought to be able to find them.'

was to have him give me an examination and prescribe what I ought to do for myself

Said he: "Maybe me can. Wait; we will

So I waited, the medium keeping perfectly quiet and not speaking for some time. After awhile he said: "Me see, hanging right be-fore you, a big key."
"Well, what does that mean. I asked?"

"Wait. 'Maybe me tell you."
"Soon he said: "Now me see this right above the key: C-h-a-c-e."

"That spells Chace," said I; "And you are on the wrong track; that is the name of the defendant in this case, only he spells his name 's-e' instead of 'c-e.'"

"No, me right, not mean that." "Well, what do you mean," I asked. He said: "That name is the key to what you want to find."

I asked: "Do you mean me to understand that I must find a person named Chace, who can tell me all?"

"Yes, yes." "That is not very definite," I said, "for there must be about a thousand of them in this State. Can't you be more particular? Tell me what Chace.

"No, can't see any more." So I had to give it up and make the most of

By this time I had entirely forgotten I was sick, and without stopping to explain mat-ters to my aunt, I started off home. The next morning I enquired of father if he knew of

any very old person by the name of Chace.
"Yes," he said, "there is old Bill Chace, I
don't know as he is living now; it is a good many years since I saw him and he is a good deal older than I am. I knew him when I was a boy. The last I knew he lived up in North Providence.

"What was his business," I enquired.
"He used to be a leather dresser," he said. "Ah!" I thought to myself, "Mr. Indian

may be right after all."

"Off I started as soon as I had breakfasted, and making enquiries I learned where I had to go to find Mr. Chace, if alive. I hired a team and drove out to this house; on reaching there an old gentleman sat by the window looking out. He proved to be Mr. Wm. Chace, then over 90 years old. I told him I was trying to find a man or his family by the name of Abner Metcalf. Could he give me any information. I told him how long ago it was since anything had been known of them.

"Yes. I know all about him." may be right after all."

"Yes, I know all about him," he said. "I ought to, we were brothers in law. I learned my trade of leather dresser of him. He carried on the business then. I married his sis-ter. Afterward I bought out his business, and he moved with his family to Massachuand he moved with his family to Massachu-setts. He married Betsy Bowen, and they had one daughter who died. They are all dead now, died many, many years ago, and are all buried in Massachusetts," telling just where I could find their graves. There was only one other relative living who knew any-thing about these matters, a sister, very aged, and totally blind. She lived in Peabody Mass-achusetts. I took my notes asked the old genand totally offine. She fived in Feabody, sassachusetts. I took my notes, asked the old gentleman if he was willing to give his testimony. He said, "Yes," and thanking him, I left, going at once to the telegraph office and sending to Mr. Tucker this message:

"Eureka! Will see you to morrow morning."

At nine o'clock the next morning I was in Mr. Tucker's office, where I met the lawyers on the plaintiff's side. I told them my story and how I obtained my clue.

Wonderful, wonderful," all said. Application was made to the court and a Commission appointed to go to Rhode Island and Massachusetts to take the testimony, the witnesses being too aged and infirm to leave home. Mr. Levi Chatfield and clerk, Mr. James C. Carter and clerk, and myself as pilot, all went to take this testimony. The evidence when all collected proved that this Betsey Bowen had married Mr. Metcalf as their ages,—it happening when all were early as 1792; had a daughter born in 1804, young, that their father and mother died, and a fire just after burnt up all their effects born. All were dead except these few whom

I had found through this spirit communica-

When Judge Hoar, of Massachusetts, summed up for the plaintiff, he spent two days going over the testimony. In that speech, when alluding to this evidence, which had been so complete he said:

"Before our learned friend, Mr. O'Conor, ever dared present this Bowen evidence in this court, he had raked Rhode Island with a fine toothed comb, and thought nothing was to be found by which we could rebut it; but our evidence is complete; it forever over-throws the idea that this plaintiff is any other than the son of Betsy Bowen, who afterward became Madame Jumel."

At last it was so admitted by the defendants. The case was lost to the plaintiff so far as the property was concerned, though he proved his birth. The Judge instructed the jury to bring in a verdict for the defend-ant, because Madame Jumel possessed no property when she died, therefore there was none for the plaintiff to inherit; some papers they called deeds having been put in evidence in the last days, of the trial, showing that Mr. and Mrs. Jumel had transferred all their property to a third person many years before Mr. Jumel's death. The fact remained that Madame Jumel survived her hustand 33 years, and all that time had retained exclusive control and possession. Let any one answer who can. Whence came this tion given me*in this curious way? New York, May, 1888. Whence came this informa-

What is Theosophy? SUSIE E. HIBBERT, 2ND DEGREE, F. T. S.

[Published with the approval of the Gnostic Theosophical Society.]

Theosophy is derived from two Greek words, Theos, meaning God, and Sophia, meaning Wisdom. Theosophia or Theosophy is the wisdom of God, or Divine wisdom. Theosophy is at once a science and a religiou.

It is the science that embraces the phenom-

ena, laws and principles of all sciences. The religion that contains the absolute truths un-derlying the creeds of all religious of all ages and peoples since the making of the world. It is as old as the sun; as young as the dawn. It evolves from the microcosm and explains the macrocosm. While mortal in manifestation, it is immortal in essence. "It is the light shining in the darkness and the darkness comprehendeth it not." Its Its truth was hidden behind the veil of Isis, was closed within the sacred Lotus of the Buddha, was guarded in the temples of Greece and Rome, was carved upon the golden sun of Montezuma, and was crucified upon the cross with Jesus Christ. Theosophia—Di vine daughter of God!—calls aloud to all the world in this New Cycle, and proclaims in her very name her glorious origin and certain destiny!

The ancient Initiates or adepts were the discoverers and conservators of all the sciences of ancient times, and also the guar-dians and teachers of all the religions of the past. To the Initiate there never was and never can be any conflict between true science and true religion. But the ancient adept gave neither his knowledge of nature, nor of the gods to the people. There was an esoteric science, and an esoteric religion jealorsly guarded by the few, for the few who proved themselves worthy. Only after long years of study, of pure and holy living, and of the most terrible and painful ordeals was the seeker for divine wisdom admitted to the inner sanctuary. Few are they who can be trusted with the awful powers that come from occult knowledge of the Anima Bruta till they have risen to the comprehension of the sublime mysteries of the Anima Divina. "Cast not thy pearls before swine, nor give that which is holy to the dogs." To gain admission to the higher secrets of the adepts is as difficult to day as it was in the times of Pythagoras or of Christ, though the time for revealing many secrets hidden for thousands of years is now at hand. Theosophy and theology have nothing in common. The former is knowledge making belief secure; the latter is belief based on ignorance. Theosophy teaches no creed, and seeks no converts. It explains all exoteric religions, but teaches none. It has a secret doctrine, and that he who seeks aright may find.

The mystic grasps not only the immutable and relentless laws of the material world, but also the equally unvarying, inexorable and higher laws of the spiritual universe. The adept, both ancient and modern, reads the most occult pages in the book of nature, commands forces utterly unknown to modern science, scans the hearts of men and demons, and holds converse with the Gods. The most learned cosmopolitan is at best but a citizen of the world; the adept is a citizen of citizen of the world; the adept is a citizen of the universe, and can live alike in the world of causes; and the world of effects, in the here and the hereafter. And do we mean to say that all Theosophists know the secrets of all sciences, and have the key to every mys tery of the soul? No! a thousand times no! As well might one say that every philosopher is a Newton or a La Place, every maturalist a Darwin or Hæckel, every musician a Mozart or Beethoven. But our claims seem startling enough to some. They are so high, wide and deep, that Science scorns, Religion repudiates and Ignorance ignores them. But Theosophists heed none of these things. They live in time as though it were eternity. They live in time as though it were eternity, and are as sure of eternity as they are of time. Though they may have caught but the faintest echo of the divine harmony, that echo enwraps the soul in abiding calm. A

great western mystic beautifully defines "reason as the eye of the mind and intuition as the eye of the soul." The Theosophist walks the paths of truth with both these windows of his being wide open, and "urned to the source of all light; and knows himself a son of God returning to his Father!" And to the source of all light; and knows himself a son of God returning to his Father! And also knows that in that long journey, he shall gather all knowledge, both of earth and heaven, and attain to all the joys and powers, both of men and angels! He believes in absolute love and absolute wisdom, because he knows the laws of absolute justice that rule the universe. There can be no such thing as perfect love without perfect justice. The Gnostic alone, of all men, can tell you why "It is easier for heaven and earth to why "It is easier for heaven and earth to pass away than for one jot or tittle of the law to fail." Because he knows the law he gathers his strength for the evil days that soon must fall upon mankind, because the power now held by the classes is used to oppose and suppress the rights of the masses. As every adept can read in the astral light, he knows the future when he wills. Thus, soon you will hear voices, here and there soon you will hear voices, here and there throughout the world, giving warning of the terrible calamities now swiftly sweeping-from the Unseen, to overwhelm those who doubt and oppose the justice of the living God. The mystic loves all Christs and believes in all, but for him there is no savior outside of himself. He knows the meaning of the heartiful mystery of the stondment. of the beautiful mystery of the atonement; but the world does not know it; neither does the Church show that she knows it in the

husky doctrine that reaches the masses from

Slowly the master entered the silent hall where his disciples walked and pondered the

"Hast studied well the symbols, and dost thou know at last the truth," said the master. "In part I know, and always I seek," replied the novitiate.

"Ponder well and strengthen thee, for we go a long journey and much may be revealed to thee.

"Come!" said the master, and the student rose and followed. Soon they were in the dense gloom of a tropical forest; the towerdense groom of a tropical forest, the tower-ing trees enwrapped in the snaky folds of clasping vines, whose twisting fingers drew ever closer the dark roof leaves. Before them rose the dim outlines of that massive and mysterious temple, lost for ages in the heart of Yucatan. The master pushed away the heavy vines that covered deep carvings of many strange symbols engraved upon the ceathress stone before the Aztec rose or the Montezumas reigned.

"Behold the temple of the living God!" said the master. And as the student knelt a tongue of flame leaped from cross to wheel, from wheel to serpent, and he cried aloud: "They knew! -thousands and thousands of years ago they knew, and here are all the mysteries, oh Buddha our Lord!"

"Come!" said the master, and the stu-dent rose and followed. It was night. Round them stretched in awful majesty the ruins of ancient Karnac. Terrible in grandeur loomed those giant col-umns, striking black shadows across the splendor of the Egyptian moon. A flock of flamingos whirled slowly in the air above, moving towards the gliding Nile. Then from the deepest shadow came a voice: I am Hermes Trismegistus. If that which thou seekest thou findest not within thee, thou wilt never find it without thee. AITIS living—life is one and God is Life."

When silence fell, a faint flame gleamed upon a broken column, and as the student bowed in awe, he saw the symbols carved deep, imperishable. The tongue of flame swept from winged globe to winged wheel; the tri-angles interlaced, were enclosed in a serpent of fire; and his heart melted within him. And he cried again. "Here they knew him!" Here he was adored! Oh! Christ ineffable, oh! mystery Divine!

"Come!" said the master, and the student arose and followed. Suddenly thick dark-ness held them like a pall. They could hear the sullen surge of waves that sweep stealthily in caverus. Startled bats brushed them as they moved and the damp stones proved the sea was near this entrance to the cave of Elephantas. They were approaching the oldest mystery of India. The master gently took the cold hand of his disciple as the darkness slowly lifted, and in the dimness glowered that monstrous statue-gigantic. horrible; that dual creature of stone, half man, half woman—the mystery of the ages! And as they looked, a tongue of flame shone upon the wall and there they saw the symbol most sacred-worst iped by Aryan, Egyptian, Aztec, Jew and Christian. And the master cried aloud: "Behold the temple of the Living Truth!" "The same yesterday, to day and forever!" As he cried the flame crept from the wall and glowed over his heart, and his disciple turned and beheld his master illumined from within, and fell upon his knees and worshiped him, crying," He! 'Tis He! He is here. His temple is within thee!" The disciple wept with joy, and bowed his head upon his breast and lo! the flame leaped from within his own heart, and he cried with a mighty voice. "Tis He, 'Tis He! Behold, we are the temple of the Living God!"

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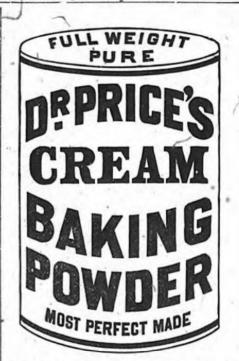
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