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

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BIBLES.

A Lecture Delivered Before the New England Spiritualist Camp Meeting Association

At Lake Pleasant, Mass., July 22nd, 1888, by Hon. A. H. Dailey, of Brooklyn, N. Y.

Bibles have been the blessing and curse of mankind. They are the work of men,—have never been dictated nor inspired by anything higher than man, or the spirit of man as developed after leaving this sphere of action. In saying this of a book so much revered by millions of persons now living, intelligent, religious and sincere, as well as by millions of those who have passed from the realms of time to the eternity which is beyond, I do so with no desire to cause pain to any heart or provoke contention, which is needless, and to be avoided when possible. I am not unaware of the good that has been done by this book, which is known as the Christian Bible, nor blind to the influence which it exerts over the lives and actions of millions of persons who look upon it as the only word of God given to man, which defines his duty to his Creator and to mankind, and points the way, and only way, to salvation in the life which is to come. I can well recall the time, and the period is not remote, when I revered this book as containing the only revelation of the word of God to man; and it would illly become me not to respect those who occupy the same position in this regard that I have occupied; and I respect the sincerity with which others defend this book from the assaults that are being made upon it.

The influence of early training and education is hard to be overcome, and we need not wonder that men are loth to break away from the associations, training and education of early life, to form new relations with those who stand in antagonism to life-long friends and companions upon matters so important as those affecting our temporal and spiritual welfare. It may seem strange for me to assert that any man of strong intellectual powers, of marked religious nature, a man who is magnetic, a natural organizer and leader, could to-day, in almost any portion of the civilized globe, enunciate that as coming from God which originated with himself, gather around himself disciples and believers, and become the head of a new religious sect; the stability, permanency and influence of which would depend largely upon the amount of practical common sense which should be interwoven with his theology. This has been done, and is being done to-day; and I am thankful that this age is being characterized by that wealth of scientific knowledge, profound philosophical research, freedom of thought, speech and action, which enable us to discern that which has at least the semblance of truth from that which is absurdly false; which enable us to gather here and there some grains of truth from the mass of chaff with which the world is afflicted.

Previous to the year 1827, in the central part of the State of New York, a person with literary attainment whittled away his leisure hours by composing a strange romance, in which one of the tribes of Israel was made to figure in the North American Indian, as being its descendant. Into this work was woven, portions of the ancient Jewish law, and the ingenuity of the writer was such as to enable him to put into his remarkable narrative that which might lead unsuspecting minds to give credence to the idea that he was seeking to inculcate, for the simple purposes of a story. These writings had never

been published; fortunately a copy was preserved, but Joseph Smith, ignorant of that fact, chanced many years afterwards to get possession of what he supposed to be the original, and in 1827 he commenced to preach and proclaim to the world that an ancient work written upon tablets of gold, in ancient characters, had been revealed to him and that, by angel guidance he had been led to the place where this remarkable record had for thousands of years been concealed, and that it was his mission to establish a new church, that of the Latter Day Saints. From this beginning came the book and religion of the Mormons, a religion which now numbers among its adherents men and women of unquestioned attainments; and you well know that I am only uttering that which is the history of the times, when I say to you that the religion of the Mormons has hundreds of thousands of followers; and that the number is constantly increasing. The influence and effect of an accredited lie cannot be estimated; it is beyond human calculation. The book of Mormon was substantially the work of the writer of the romance of which I have spoken. Mormonism had its birth and outgrowth, and owes its power and influence to-day, to the circumstance I have related and to the religion of the Jews. Polygamy is sustained by the practice of the patriarchs of the olden time who were God's servants, and by direct authority from God to the Mormon prophet. These prophets were recipients of personal visits from Him; and they held frequent intercourse with Him, through His angels who came upon special missions, when He was supposed to have been otherwise engaged.

A few hundred years after the foundation of the Christian religion, Mohammed claimed to have had a vision, and to have witnessed in an incredibly short space of time things which were hidden from the rest of mankind. He became a prophet and so proclaimed himself; and he wrote, and what he wrote is studied as part of the education of great nations in the Eastern countries, and his followers are as numerous upon the face of the earth as are the followers of Jesus Christ to-day. What is true of Mohammedanism is true of the teachings of Confucius, of Buddha and of Krishna.

At about the close of the 17th century, Emanuel Swedenborg was born, and in the early part of the 18th century, he promulgated to the world that which has now become the foundation of the religious sect bearing his name. Swedenborgians may be numbered by the hundreds of thousands; firm believers in the truth of his teaching, in the divine nature of his inspiration, crediting him with having held communion directly with God himself. Swedenborg's teachings are largely supplementary to those of Christ, and he goes on to express more fully than had previously been given to the world something of the nature of the spiritual realms into which, sooner or later, we are to be consciously ushered. This remarkable man possessed a wonderful spiritual nature and was gifted with what is known as clairvoyance and clairaudience. He gave to the world proof of these powers which, to people of those days, were regarded as supernatural and a gift from God himself. One who is able to supplement his teachings with evidence of powers such as Swedenborg possessed, will command the faith and confidence of certain classes of minds. The age in which Swedenborg lived was well adapted to the inculcation of the doctrine which he gave to the world as coming from the divinest of sources. That much of his teachings were true, those who are familiar with the inculcations of to-day from the spiritual realms will not deny; that the Swedish seer was instrumental in preparing the way for the coming of a larger number of seers, is certain.

Within the past few years, a book claiming to be a new bible to mankind has been written through the instrumentality of a man in our very midst, and those who have read and carefully studied it, concede it to be a very remarkable production. In it you will find expressions which indicate that an individualized God, or Jehovah, is speaking, or has spoken. The writings which were given to the Jews by Moses as having come from Jehovah Himself claim no greater authenticity than those in this book, which is known as Oahspe.

That Oahspe contains much that is instructive, many valuable lessons which it would be well for every one to understand, and that it is sufficient to guide people into the proper paths for the attainment of higher spiritual perfection, will be apparent to those who impartially peruse some of its pages; but having said this much of this and other books, are we to reverence them as containing the positive mandates of God to His children? Is it, or is it not true that Jehovah has spoken directly to any mortal, commissioning him, to the exclusion of others, with the promulgation of divine truths? Can we not, standing as we now do, fearless and impartial observers of the workings of the human mind, of the power that one individual is capable of exercising over another, understand how proselyting has been conducted and how effectual it has been in swaying and controlling the thoughts of people, causing them to become confederated into sects and denominations, and that what parents have believed they have taught their children, and that infant minds have grown, formed and matured to harmonize with the teachings they have received? Thus it is that we find so many people ready to assert their religious beliefs and convictions, and to flatly declare that anything which

does not harmonize therewith, is false and untrue. Here and there, from time to time, as if to thwart and overcome the pernicious effect of this tendency in the human mind, free-thinking men have arisen who have directly challenged the truth of these teachings, and demanded proof of their authenticity. The ablest and most determined opponents that religious teachers in the past and of to-day have to contend with, are those who deal in every-day practical common sense, and apply the ordinary tests of reason to the religious doctrines being promulgated through the various churches and religious organizations.

For one I am very willing to concede that it would be pleasant to know that there is a personal Being who can comprehend this vast universe, who does, and will control its majestic forces, its stupendous and, to mortals, incomprehensible systems, and Who, at the same time, with all the love and affection that a mother has for her own child, is holding each of His children in constant remembrance; a Being whom, notwithstanding the bereavements and sufferings mortals are passing through, notwithstanding the storms and clouds which are breaking upon them, they know is by these methods awakening them to a more perfect comprehension of their relations to Him and to a more perfect enjoyment of that eternal life which they believe to be theirs. That there is something beyond us, a power that is greater than man can comprehend, and which he will never be able to grasp, an infinite force which has set in motion the innumerable worlds above and around us, which causes the sun, as it were, to mount into the heavens by day and to sink beneath the ocean at night, that causes the snow to come in winter, the flowers to bud and blossom in spring, that gives to us plentifully of the fruits of the earth in their season, we do know. That there are intelligences above us, farther advanced than we are, who comprehend more of these wonderful things than we do, I believe that most men feel; but whether there is ONE Who comprehends the whole, in the sense that we comprehend the little within the grasp of our mentality, Who controls these wonderful forces and commands them at His will, we do not know, and no man, by any possibility, can know; he can simply conjecture, and the right of conjecture can be denied to no one.

I am speaking this beautiful Sunday morning of bibles. I am speaking of them as the work of men, as I believe them to be the work of men, aided by intelligences who, like ourselves, were born of the world in which we live or of the worlds which are circling around us. Mysterious things become exceedingly simple when the key of knowledge has unlocked the closet. When communication between the mortal and the spiritual realm has become so well established that the system is distinctly understood and its operations perfectly comprehended, much that is mysterious to the world to-day will be solved, the stumbling blocks will disappear and burdens be lifted from the shoulders and hearts of innumerable beings who are suffering under a bondage from which they cannot be too soon set free.

It now seems to be most thoroughly established, that man is a descendant from an ancestry no more conspicuous than the first germ which sprang forth at the close of the Azoic age.

Assuming that man is the descendant of this ancestry; assuming, also, that nature has her spiritual side; assuming that man has a spiritual nature, and his soul is the spiritual undying counterpart; when that soul is released and passes into the spiritual realms above and around us, wherein, I ask, does our reason teach us, that as a spiritual being he is wiser and better than as a mortal? Where, I ask, would such a being look for wisdom, except to the very sources of knowledge afforded by his changed condition? If the broad and swelling Atlantic, and all the seas of the world, have their counterpart in the spiritual realm; if the islands and continents which make up the dry land of our earth, rise in grandeur in spiritual counterparts; if our refined and spiritual natures shall render us capable of comprehending a thousand beauties, a thousand wonderful things which were invisible to us here; then surely in that Spirit-world are avenues of knowledge, fields for study and exploration. Hence how natural it is that those possessing undying affection for friends who are left behind, the denizens of earth, should desire to come back, if possible; to rend the veil which separates the two realms, and bring to the hearts of loved ones the good tidings of immortal life, of joy and happiness beyond.

This we can understand would naturally be the result of this change to us, educated and enlightened as we are; but let us go back in the history of mankind, to those ages and periods when human life was sacrificed upon the slightest pretext; when man was emerging from a barbarism which was the natural concomitant of a development from the brute creation (or rather ancestry) when these people died, what would naturally be the character of the communications such spiritual beings would give back to mortals left behind?

It can not naturally be supposed that the mere advent into another state of existence would have at once transformed them into beings of transcendent wisdom; and it certainly would require the lapse of vast periods of time in order that they might accumulate a fund of knowledge, if the process of obtaining it is the same there as here. Then, again, it does not necessarily follow that the knowl-

edge obtainable there can be perfectly comprehended by those upon a lower plane of life. If we are developing, we may naturally expect that each successive stage of our existence will unfold to us much that we were not adapted to receive upon the lower planes; and certainly those who are familiar with spirit communications have already learned that it is difficult to communicate to us the conditions by which our friends upon the other side are surrounded, so that we can comprehend them; and this ought to lead us to understand that it may be equally difficult for those upon the other side to advise us upon the ordinary affairs of our own lives. How can it be supposed that those who passed from this world ten thousand years ago, could give any greater information of the formation of the earth, of the creation of that which it contains, than we ourselves can obtain by making proper researches here?

It is conceded that before Moses commenced his writings, the Egyptians were a great and civilized nation; they were well versed in many matters of science; their astronomical calculations have been found to be wonderfully correct; they were far superior to the Jews, and the vision which Abraham saw, and communications which he received seem to have been strangely fulfilled; but have we considered the means which were employed to consummate so great a result? Was there anything more in this whole prophecy than could have been deliberately planned by great spiritual intelligences, to be consummated through the lapse of ages? Are we not to-day foretelling what we propose to accomplish, and having laid our plans for the future, do we not proceed to bring around the desired result, though years of patient toil, study and care may be required? In youth we lay out the plans of our lives and set about to work for the accomplishment of these purposes. So can we understand how it was planned that Abraham should become the founder of a great people; that certain inhabitants of the Spirit-world knowing his peculiar adaptability as an instrument in their hands to accomplish their own purposes and ends, should desire that his should be an exclusive and peculiar race, a race adapted to the education and development of the particular religious ideas of those who were his immediate inspirers. For this purpose they forbade his descendants from commingling with the heathen nations by which they were surrounded, and caused Moses to be developed and educated as an instrument peculiarly adapted to be a lawgiver to his people.

How easy it is for us now, from the position we have attained, to picture the convocation of spiritual beings, who were of harmonious minds, having a unity of purpose, and who were preparing the way for the formation of the Jewish nation, with an evident purpose that it should control eventually all the nations of the world; that it should conquer nation after nation and establish upon earth a religious empire, which according to their purpose, should be a kingdom without an end. They knew and comprehended the superior wisdom and intelligence of the Egyptian people, and that the Jews must receive schooling from nations farther advanced than themselves to enable them to accomplish the purposes in view. To that end Joseph was made the object of special affection from his father, the jealousy of his brethren was created, the conspiracy for his destruction was formed, and then he was sold and carried into Egypt, while his brethren pierced the heart of Jacob with a living sorrow, causing him to lament him as destroyed by wild beasts. That I am correct in my conclusions, is the more forcibly shown from the fact that Joseph, when once amid the civilization, the pomp and power of the Egyptians of that day, soon became conspicuous above the necromancers, astrologers and magicians by whom he was surrounded, by having visions which were strangely verified, and by being a remarkable interpreter of dreams and possessing those powers which the great Patriarch Abraham had given to Isaac, Jacob and their descendants.

The long sojourning of the Israelites in Egypt, familiarized them with the customs and habits of the most remarkable nation of those times, and the adoption of Moses into the King's house, secured for him an opportunity for education which was afforded to no other Israelite; and being a Jew himself, of the chosen stock, he, too, was an interpreter of dreams. He surpassed all other magicians in the production of phenomena, which were as much sought after by the people of those ancient times as they are by the advanced students and philosophers of to-day. Thus Moses became wiser than the people of his own race; he was influential at the court of Pharaoh, and his remarkable powers commanded the respect and consideration of the learned men of Egypt and the fear and reverence of the Israelites. So we find him peculiarly adapted, to lead the Children of Israel through their long journeyings in the wilderness, which may well be said to have been a wilderness of sin; and it required from Moses constant vigilance and care to keep this people, whom God is said to have characterized as stiff-necked, under control and subject to his will. Encamped under the frowning summits of that range of mountains known as "Sinai," amid the thunders from the clouds above, the Lord is said to have traced with His own fingers upon the tablets prepared by Moses, His law to the children of Israel. Surely no better instrument for such a work than Moses could have been found in those times; and the law itself, as we read and understand it to-day, is about such a production as we would look

for from that age, and for the guidance of such a people.

That God Himself, as a personal infinite Spirit, wrote the law of the Jews, is a belief which each age is tending to destroy; and at no time since it was promulgated to the Jews, has it been so little credited as by thinking people of to-day. It is a mixture of what is good with that which is barbaric in the extreme. For a man to say, "Thus saith the Lord," is no proof that man speaks the truth; and we are safe in saying that anything which is promulgated as coming from such an "infinite source," which savors of the imperfections of poor humanity, bears in itself the unmistakable evidence that it is false. How that reasoning and thinking people could have so long accredited it to a Divine source, can only be accounted for from the fact that their minds had been trained to believe that it was almost an unpardonable sin to question its authenticity; and the further fact, that, for at least eighteen hundred years, it has been the general belief that no possible means could be found to prove that the Bible is not true. There is no falsehood so dangerous as the one mixed with truth; and it certainly is true that this book, so highly revered, contains much that is of great value, and which has wrought noble results in the hearts and lives of men. The writing upon tablets of stone and large mastic plates and columns, was learned by the Jews from people older than they, and the literature of Assyria and of Egypt was displayed upon these tablets as well as upon the leaves of the Papyrus which are found preserved with the mummied remains of the men who, like ourselves, regarded death as an incident in human life, but which did not terminate or destroy it.

The law commanding sacrifices and burnt offerings surely cannot be commended by wise people of to-day as the work of a wise God. We certainly cannot assume that a Perfect Being was lacking in wisdom in the days of Moses, and is wiser to-day. That the law of Moses was not a wise law is evidenced from the fact that it has been rejected by Him who came in fulfillment of the prophecy, and established upon earth the great truth that the Kingdom of Heaven is within, and very sensibly taught that God is not pleased with burnt offerings and the sacrifices of blood, but rather with contrite hearts, followed by pure lives and worthy and noble actions. That those who were inspiring Moses, presenting him with visions, represented themselves as being God, may well be accounted for upon the hypothesis that they believed that had they made themselves known in their true character as being but angels or advanced spirits of the men of former ages, Moses would not have revered them, nor obeyed their commands, and hence he was purposely kept in ignorance of their real character. How different were the inspirations and teachings of Jesus! A comparatively few hundred years in the spiritual realm had been productive of a vast improvement in those who came back to enlighten mankind, to guide them in the ways of truth and happiness. No longer do we hear the proclamations of war, of havoc and destruction, of the extermination of tribes and the putting to death of individuals at the command of the Most High; and men whose lives were characterized with butcheries, extortions and licentiousness, are not commended for those things; What is more conspicuous than the teachings and gospels by Jesus Christ, as they stand in contrast with the law of Moses and the lives and characters of the men who were commissioned with its enforcement?

We have come now to a period when bibles of a different character are being written. They are made up of the very times in which we are living; every discovery in natural science is the unsealing of a page in the Bible of God, as He has written it in nature itself. When Hugh Miller made his discovery and bore to the world the Testimony of the Rocks, and when he pointed to the footprints on the boundaries of time, he was pointing to tablets that bore a testimony which as much transcended that given by Moses to the Children of Israel as the light of the sun transcends the borrowed light of the planetary world. Here we find transmitted through a series of ages, the length of which man has not yet been able to calculate, the origin of species and the descent of man, and this testimony is placed in bold contradiction with the record of their special creation prior to the time Adam is said to have been formed from dust. That the sun was not specially created to give light to this little world by day, nor the moon and innumerable hosts of stars to give it light by night, none but the most ignorant at this day will contend; yet there the record stands, still forming a part of the Bible of Christian nations, and which in our own country we are asked to salute with a kiss to make the oath we are taking more binding upon our consciences.

I have not thus spoken of the bibles which have been given to mankind to lessen the respect every one should feel for the truth that may be contained within them; but because I desire to lead the minds of people to look upon all things which are given, free from bias, free from prejudice, free from the trammels of early education, that each one may seize, comprehend and convey to his use that which is true, and which is for the benefit of all who shall learn the truth. I would not lessen the reverence which all should feel for the word of God; if possible, I would increase it; but I would not have that which is the work of man longer hold such power

Continued on Fifth Page.

Registered Convict, No. 4273. W. R. Colby alias Parson Raines.

As a Baptist Minister He Robs the Mail Car of a Parishioner—is Caught and Sent to the Penitentiary—Getting out by a Ruse, he Essays Mediumship—Driven out of Chicago he Settles in San Francisco where with the Support of two Papers, Both Weekly, he Prospers as a Medium, Minister of the Gospel and Camp Director—In the Opinion of a Victim he is "One of the Greatest Criminals Unhinged."

The JOURNAL for May 2nd, 1885, contained an exposure of one W. R. Colby who was then holding forth in Chicago under the guise of a medium for independent slate-writing and other physical manifestations. The JOURNAL adduced proof that the man was an unconscionable swindler, wholly unworthy of credence and patronage, and called the attention of the police department to his performances. In consequence of the JOURNAL's attitude the city became a dangerous place for him, and he finally brought up in San Francisco—next to Boston, the paradise of pseudo mediums and spiritualistic fakirs. His success at first, does not seem to have been very flattering, for in 1886 he returned to Chicago. His return coming to the knowledge of the JOURNAL, a short item announcing the fact, coupled with some appropriate comments, was published. This seems to have been sufficient to drive him out of town again, and he returned to San Francisco.

In tracing his career in this city we found Colby to be not only a most audacious, reckless swindler, a common liar and gambler, but we discovered evidences strongly indicative of a character more villainous than is usually owned by dealers in mock spiritualistic wares. Enough was learned to convince us that the man had a history back of the time when he essayed the medium business. But no conclusive evidence of this came into our possession until last March. In the meantime he was making headway in San Francisco with the use of advertising space in the Golden Gate. The editor of that paper, Mr. J. J. Owen, was fully aware of the exposure in the JOURNAL and of our opinion of the man, an opinion based on irrefutable evidence; nevertheless he seems to have had no hesitation in assisting the impostor in obtaining the confidence of the San Francisco and California people. In June, 1887, Colby plied his vocation at the Spiritualist camp in Oakland. The editor of the Golden Gate in the issue of his paper for July 2nd, 1887, concludes an endorsement of Colby's mediumship, after one séance with him on the campground, as follows:

We were much pleased with this our first sitting with this medium, and hope an opportunity offers to see more of his powers. He impressed us most favorably with his sincerity, and fidelity to the cause he represents. He returns to this city July 5th and can be consulted at his old headquarters, 43 Sixth street.

Mr. Owen was evidently greatly impressed by his "sincerity and fidelity," for the Golden Gate within a month thereafter again endorsed him, notwithstanding we had again warned the people of the Pacific coast of the fellow's real character. In reply to our strictures, Mr. Owen allowed Colby to publish in the Golden Gate of August 20th, 1887, the following card:

To the Editor of the Golden Gate: Allow me through your columns, to express thanks to Bro. Bundy, of the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, for his kind allusions to my mediumship and personal character. Continue them, Brother. I acknowledge indebtedness to your columns for some of the best friends I have.

Respectfully, W. R. COLBY. This card was more shrewdly concocted than at first blush appears, for while to the editor of the Golden Gate and the few of its readers cognizant of our exposure of the man and repeated warnings against his wiles, the sarcasm was apparent enough; yet to the great mass of those who read it, knowing the high moral standard demanded by the JOURNAL and its caution regarding the exemplification of phenomena, knowing this from the general reputation of the JOURNAL, and ignorant of our attitude toward Colby, his language would be taken as an endorsement by us of his "sincerity and fidelity"—as Mr. Owen so forcibly puts it.

The Golden Gate for December 17, 1887, contains an editorial announcement that Colby, the "Slate-writer," will lecture the following Sunday evening for the Society of Progressive Spiritualists at Washington Hall, San Francisco. Subject: "Christians and Spiritualists' Heaven; Where and What is it?" "At the close of the lecture," continues the editorial, "his spirit friends will endeavor to give some manifestations in independent slate-writing." The lecture and the "endeavor" seem to have pleased Mr. Owen greatly, for the next issue of the Golden Gate contains a flattering notice of the affair, from which we extract as follows:

"We are surprised that Bro. Colby does not oftener let his voice be heard in giving out some of the many truths he must have gleaned in the past eight years of his experience as a public medium. . . . Then the control of W. R. Colby, 'Richard Booth,' produced writing between a pair of slates, in a clear and open manner, such as no honest skeptic could take exceptions to."

It may be mentioned, in passing, but not as of any significance necessarily, that Colby was patronizing the advertising columns of the Golden Gate. In the name of his "control," which with a due sense of propriety Mr. Owen mentions as "Richard Booth," but who was never called by any other name than Dick Booth, there lies a long and interesting history in connection with Colby's career as a medium, but it can not be given here, for want of space. On the editorial page of the

Golden Gate for April 28th, 1888, appears a report copied from the San Jose News of a séance held in that city, at Germania Hall, by Colby and his daughter. The exhibition consisted of giving names, descriptions of deceased persons and alleged messages from them to their friends, in which both Colby and daughter acted as mediums. According to the account Colby picked up several envelopes "and told what was written within, and answered the question to the satisfaction of the writer in almost every case." One of the "tests" described by the News, as quoted by the Golden Gate, is so significant viewed from its blind side that we give it in full:

He answered the questions on one card, "Where did you spend the night?" by stating that the writer was playing faro over a lively stable (the location of which he accurately described) until 3 A. M. and that between midnight and that hour he took three drinks at three separate times at a restaurant.

Colby is an inveterate gambler, and it is more than probable that his questioner saw him at the faro table the night before; and very possibly this "test" was then agreed upon as one likely to create a sensation at the meeting on the following evening. In addition to republishing the News account of the San Jose affair, the same issue of the Golden Gate contained two editorial puffs for Colby; one being in connection with the announcement that "W. R. Colby and daughter will give their last séance at Odd Fellows Hall, for the present, to-morrow evening." Of course the extract from the News was intended to fill the house at this "last séance."

Last year one H. C. Wilson, a person with a salacious record and at that time President of the Washington Hall Society hereinafter mentioned, an incorporated concern, went into the manufacture of "Ministers of the Gospel," going through the ruse of "ordaining" anybody who applied, regardless of character or fitness. Among others who became "Ministers of the Gospel" and expounders of the Washington Hall go-as-you-please religion, was Colby who was "ordained." An editorial mention of Wilson's "Minister Mill" and his own ordination, in the JOURNAL for August 6, 1887, contains this reference to Colby: "As that unconscionable liar, petty gambler and swindler, W. R. Colby, has had the same label pasted on his forehead, its intrinsic value will be readily perceived." It may here be incidentally mentioned that Wilson afterwards visited the Eastern camps on money donated by the people of his society for the purpose, having first been ordained by his wife as a "Minister of the Gospel" in accordance with the rules of the aforesaid Washington Hall Society.

As a preacher and medium for independent slate-writing, etc., Colby seems to have been in luck the past year. He occupied a tent during June last at the camp meeting in Oakland, as we learn from his advertisement in The Daily Dove, a daily edition of The Carrier Dove published during the camp season. The Golden Gate of June 30th contained an editorial announcement of a marriage on the campground the preceding week, "W. R. Colby, who is a duly licensed minister of the Spiritual Gospel officiating." The Daily Dove of June 25th, devotes over a column of editorial to this wedding and the festivities which followed. It may be well in view of what is to follow, to quote therefrom:

"On Saturday evening, June 23rd, the monotony of camp life was disturbed by a ripple upon its surface which, although known to but a few was an event of such great weight and moment, as to involve the life-long happiness or misery of two individuals. These parties in whom so much interest centered, were John Wesley Wood and Adelle E Carr, both of Tacoma, Washington Territory. They were strangers to most present, having but just arrived the day previous. This, however, only added to the romance of the affair; and what would a wedding amount to if the romance was left out? . . ."

"Mr. W. R. Colby arose, and with a legal-looking document in his hand, announced that according to the laws of the State of California, he was a duly ordained minister of the gospel of Spiritualism, and as such authorized to perform the ceremony of marriage, for which purpose they were assembled. The ceremony was brief and to the point, as it enjoined equal duties and responsibilities upon the contracting parties irrespective of sex. The bridegroom was an elderly man of about fifty years of age we should judge. The bride was a small, compact little body, neatly attired in a becoming brown travelling costume. She was much younger looking than the bridegroom, although she must have passed her sixteenth year several seasons ago. After the ceremony was over and the benediction pronounced, the company formally congratulated the happy couple, and then adjourned to the big tent to hear Emerson's tests. At the close of the evening meeting, a pleasant surprise was given them at the tent of W. R. Colby, where a nice repast was spread. . . ."

"Mr. Edgar Emerson made a brief congratulatory address which was responded to by the bridegroom, Mr. Wood. Joseph Maquire sang an appropriate solo, and after mutual congratulations the happy company dispersed. We regret that we could not have remained on the pleasant occasion, but were obliged to get the train for San Francisco as early as possible. We learn that another similar little episode is on tapis, and another ripple will soon bear out upon the tempestuous sea of matrimony, two other innocent, confiding mortals, to that bourne from which there can be full and complete return."

Having rapidly sketched the spiritualistic career of this typical specimen of the trafficker in commercial Spiritualism, it is time briefly to trace his life as a

BAPTIST PREACHER, MAIL ROBBER, AND PENITENTIARY CONVICT.

Last March while interfering with the confidence game of the Englishman, W. H. Watson, we came in contact with an officer connected with the detective bureau of the city police department, who told us of his acquaintance with Colby. This officer, L. B. Ind, was a lodger in Colby's house when the latter was a resident here. He informed us that he had good reasons to think that Colby

had once lived in Texas where, under the name of Parson Raines, he had preached good orthodox theology and robbed the United States mail. He gave us conclusive proof of Colby's methods in plying his alleged mediumship. He further avowed that Colby had, when pressed by him, confessed to the utterly fraudulent nature of all his claims to mediumship. We found that during our illness and absence in California, the year before, Officer Ind had put a friend of the JOURNAL on the clew; and having done this, had all along supposed we had been made aware of the facts. Upon hearing Officer Ind's story we immediately took up the clew and followed it successfully, as will be seen.

We first secured possession of a letter dated March 2, 1866, and written by Mr. W. L. Booth, an old gentleman living at Hillsboro, Texas. This letter was in reply to an inquiry concerning Colby. It appears that after Colby left Texas and took up the role of medium he had a correspondence with Mr. Booth—not as Parson Raines, by which name only was he known to Mr. Booth, but over the signature of W. R. Colby, medium. In the guise of medium he gave Mr. Booth messages, and told of many things which no stranger could know. It now transpires that Colby lived six months in the same town with Mr. Booth. Colby claims Dick Booth as his "control." It should be borne in mind here that Dick Booth was the son of Wm. L., whose letter is now under consideration and from which we shall briefly quote. After stating that he believes the Parson Raines who was convicted of mail robbery "to be the author of the W. R. Colby letters now being published in the Spiritual Messenger at Chicago," Mr. Booth continues:

"I was completely deceived by his letters until nearly the close of our correspondence, then I did not feel like exposing him; and I felt grateful to him because his letters did Dick's mother so much good in her feeble condition. . . . I had several of his letters published in the Texas Spiritualist, published at Hempstead, in August, September, October and November 1879, I stating that the readers must form their own conclusions as I knew nothing of the writer W. R. C., except what I had learned from his letters; and that I did not know of any way the writer could have gotten what he wrote, except it was in the way he stated (as a medium). I have no desire to show up his past life or expose him. The Baptists have been badly deceived by him as have the Spiritualists. His letters, true or false, have done a great deal of good and caused quite a number to investigate my knowledge, and they have found Spiritualism true; then why blame him? If his letters are lies, he has only done what Paul said was justifiable, as he admits he sometimes lied for the good of the cause. Colby does not know that I am aware of the deception he has practiced on me.

It seems from Mr. Booth's letter, which is somewhat incoherent, that Colby has published the correspondence between them as proof of his (Colby's) wonderful mediumship. Learning the address of the man who was in charge of the mail car: when Colby alias Raines robbed it, we wrote him for information. Under date of April 28, 1888, he replied. We only give here a portion of this letter, as the remainder of it is stated more fully in one received later, and which is given further along:

OFFICE OF THE AMERICAN FLAG 842 Broadway, New York City, April 28, 1888.

Dear Sir: Your favor to hand. I know nothing of W. R. Colby. While in Texas in 1874-5 a man claiming to be a Baptist preacher and travelling under the name of J. W. Raines robbed my mail car at Hearne, Texas, on the 21st day of January, 1875. If you will send me a picture I will immediately recognize it, if it is Parson Raines. He was sent to Huntsville Penitentiary for five years; after serving about two years President U. S. Grant pardoned him out. The petition for his pardon was sent to me to sign and I declined to do it. The Attorney General reported adversely on the petition, but President Grant was dying, so he pardoned him. I was shot at near Grafton, W. Va., in 1878 or 9, and I believe he was the would-be assassin; two shots were fired from the bushes but missed their mark. He is one of the greatest criminals unhung. JOHN F. LIPPARD, Editor American Flag.

Upon receipt of this letter we forwarded to Mr. Lippard a very fine cabinet photograph of Colby taken by Mosher of this city, procured for us by officer Ind. In response to this Mr. Lippard replied as follows:

NEW YORK CITY, May 4, 1888. My Dear Sir: Your favor of May 1st to hand. The picture you send me of W. R. Colby, is the picture of J. W. Raines, whom I met in Texas, and had sent to the Huntsville prison for five (5) years. In Texas he represented himself as a Baptist minister and was located at Hearne, Robertson county. At that time he had a wife (or woman claiming to be his wife) and a little daughter about eight or ten years of age. He is a very bad man, in fact one of the greatest criminals unhung.

In 1874 I received an appointment as mail agent in Texas. Gen. Geo. A. Bangs gave me the appointment. (Gen. B. was at that time superintendent of mails.) On my arrival at Hearne I inquired if there was a Baptist church there and was informed that there was a union meeting house. Every other Sunday the Baptist minister preached, and on the alternate Sundays a Presbyterian minister held the pulpit. The two denominations clubbed in and built the meeting house jointly. My home was Washington (my birth place) and all my people Baptists. I myself being a member of the Rev. C. C. Meador's Fifth Baptist Church, Washington, D. C. Being a stranger in a strange land, I sought out my own kind. Raines was introduced to me as a most worthy gentleman, etc. I attended his church, as I was in Hearne every other day. The run from Hearne to Houston was about one hundred miles; I would go down one day and come back the next. On my arrival at Hearne, Raines would meet me at the car, enter my register packages for me, and take me to his house and I would have supper with him. He appeared a very good man and I looked upon him as a friend sent from Heaven. I was among strangers, which made his seeming friendship dear to me.

Early in January, 1875, I lost a registered

package, and while I was on my down run to Houston I did not miss it, but on my return to Hearne Postmaster Clifford showed me the rifled envelopes, which a railroad employe had found in the bushes about 300 yards from the railroad depot at Hearne. The package was from the postmaster of Titusville, Texas, and the postmaster of Galveston, Texas, and contained his quarterly remittance and report.

I wrote to the postmaster at Titusville and he informed me that there was \$300 in the package. My first impression was that some of the connecting mail agents had stolen the package, and I went to Raines with a heavy heart and told him of it. He expressed deep sympathy for me, and said, "Don't worry about it, brother John. You can stop at my house while in Hearne and my wife will fix you up lunches to carry with you, that will last you each day until you again return to Hearne. You must watch the Hearne postmaster and the mail clerks closely; they will all rob you if they get the chance. I will help you all I can, etc."

The loss of this register made it hard on me at that time, as by the ruling of the postoffice department all clerks who lost packages were compelled to pay for them. A few days after this, Raines came to me and said, "Brother Johnny, I have not been able to sleep for several nights on account of thinking of you and trying to devise some way in which you could protect yourself; to-day I was in Calvert (a town about 10 miles above Hearne) and I bought this lock for you, (showing it) put it on your car door and you will be safe; it is a combination lock; the key was made the same time that the lock was. Put it on your car door and you will be safe, for the mail lock that you now have on your car door can be opened by any of the mail agents or the postmaster as they all have keys alike." I put the lock on and felt safe.

Several days after this interview, he came to my car on my arrival in Hearne and helped me finish up my work in the mail car. He aided me by entering my registered packages, etc., in my mail book kept for that purpose. While he was doing this Mr. Geo. Emory, mail agent, (who connected with me) and Mr. Fields, a photographer of Hearne, came into my car and staid until I got through with my work. I had 32 registered packages in my car. I finished my work and fastened my car door, and Raines insisted on my going to his house, and keeping his wife company for two or three hours as he said he had to visit a sick member of his church about 2 miles back in the country. I told him I could not do so, as I must go to the post office to get a letter from home, and Mail Agent Emory wanted to receipt for the registered packages upon my return from the post office. Raines then left us. Fields, Emory and myself went to the post office (which was about one-half mile from the depot). I got my letter from home (Washington), read it, and Fields, Emory and myself went back to the Junction House and had supper together. After supper we returned to the car, and found the door opposite from the side we entered open or slid back (they were sliding doors) about a foot. The lock was all right, just as we had left it. I unlocked the door quickly and we all three entered the car, and found all the registered packages gone, but one; that one had partly slipped under a sack and the eye and hand of the thief missed it. The loss was reported, search made and nothing could be found. I had to leave at 11 o'clock that night on my return trip to Houston. Clifford, the postmaster, promised to keep up the search. About 10 o'clock the next morning, while in Houston, I received a dispatch from Hearne, sent by the postmaster, that they had the thief. I arrived at Hearne about 4 P. M. and they had Raines in the baggage room, a prisoner. They traced him by his boots from where he jumped from the car with the packages, and found them (rifled of their contents) where he had opened them. He has a peculiar step, throws his toes wide apart and treats heavy on his heels. Very few men step like him. His feet gave him away in 1875, and they will give him away now. At the trial it was proved that he bought the lock he gave me in Hearne (and not in Calvert as he told me) and when he bought the lock, he bought it with two (2) keys. He bought it from Shaffer & Co., hardware dealers. The lock and two keys were charged to him on the firm's books, and he did not pay for it for several days afterwards; the books were brought out on the trial.

I can never forget Raines' face, it will only fade from my memory with death. He was only convicted on one charge, and that was of the robbing of the registered packages at Hearne—that gave him five years. There was another charge that can be brought against him to-day, which I will explain to you: I liked the man so that I used to carry him in my mail car down the road to different stations. He would come to my car and say, "Bro. Johnny, I want to go to Bryan" (about twelve miles). I would say, "All right, Doctor, jump in," and he would ride with me, open packages of letters for me and assort them in the letter boxes. On the trial it was proved that he stole some of the letters he thus handled. Out of one of them he got a hundred dollar check, and bought a feather bed and some other things from a merchant in Bryan, Tex., gave him the check endorsed by himself, taking the balance of the check in cash. This offense the district attorney said he would push against Raines as soon as his term of imprisonment expired.

June 1st, 1888.—Since writing the above, I have been on a visit to Washington. My wife recognized Raines' picture; as also did Mr. Callahan, who is now a clerk in the General Postoffice, Washington, D. C. I hope that you will pardon the delay in answering your letter; my only excuse is that I was called suddenly away to Washington.

JOHN F. LIPPARD.

After reading this letter we had no doubt of the identity of Colby and Raines, but to be doubly assured we opened communication with the Inspector's Office of the P. O. Dept., and also with parties in Texas to whom we sent a photograph of the criminal. The result of this further inquiry has been to confirm beyond all possibility of doubt or mistake, the identity of Raines the Baptist preacher and mail robber of Texas with Colby the medium and "minister of the spiritual gospel." The picture of Colby has been recognized by many of his Texas acquaintances, including members of the Baptist church in which he preached. One of our Texas correspondents writes of Colby's arrest for mail robbery as follows: "When the complaint was sworn to, no officer could be found to execute the warrant of arrest, because of Raines' high standing and piety; so the Government had to have a special deputy."

From the mass of evidence supplied us by the P. O. Department and Texas officials we select the following to close the case:

Office of Superintendent Texas State Penitentiaries, Huntsville, Texas, June 25th, 1888. MR. JOHN E. HOLLINGSWORTH, Austin, Texas. Dear Sir:—In answer to your favor of June 23rd, 1888, I enclose descriptions No. 8440 Ino. D. Raines who escaped Jan. 29th, 1881, and No. 4273 W. J. Rains who was a United States prisoner and of whom no description or other data was kept, except as shown on enclosed description list. . . . Very Respectfully, T. J. GOREE, Supt.

PRISON REGISTER. TEXAS STATE PENITENTIARIES. DESCRIPTION OF CONVICT WHEN RECEIVED. Registered No. 4273. When and Where Received. Huntsville 1875, about 1st of March. Name. W. J. Rains. No record kept of U. S. Prisoners. Pardoned by President Grant, December 19th, 1876.

"No record kept of U. S. Prisoners" is written diagonally across that part of the blank which is used to record the prisoner's personal appearance, habits and history.

HEARNE, TEXAS, June 28, 1888. HON. JOHN E. HOLLINGSWORTH, (P. O. Inspector) Austin.

Dear Sir: I was living in Hearne at the time Raines committed the train robbery. I was personally acquainted with the man; during the first month or two of his residence here I was frequently in his company, during which time I became convinced he was a "wolf in sheep's clothing," and spoke to several persons here of my conviction. I think he lived here 8 or 10 months. . . . The photo was shown me for recognition. "I knew it at once, as did also a number of his old acquaintances here. . . . Respectfully, JAMES G. ADAMS, Postmaster.

POST OFFICE DEPARTMENT. OFFICE OF CHIEF POST OFFICE INSPECTOR. WASHINGTON, D. C. July 17, 1888. GEORGE B. KIDDER, ESQ., Inspector in Charge, Chicago, Ill.

Sir: Herewith please find letter of Jno. C. Bundy returned, also the photo of J. W. Raines concerning whom this inquiry was made. It seems perfectly clear that the man W. R. Colby and "Parson Raines" are identical, and as this Dept. has no use for the accumulated evidence annexed, the same can be handed to Mr. Bundy for his information. Respectfully, W. A. WEST, Chief Inspector.

It will be observed that the name of the preacher is sometimes spelled with an e, and at other times without it, and that the initials are differently placed by different witnesses—sometimes W. J., and then J. W.; but these are such variations as often occur, and in no way affect the identity of "Parson Raines" and Colby.

At the late Oakland camp meeting, Colby was elected a director of the corporation for the ensuing year. In explanation of this, a San Francisco correspondent informs us that Colby secured proxies to the number of one more than half the stock and then voted in such officers, himself included, as suited his purposes. Hence to-day he stands before the San Francisco public, apparently, as a representative par excellence of Spiritualism, being a medium, a "minister of the Gospel" and director of the California State Camp-meeting of Spiritualists. There is no evidence to show that he is any better man to-day than when, while playing the role of Baptist preacher, he robbed the mail car of his confiding parishioner. The Spiritualist papers of San Francisco were sufficiently warned by the JOURNAL two years ago, but failed to do their duty to the public. It remains to be seen what will now be their course. If a gambler, thief and swindler makes a good enough "minister of the Spiritual Gospel" for the conductors of those papers, let them frankly say so. Let the stockholders and directors of the Golden Gate define their attitude too!

For the Religio-Philosophical Journal, MR. EDMUND GURNEY.

Spiritualists and all other students of psychic science will regret to learn of the death of Mr. Gurney, apparently from an overdose of chloroform, taken for insomnia. This fatal accident brings to mind three other cases in the comparatively narrow ranks of authorship—one a distinguished English surgeon, another a writer of brilliant wassketches, the third a leading journalist. The announcement follows close upon that of the death of Professor Balfour Stewart, President of the London Society for Psychical Research, of which Mr. Gurney was one of the most active, efficient and prominent members. He stood in England with a very few others we could name at the very head and front of the scientific investigation of phenomenal Spiritualism, telepathy, hypnosis and related phases of the "main question."

The London Society has never been a happy family. Almost from its foundation there have been two irreconcilable wings or factions, distinct enough to have become known to irreverent Londoners as the "hard-headed" and "soft-headed sides." The former were mostly recognized men of science, of basic orthodoxy, interested, indeed, in spiritualistic or theosophic manifestations whose occurrence could not be gainsayed, but bent on putting these on a materialistic basis. The latter were the Spiritualists and Theosophists, under the lead of such men as Rev. W. Stainton Moses, A. P. Sinnett, and C. C. Massey, with whose views of the manifestations most readers of the JOURNAL would be more in accord. Mr. Gurney belonged to the former wing of the psychic researchers, but was apparently free from prejudice or prepossession, and was certainly indefatigable in collecting cases and sifting the evidence upon which their authenticity and genuineness were alleged to rest. His name occurs throughout the published "Proceedings," and Journal of the Society; and he will be particularly cited, as long as the science of psychics endures as one of the authors of a remarkable work, "Phantasms of the Living," in connection with Mr. F. W. H. Myers and Mr. F. Podmore. This work, in two portly volumes, is, perhaps, the most remarkable and significant contribution of late days to the investigation of "borderland." It stands in somewhat the same relation to the scientific aspect of the case that Mrs. Crowe's "Night-side of Nature" or Robert Dale Owen's books did a few years ago to the popular side of ghost literature. The facts which Mr. Gurney and his colleagues have adduced form an irrefragable mass of testimony to the reality of the physical manifestations usually called spiritualist-

ic, weighed and sifted with the utmost care, and set forth in an orderly methodical manner beyond praise. Mr. Gurney was never less cool, cautious and self-contained in coming to his conclusions, than enthusiastic in conducting his experiments or painstaking in collecting his cases; and he was always candid, earnest and truth loving. What pivotal points of spiritualistic or theosophic truth he may have stood upon, as a matter of his private conviction, it is not our business to inquire. Judging him in the light of his published writings we cannot but see him caught in the "cobwebs of the brain," spinning ingenious gossamer theories to bridge the gulf between matter and mind,—now resting quietly on the ascertained facts of physiology and psychology, now nimble scaling the heights of metaphysical speculation, but always striving against his own spiritual intuitions, determined to exhaust every other resource of his imagination before being driven to the "desperate expedient of a mystery" to explain his facts. But, perhaps, he is a better critic of his own views to-day than yesterday.

Few men have passed out of the bodily darkness better equipped to continue the battle of life on the astral plane than Mr. Gurney. May his astral environment yield speedily to the higher Devachanic state. It is not likely (though not impossible, seeing the abrupt manner in which he passed on) that he will be heard from again in his own personality. But his good works remain to us, though the failure of his physical mechanism leaves a sad gap in the ranks of earnest, honest and advanced students of this life's mysteries.

For the Religio-Philosophical Journal. "MY DARLING IS DEAD."

A. RIKER.

"My darling is dead!" was the solemn sentence that greeted me as I tore open a telegram last Wednesday morning. Only four little words, but each letter of every one of them so freighted with woe, that they burned deeply into my very soul. "My darling is dead!" Pause, mothers, and let the tears fall softly and tenderly upon the words as you read them. They are only mute signs, it is true, emblems as it were of an unspoken grief, which has no valid token. But tones to your hearts, and dead, indeed, must they be to the gentle touch of nature, if they do not throbb with tender memories and weep in sympathy. The sorrowful message is no uncommon one, for the network of electric wires that girdle the earth in every direction, that span continents and traverse seas, and reach to nearly every town and hamlet in the civilized world, are burdened with it from day to day, and year to year, and it would almost seem the great fountain of grief must long since have been exhausted, so incessant has been the drain upon it. Not so, however, for the tears still flow and hearts still break. But this particular message, my dear JOURNAL, will be of more than ordinary interest to your many thousands of readers, for it came from the heart of that noble woman and devoted mother, Mrs. E. L. Watson, whose name is a household word in the homes of the Spiritualists of America. But a few short weeks ago she bade adieu to her loved ones on the shores of the Pacific and started across the continent to spend a brief period with her Eastern friends, previous to the resumption of work in this city. Full of hope and confidence in the future, she anticipated great pleasures as well as a renewal of health from her visit, imbued as she was with the holy purpose of doing good, of carrying comfort to sorrowing souls through her spiritual labors. No premonition of coming evil clouded the horizon of her future, and she took her departure toward the rising sun full of bright anticipations, and cheered by the benedictions of a host of friends. Alas! alas! how little did she dream that here was to be the stricken soul, the one to most need consolation. Whilst in the very midst of her successful efforts, the summons came that called her to the bedside of her sick boy, her first born, the "darling" whose subsequent death was announced in the brief but sad terms above written.

Yesterday morning the writer left this city for Sunny Brae to be present at the burial services to be held over the remains of W. L. Watson, son of the woman whose name is revered, and held in grateful memory almost the wide world over. From San Jose a carriage ride of ten miles is necessary (through the beautiful valley of Santa Clara) to reach the lovely spot at the base of the mountains; and to those who, like the editor of the JOURNAL, have had the pleasure of a brief sojourn in this "garden" of California, it is quite unnecessary to speak of its manifold attractions in detail. To the right, and to the left for the whole distance the landscape is varied by a succession of fields of grain, and orchards, and vineyards. On either side of the road as far as the eye can reach, the thrifty trees are laden with their luscious fruit, made golden by the shimmering sunbeams which seem ever to be playing hide-and-seek amid the abundant foliage. Here and there a vast sea of emerald lies spread out before you, beneath the billows of which is nature's laboratory, in which the hot red blood, destined to feed the veins and quicken the throbbing heart of commerce, is nurtured. To the right is seen the coast range of mountains with their lights and shadows, their sides even now teeming with the products of industry, and dotted with little white cottages, home pictures framed in green, yellow, and purple, where dwell amid the lofty pines in the region of the clouds, peace and plenty, and where is imbued from the bosom of Mother Nature the purest and most exalted patriotism. To the left looms up in the hazy distance a spur of the Sierras, on the summit of the loftiest peak of which, Mt. Hamilton, may be seen shimmering in the sunlight, the white dome of the Lick Observatory towering toward the heavens, where the suns and stars are wont to gather in the stillness of the midnight hour and whisper their secrets; the whole forming a landscape of such vast extent and rare loveliness that it may well be termed the chef d'œuvre of artistic beauty from the studio of the Infinite.

As before said, a ride of ten miles through this delightful scenery brings you to the entrance of a winding avenue which leads to what was within a few weeks one of the happiest homes in the wide, wide world. There amid the clustering vines and the wide-spreading branches of the live-oak, is the little cottage where dwelt mother, son and daughter; the trinity—all in one—on all. The air they breathed was literally laden with fragrance from a bower of roses, and the spiced perfume from the eucalyptus, imparted a delicate flavor suggestive of life in the tropics. But far sweeter than all this was the spirituality that pervaded their intercourse, impregnating the surrounding atmosphere with a sense of rest and peace and happiness. No lovelier spot could be found

in the whole valley, and it seemed as if the gods had guided the footsteps of the gifted woman thither, that she might commune undisturbed with the unseen world which is ever so near her.

Alas for human hopes and aspirations! All unexpected the grim hand of death reached forth and plucked from under the corner of the little edifice its strongest pillar of support—the bright young man, the son, the brother! "My darling is dead" was the wail of agony that went up from the stricken hearthstone.

The services were to begin at half-past one P. M., and the only unusual feature of the occasion was that Mrs. Watson herself was to officiate. Long before the appointed hour the rooms were filled with kindly neighbors, many friends also being present from San Francisco, San Jose and vicinity. The casket in which reposed all that was mortal of the young man, was placed in the center of the little parlor. At the head was an elaborate and very beautiful floral representation of the Golden Gate, surmounted by a white dove with wings wide spread, emblematic of the pure soul which had just passed its portals. The profusion of flowers was notable, his young companions thus testifying their kindly sympathy. From the wall, looking down with pity upon the marble features of her dead brother, was the portrait of the baby sister who long since passed over the silent river. All was hushed in the presence of death until the hour arrived, when soon thereafter the stricken mother, white as alabaster and calm as the graven image of despair, entered leaning upon the arm of her step-son. After a solemn silence of a few moments broken only by stifled sobs, with clasped hands and upturned face she began her invocation. What a picture for the painter! What a model for the sculptor! The impersonation of heroic devotion, the embodiment of purity. The sweetly modulated voice, quivering with suppressed emotion scarcely rose above a gentle murmur, but so hushed was the darkened chamber, each syllable reached the ear and heart of every listener. Soon, however, the melody of her tender pleading filled the room, and even the keys of the piano seemed to vibrate and send forth their low, sweet notes in harmony with the tide of tenderness that swept over them. It required no stretch of the imagination to believe the clairvoyant eye could see the forms, and the clairaudient ear hear the hushed voices of the listening angels mingling with the subdued sobs of the deeply moved auditors.

Never before did mortal lips give utterance to such unspeakable grief in terms of such loving tenderness. Never before did the sacred treasures of the heart find voice, or burn so deeply into the souls of men. Never before was there a prayer so full of tender paths, so full of the sweetest and purest sentiments of the human soul, wadded to the listening ear of the Infinite. Never before did the white lips of a bereaved mother, standing by the side of the lifeless form of her first born, her darling boy, speak with such awful potency to the inner consciousness of her hearers. List, oh! throbbing heart to the soft whisperings of a suffering soul. Be still, I say! Dost thou not know that the tender words falling from those blood-red lips is thine own language? The prayer is ended. Another pause, and the brave woman begins a discourse the most remarkable, perhaps, ever delivered on such an occasion. Old men and maidens, mothers, sons and daughters bowed their heads and wept in token of the power of the soul's eloquence. It could not, in truth, in any sense be called a discourse, but rather the outpourings of a heart crushed and bleeding, yet grand in its sublime trustfulness. The presence and sustaining power of her spirit friends was never more clearly manifest, for surely that frail form would have drooped to the earth had it been otherwise.

The whole service was a sublime poem of tender feeling flowing from a wounded heart. No words can do it justice, nor could a pen dipped in the molten lava of inspiration convey more than a feeble conception of the wonderful power of its eloquence. She soared far above the earth into the sunshine of spiritual intelligence and there reveled in her native element. For nearly an hour her auditors sat spell-bound under the magic influence of this marvelous genius, and the intensity of feeling became almost audible in the throbbings of their hearts. The muffled thunder-bolts of Jove seemed hurdling through air, so vivid were the flashes of illumined thought, and through no other channel than the inspired lips of this gifted woman could such lofty sentiments find utterance. Now mark the change. She descends from the clouds and her woman's nature is once more in the ascendant. She speaks of the past life of her boy and dwells long and tenderly on his many virtues and noble traits of character, of his devotion to his mother, his affection for his sister, and relates touching incidents illustrative of his manly nature. She pays a glowing tribute to the beautiful daughter whose fortitude has given her courage through all this trial, to her faithful step-son; to the white-haired patriarch, who through good and evil report, has been her true friend, and who a few months since was nursed back to life by her watchful care and gentle ministrations; to her kind and sympathetic neighbors; to the young men and maidens who for many years were the companions of her boy—to all these she meted out a full measure of gratitude from an overflowing heart.

And last but not least, she paid an eloquent and soulful tribute to the untiring and unselfish devotion of her faithful friend, Mrs. H. E. Robinson, who in truth was the sick boy's ministering angel during the whole period of his illness. To her she poured out the rich treasures of her grateful heart with touching tenderness. Finally she paid an eloquent tribute to all that is good and pure and holy in this vast universe of ours. The marvelous beauty of her language and the unspeakable tenderness in her quivering voice made an impression on every soul that can never be effaced and the young people will carry the lesson with them all through their future lives, for they witnessed a scene worthy the pencil of a Hogarth and one that must be, and will be immortalized in their memories. Little more remains to be said. The solemn cortege wended its way to the beautiful cemetery near San Jose, where the remains were tenderly deposited in their last resting place. Flowers were placed upon the grave when Mrs. Watson took her departure for home, followed by the loving benedictions of all those present.

San Francisco, Cal., July 7th, 1888.

BOOK REVIEWS. [All books noticed under this head are for sale at can be ordered through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

AN IRISH KNIGHT OF THE 19TH CENTURY. Sketch of the Life of Robert Emmet. By Varina Anna Davis. New York: John W. Lovell Company. The publisher says: "An Irish Knight tells the fine and simple story of Robert Emmet; but, as his story was also the history of Ireland for the space of his short life, the author—the daughter of Jefferson Davis, whose recent visit to the North will be remembered—deals in 'An Irish Knight,' not only with the adventurous and romantic life, and tragic death of the patriot, but with the conditions which created the need for such a man, and with the sad tale of Ireland, in which he became so nobly but so fatally implicated." The fact that Miss Davis is the author of the work, will alone give it considerable prestige.

THE GREAT PYRAMID. Its Teachings to us as a People. A Lecture delivered at Chautauqua. By Chas. Latimer, C. E. Chicago: C. H. Jones. This pamphlet of 32 pages will be read with interest by those who are seeking to solve the problem connected with the construction of the Great Pyramid. The author says: "All that it has revealed teaches us that it will reveal more, and that we have not more than reached the threshold."

MEXICO, OUR NEIGHBOR. By John H. Rice. New York: John W. Lovell Company. This work gives, in a concise and interesting manner, a comprehensive view of Mexico. Its population, races, languages, area, resources, the federal government, financial condition, etc., are alluded to, and facts given that will prove of great value to those who wish to travel in that section, or who think of investing their money there.

PHILOSOPHIC CHIROMANCY. Mysteries of the Hand Revealed and Explained. The art of determining from an inspection of the hands the person's temperament, appetites, passions, mental endowments, character and tendencies. By Robert Campbell. Illustrated. St. Louis: J. W. Campbell & Co. Those who are interested in Chiromancy will find this, no doubt, an interesting work. Whether the hand reveals as much as is claimed by the author, each one who reads his opinions, must judge for himself.

New Books Received. Madame Silva. By M. G. McClelland. New York: Cassell & Company, Chicago: S. A. Maxwell & Co. Price, 50 cents.

Herbert Spencer is working again, though with difficulty, for he says it took him from the middle of March to the first of June to write the article on "The Ethics of Kant," which he will contribute to the August "Popular Science Monthly." Mr. Spencer combats Kant's idea that only right things done in obedience to duty have moral worth, while the same things done from love of the right and for itself are morally valueless.

A Pill in Time, Saves Nine! Dr. Pierce's Pleasant Purgative Pellets are preventive as well as curative. A few of these "Little Giants" taken at the right time, with little expense and no inconvenience, will accomplish what many dollars and much sacrifice of time will fail to do after disease once holds you with its iron grasp. Constipation relieved, the Liver regulated, the Blood purified, will fortify against fevers, and all contagious diseases. Persons intending travel, changing diet, water and climate, will find invaluable Dr. Pierce's Pleasant Purgative Pellets. In vials convenient to carry.

Drooping out of the hair, with itching of the scalp, prevented, and the scalp made cool and healthy by the use of Hall's Vegetable Siccilian Hair Renewer.

Most complexion powders have a vulgar glare, but Pizzoni's is a true beautifier, whose effects are lasting.

If all so-called remedies have failed, Dr. Sage's Catarrh Remedy cures.

The latest fashion in Parisian neckwear is to sport a large tie ornamented with plaids and white spots. It is worn tied in an immense bow knot, which extends almost to the wearer's shoulders.

Scrofula. Probably no form of disease is so generally distributed among our whole population as scrofula. Almost every individual has this latent poison coursing his veins. The terrible sufferings endured by those afflicted with scrofulous sores cannot be understood by others, and their gratitude on finding a remedy that cures them, astonishes a well person. The wonderful power of Hood's Sarsaparilla in eradicating every form of Scrofula has been so clearly and fully demonstrated that it leaves no doubt that it is the greatest medical discovery of this generation. It is made by C. I. HOOD & CO., Lowell, Mass., and is sold by all druggists. 100 Doses One Dollar. "ERADICATOR." FOR LADIES ONLY. Have you heard of "Eradicator" the wonderful preparation for removing "superfluous hair" from the face, arms, neck, and moist instantly? Positively no pain, scar or blemish. Perfectly harmless. Send twenty-five cents for sample package and circulars. We also carry a fine line of toilet articles never before introduced in this country. Intelligent ladies wanted to act as our agents in every city in the United States. Liberal terms. Address INTERNATIONAL TOILET CO., 198 Clark St., Chicago, Ill.

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DO YOU SUFFER from Biliousness, Constipation, Headache, Sour Stomach, Colds, Liver Trouble, Jaundice, Dizziness, Bad Taste in the Mouth, etc. You need Suffer no longer Warner's SAFE Pills will cure you. They have cured tens of thousands. They possess these points of superiority: sugar coated; purely vegetable, contain no calomel, mercury or mineral of any kind; do not grip; never sicken; easy to take; mild in operation; and for these reasons are especially the favorites of WOMEN. Ask for WARNER'S SAFE PILLS. SILK AND SATIN RIBBONS FREE LADIES, THIS IS FOR YOU!

Warner's SAFE PILLS. A rare gift for the ladies. Save much money and secure the best every lady knows and appreciates, the privilege of saving a few remnants of ribbon, handy for the thousand and one last and useful purposes for which such goods are used, and which they, the ladies, use to such advantage. To purchase what is wanted at the usual prices such goods are sold for, would create a large bill of expense and therefore delays a great many from indulging their taste in this direction. We have thousands of dollars in this direction, and can offer an immense variety, and most complete assortment of ribbons, in every conceivable shade and width, and all of excellent quality, adapted for neck-wear, bonnet strings, hat trimmings, bows, scarfs, dress trimmings, silk quilt work, etc., etc. Some of these remnants range from three yards and upwards in length. Though remnants, all our patterns are new and late styles, and may be depended on as beautiful, refined, fashionable and elegant. 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True Spiritualism is rock-founded and indestructible. About the base of this growing temple may be miasm for the unwary and death for the foolish, but the sun is shining up where the real workmen are singing at their work. It is error that dies. Truth lives.

CHICAGO, ILL., Saturday, August 4, 1888.

A Move to Christianize Japan.

Japan has adopted the usages of Western civilization more readily than any other Oriental country. The English tongue is spoken by many of its educated people, our style of dress is often adopted, and many Japanese students are in American and English colleges, who will go home educated under our methods, inspired by new views, and zealous sometimes to spread those views among their countrymen. For an Oriental to visit our country, see the wonders of our mechanism and engineering, the strange ways of our people, the freedom and fearless dignity of our women, must be like visiting another planet. To see and hear of our religious rites and opinions must be like a new revelation, or rather like a confused maze of various revelations.

Unrest in religion prevails in that island empire, as it does, indeed, the wide world round. The paganism of Japan is a fusion of different faiths—Sintolism, Buddhism, Confucianism, etc.—none very clear, each shading into the other, and all growing dim, especially among the educated. Christian missionaries have freedom of speech, as fortunately religious persecution is little known in Japan—their heathen charity rebuking our Christian bigotry. But toleration is reaching toward indifference—the old faiths fading, no new ones in full sight, and a feeling that it is all inconsequent.

Much else from Christian lands they like; a British war ship is worth a whole fleet of their poor junks; American mechanism makes their tools look mean, and, perhaps, the religion of these lands from whence ships and mechanism come may be better than ours, may be their thought. A thinking Japanese might say: "On the whole these far-away people are better off than we are. If their religion helps them, it might help us."

And so comes a surprise, in the fact that proclaiming Japan a Christian empire is talked of by some of its own leading people. The Japan Weekly Mail gives this to England. The Times, The Spectator and other London journals discuss it, and our own leading journals take it up.

A missionary effort no doubt pushes on this singular movement, for such a change would give Christian clergymen high place, and most cheering success and prestige.

It looks as though these Oriental pagans had better hasten slowly in this matter. So fast and so far as Christianity spreads among their people, all well, and the noble freedom in religion which they enjoy is the best means of reaching the highest spiritual truth. To make Japan Christian by proclamation were a poor makeshift for this age,—not good in any dark age even. "The kingdom of heaven is within," and no paper bulletin can bring it.

If the poor Japanese are confused by a half-dozen old and different religions, and stand doubting between Confucius and Buddha and others, their confusion must be worse confounded between the scores of sects and creeds, from Catholicism and Episcopacy to Presbyterianism with its election and its hell, Methodism with its free grace and its Trinity, Universalism with its final salvation

for all, and Unitarianism with its broad culture.

If they doubt now, their agnosticism might grow in this new maze. Give them time to think and to sift out the real spiritual truth, and not rush to a paper Christianity, external and superficial.

It appears that the Presbyterian, Congregational and Reformed missionary churches propose co-operative work for "The United Church of Christ in Japan." No Unitarian or Universalist need apply, and no recognition of the Unitarian missionary now in that country would be given. A possible Spiritualist (and they are all over Asia) would be held as a child of perdition by this "United Church of Christ." By no such method or spirit is their life to be lifted to a higher level. But the situation is interesting and significant. "Old things are passing away," work and wait, and new light will come.

Dr. Field Knows All About It.

While the Dies De Baur trial was attracting attention in New York, Dr. Mathew M. Field took advantage of it to read a paper before the Medico-Legal Society of that city. The title of his paper was: "Is Belief in Spiritualism Ever Evidence of Insanity per se?" The following report from the N. Y. World shows the drift of his argument:

The doctor divided the believers in Spiritualism into three classes: First, those who make it a business to mystify, viz, the so-called mediums; second, those who attend seances, who wonder at the strange things they see and believe they are brought about by supernatural means, and third, those who, without the intervention of others, believe that they see the dead or those at a distance face to face. Those of the last class, the doctor said, were all insane.

"The abstract belief in Spiritualism is no evidence of insanity," he went on. "A man can perfectly well believe that God has spoken to others, but it is when he tells you that God has spoken to him that you have evidence of his insanity. Balaam's ass may have spoken in days of old, but when a man tells you that an ass has spoken to him, you believe him insane. In that middle-class which believes in the manifestations produced by others, while it is mainly formed of weak-minded people, with some brilliant exceptions, it cannot be said that this belief indicates insanity, though such a belief in a person of mature years and of acknowledged good judgment may well be taken as a sign of mental deterioration. In this class there is delusion but no hallucination, because there is an actual external object produced. I have seen several cases where persons thought that Jay Gould was persecuting them. They heard a voice; they connected that voice with the telephone; Jay Gould owned all the telephones, and thus their point was proved.

The logic of this astute doctor is peculiar, for one would conclude that if belief that an ass spoke to-day proved insanity, belief that an ass spoke thousands of years ago would show a far more bewildered mind. All who believe they have seen the dead are insane, says Dr. Field, and his society says, "Ah! yea." When the apostles saw Moses and Elias on the mount—a beautiful story which never grows old and has been the satisfaction of untold generations—these apostles were poor lunatics, whose hallucination has for two thousand years deceived the Christian world. The women who saw the angel at the sepulcher were poor demented creatures, and the apostles who thought Christ appeared to them after the crucifixion were simply suffering from insanity.

"Oh, no," cries the learned doctor; not that. "We do not deny that the dead have been seen in the past. Seeing the dead now is the sign of dementia." The individual who thinks he has seen a dead person, is clearly insane, but to believe that persons have seen the dead in the past shows a sound mind!

Belief in Spiritualism in the abstract, is not as true a sign, only an evidence of "weak mindedness" and "mental deterioration," says the doctor. It is quite unnecessary to give a list of the names of distinguished men and women who accept Spiritualism, to refute this libelous assertion. As for the insanity of Spiritualists, Doctor Eugene Crowell made careful investigation of that subject, and found that of all causes of insanity, Spiritualism was the least potent. Really it furnished no subjects for the asylum.

The Medico Legal Society, listening to such statements, rather supports the somewhat disputed miracle of the talking ass. Of the two, the long eared property of Balaam was the most sensible.

Ecclesiastical History.

The Christian Register referring to the action of the Boston School Committee in withdrawing Swinton's "Outlines of the World's History" from the public schools of that city, says: "A public school is not the place to teach ecclesiastical history." Then a public school is not the place to teach any kind of history. History is history. It consists of a narrative of past events, of an account of facts in regard to the doings and occurrences of past centuries. Historical instruction, with the important facts of ecclesiastical history omitted, must be very one-sided and unsatisfactory. For centuries the church and State, throughout Christendom, were united, and in many countries the union has never been dissolved. The history of one cannot be understood without acquaintance with the history of the other. The history of one cannot be intelligently taught, cannot even be intelligently written without constant reference to the history of the other. Why then does a journal generally so just and discriminating as the Christian Register, say that ecclesiastical history should not be taught in our public schools? But the Register continues: "No public school board has a right to force on Catholic pupils historical statements on debatable points which may be said to strain the Catholic position. History is not to be taught dogmatically. One of the best things that a teacher can do is to show his scholars that there are really two sides to many one-sided statements."

This is well said, but it does not justify the Register's leading statement, that a "public school is not the place in which to teach ecclesiastical history." Historical text-books for public schools should not present as facts any doubtful statements, any statements in which historians differ, and if it is necessary, to mention debatable points, the authorities should be fairly cited. Only the outlines of history of course can be taught in our public schools, but so far as the instruction is made a part of the exercises, it should be in ecclesiastical as well as in political history. That judgment and tact are required in a teacher whose duty it is to present without any sectarian twist the leading events of religious and ecclesiastical history, goes without saying. The use of his position to advance his opinions on points in dispute among the sects, should, of course, not be permitted. But the undisputed facts of history and their obvious relations to one another, whether they relate to the State or to the church cannot be omitted or ignored in teaching history in our public schools, unless, indeed history is omitted or ignored altogether.

Mrs. Fallon in a Trance.

On Monday, July 23d, Mrs. Clara Fallon, residing alone in a flat at 289 Illinois St., had a strange experience. During the day she had felt the presence of a strong spirit influence, to which she reluctantly yielded, after having prayed fervently to God to be relieved therefrom. In the early part of the evening she retired after having written the following note:

MY DEAR DAUGHTERS:—Do not disturb me for 48 hours. I have gone to be with my husband and dear friends. I will return about Thursday morning.

Tuesday evening she was discovered by one of her daughters, who, very much excited, screamed so loudly that she attracted the attention of the neighbors, but in no wise changed the condition of her mother, who was in a deep trance.

Dr. Montgomery was immediately summoned, and the only thing which he exhibited prominently, was his profound ignorance of the case! He called to his aid another physician, but of things spiritual they knew but little, hence could do nothing for their patient. Finally Dr. T. A. Clark, of 241 West Congress St., was called, but he did not arrive until the following Wednesday morning. He critically examined her pulse and respiration, and turned up her eyelids, and without a moment's hesitation said, "This woman is in a spiritual trance. Let her alone; she will come out all right."

Later in the day Dr. Clark called again, and by vigorous rubbing, Mrs. Fallon was brought back to consciousness, much against her wish, as her experiences in the spirit realm had been soul-enchancing. She had not suffered any serious inconvenience in consequence of her long fast, and appeared to have a broader and more comprehensive view of life. While in the trance she was conscious all the time, realizing her surroundings in the Spirit-world, and enjoying to the fullest extent the ineffable beauties there. She first recognized her husband, who passed to spirit life several years ago, and to whom she was devotedly attached. Then the first minister she had ever known on earth, came to her and presented her a book, from which she read, but the contents of which she does not wish to reveal. The spirit of a lady whom she knew in Chicago, conversed with her, and they had a good time generally. She was also affectionately greeted by her father. She heard music, saw beautiful flowers, and ate delicious fruit, which augmented her happiness, joy and peace. Nothing while in spirit life seemed to disturb her—she was happy in all respects.

Mrs. Fallon was born in Ireland, and reared an Episcopalian. She has always been opposed to Spiritualism, although her husband was an ardent Spiritualist. She is an intelligent lady, highly respected, and her spiritual experiences will do much in shaping her future life, and giving her clearer views of the destiny of the human soul. The Herald of this city contained a long and perfectly fair and dignified account of Mrs. Fallon's case, setting its blanket-sheet contemporaries an example they can follow with profit,—in more ways than one.

The Professional Beggar in France.

The Nation in a late issue contains interesting information in regard to the methods of the professional beggars of Paris who seem to have reduced their business to a very finished art. In use among the "profession" is a printed manual containing the names of charitably disposed persons in each quarter of the city with statements as to their means, their peculiarities, and the best way to approach them and to take advantage of their failings. Of this manual there are two editions, differing only in the amount of information they contain, which cost, one six, and the other, three francs. One is called "Le Grand Jeu," or "Big Game," and the other "Le Petit Jeu," or "Little Game." The following extracts from the "Grand Jeu" show how systematically the Parisian beggar may conduct his business:

- M. A.—Rich proprietor; readily gives a five franc piece; pays rent in cases of eviction.
M. B.—Never gives any money; ask for clothes.
Madame C. (widow)—Is interested in children only; ask for 'layette' for the baby and linen for the mother; can also get milk tickets for the baby.
M. D.—Very religious. Occupies herself in getting people married and in promoting baptisms and first communions; gives full suits of clothes.
M. E.—Protestant; dresses children so that they can go to school; gives orders for shoes and clothes; asks for addresses and sends to make inquiries; must have a friend ready to answer.
M. F.—Old and radical Republican; very rich; tell him you are the victim of the Reactionary party.

Directions are given how to approach the different classes of people that have means and are charitable. A very successful method of getting money and clothes from Catholic maiden ladies is for the beggar to represent that although he has lived with his wife in love and happiness for years, "their union has not been blessed by the church;" that for their own and their children's sake they now want their marriage consecrated, and desire to celebrate their long deferred wedding day. In this way money and clothes for the marriage are obtained and the lady sends her priest to perform the ceremony. In the same way the baptism or first communion "truce" (in the American slang "racket") is worked. One woman confessed that she had been married fourteen and her children had been baptized eighteen times and that on each occasion she was supplied with money or clothes. There are many "truces"—the rent truce, the political truce, the religious truce, etc. A beggar goes to a Conservative as a poor man who has been driven from his employment by communists, or to a Radical he represents that he is hunted from place to place by the police. To a freethinker he appears in the character of a young man who has been driven from his home because he would not continue to study a system of theology which he had come to abhor; and so on. Instruction is given how to guard against failure of these devices through inquiries on the part of the persons applied to for aid; and the directions on this point as well as those in regard to approaching and impressing charitable people of every rank and class, show thorough knowledge of human nature, not surpassed even by Beste, Ross, "Parson Raines," or any of the host of American Spiritualistic "true" workers.

Steven Pearl Andrews believed in the continuity of life and that spirits could recross the boundary and manifest on their old plane of existence. Courtlandt Palmer was a skeptic as to another life after this. Since Palmer's death it is told in New York that an agreement existed between these two men that the first one to go should communicate if possible with the one left. Each memorized a sentence, to be sent, if feasible, to the one living through some medium at a distance. This was to be done within a year after the demise of either of the contracting parties. Palmer had waited impatiently and the year was nearly up when he solved the problem without the aid of the "Pantareh," by death.

"Not long before Courtlandt Palmer's death," says a dispatch to the Chicago Tribune, "he talked with several friends about the unkept promise by Stephen Pearl Andrews, and declared that if the expiration of the year did not bring the proof to the contrary he should set down Spiritualism as a sure delusion. As he died before the end of the year, and without, so far as known, disclosing the test sentences to anybody, this attempt by two of the Nineteenth Century Club men to ascertain the truth as to Spiritualism brings no satisfactory results." Mr. Palmer could have known very little of the spiritual philosophy to have staked the fate of Spiritualism upon such a test. Knowing something of the career of Andrews, his literary work for Vic Woodhull, and his damnable doctrines, the JOURNAL is warranted in believing that he had his hands full in taking care of himself when he got into the Spirit world. It is now more than likely that he is working sixteen hours a day to satisfy retributive justice and accomplish his own salvation.

St. Fargeau in France, a town of 2,000 inhabitants, seems to have solved the problem of giving boys a trade and a good education hand in hand, and without making a fuss about it. The place has a school of apprenticeship where every boy divides the week between manual labor and study. For three days he works in the shop of some accredited tradesman in the town, the boy's parents having decided what trade he shall learn. The other three days he spends in studying practical matters, such as physical and mathematical science, geography, modern history, modern language, etc. At the end of three years he has a trade and a much better education than falls to the lot of most mechanics. The apprentices take their meals at the school and sleep there. These pay ninety dollars a year, and this amount covers the expense of books, pens, ink, etc., the only extra being washing and medical attendance.

Courtlandt Palmer, a radical freethinker of New York, best known as president of the Nineteenth Century Club, died last week at the age of 45. He was not a man of great natural endowments, but he had the advantages of a good education received at Columbia and Williams, and he possessed large wealth inherited from his father, the first Courtlandt Palmer, the successful merchant. He early took to radicalism in religion and politics. He was a positivist, very pronounced in his opposition to Christianity, and in spite of his wealth and aristocratic associations, advocated socialistic doctrines. He had the courage of his convictions and was a generous supporter of the movements in which he was interested. His unfortunate espousal of the cause of Bennett and Wake-man, when they attempted to identify liberalism with the foolish agitation for the repeal of all postal laws against the transmission of moral filth through the mails, was a cause of great sorrow to his friends and an injury to himself personally. It brought him in contact with a class in every way his inferiors, among whom were quacks and charlatans, as well as fanatics. Mr. Palmer was encouraged in the work of forming and

sustaining the Nineteenth Century Club by those close to him who knew him well, with the hope that the higher intellectual and somewhat aristocratic influences of the club would divert his mind from other "reform" associations. Mr. Palmer left no published writings beyond a few essays, addresses and poems. By his request made weeks before his death, Col. Ingersoll delivered an address at the funeral, which was followed by religious exercises conducted in accordance with Mrs. Palmer's wishes, by Rev. R. Heber Newton. Afterwards the body was taken to Fresh Pond and cremated as Mr. Palmer had directed should be done. The deceased will long be remembered by those who knew him, as a genial gentleman and a man of good and generous impulses.

A dispatch from Pittsburgh, Pa., states that a physician there named Cooper, has just applied for a patent on a process to preserve human bodies by compression by a curious combination of steel presses and hot rollers. He excludes all the moisture and reduces a full grown body to a small size, 12x15 inches rendering it as hard and imperishable as marble. It is said that he has made several experiments with perfect success. The Doctor and others who have investigated the process think that it will supersede cremation, as bodies thus preserved are not only not offensive, but can be made to assume various ornamental shapes and kept in the parlor or elsewhere as constant reminders of the departed. The Doctor has on his centretable the remains of a child pressed into the shape of a cross. The Doctor proposes to place a large number of specimens of animals preserved in this way on exhibition in a few days. A company will soon be formed to push the invention.

Mrs. Elizabeth Lowe Watson writes to ask the JOURNAL to thank her numerous friends in all parts of the country for their letters of sympathy in her affliction. She is obliged to take this public method because of the physical impossibility of personally responding to the hundreds of letters received. She writes: "Please ask that my many friends all over the country wait patiently for replies; being assured at the same time that I am hopeful, comforted by their sweet messages; full of courage for the future; knowing that whatever befalls, God's love and wisdom will bring light out of our darkness, and peace shall follow the turbulence of sorrow. When I have rested a little from my travels and trials I shall have some interesting psychic facts to relate in connection with my dear boy's transition."

GENERAL ITEMS.

Mrs. De Wolf left the city last week for Cassadaga camp meeting.

Robert Dawbarn, the father of the lecturer, Charles Dawbarn, passed to spirit life last month at Wisbech, England. He occupied a prominent position there, and the funeral was attended by the heads of the city departments.

Mr. T. J. Skidmore writes that they have a permanent postoffice, called Lilly Dale, at the Cassadaga camp; also a library. Miss Jennie Weiler is the librarian; that the camp is very beautiful and opens with more than usual attendance.

The San Diego, Cal., Union, of July 13th, says: "The teachers were entertained by Jesse Shepard at Villa Montezuma, in four separate parties. He sang to each party, and also to a party of the sisters who visited his mansion in the morning."

Miss Phebe C. Hull writes from Lake Pleasant Camp: "It is said there are twice as many people here as have ever been before so early in the season; many fine improvements are in course of completion and the future of the camp appears most propitious."

Miss Florence Morse, daughter of Mr. and Mrs. J. J. Morse, was the recipient of a large number of beautiful gifts on her 17th birthday. A "surprise party" assembled at the family residence in San Francisco and completely surprised the English girl with the goodwill and gifts of her American cousins.

A. D. Ballou, of Delphos, Kansas, writes: "Our Camp Meeting will be held at Delphos, commencing, September 7th, and continuing ten days, or longer if thought best at the time of meeting. We are making preparations to have a good spiritual meeting, and hope and trust that all will receive benefit by attending. The JOURNAL is highly appreciated here."

Lucy Larcom, whose poetry and stories have touched the tenderest chords in the human heart and given hope and cheer to struggling thousands, is visiting among her old-time friends in this city. A reception was given her on Tuesday evening of last week by Mrs. Caroline K. Sherman of South Leavitt street. A large company of literary and professional people were present. Miss Larcom, a noble, strong faced woman, seemed to enjoy the evening as greatly as did the brilliant and vivacious company. Mrs. Sherman assisted by her accomplished daughter entertained the guests with her accustomed grace.

The Le Moyne school for colored children at Memphis, Tenn., is a model one, apparently. A visitor, describing it, says: "Imagine 125 white children up North remaining quiet without a teacher in sight. In the Le Moyne school that number of children are left in charge of a monitor, who is responsible for their safe and orderly conduct to their recreation rooms. A girl sits at the piano, and at the word from the monitor strikes into a march, and the children file out. How the children are made to behave so nicely is a mystery."

"The Kingdom of Heaven is at Hand."

We need not wait At the shadowy gate For the last faint breath...

We need not wait At that shadowy gate For the first sweet light...

"Seek now and here; For it lieth near To man's higher part...

By its river of peace All turmoils cease; And the lustrous gleam...

If we turn from sin We may enter in; For our kingdom waits...

Close at hand Is that glorious land! By the soul's real might...

In these earthly hours We may taste its powers; And leaving the ill...

A WIFE'S STRANGE WARNING.

Her Husband's Death Foretold in a Vision.

Mrs. Joseph Browning, a beautiful and accomplished young woman, the wife of a railroad engineer well known in this city...

At 1:20 in the morning a knock came at the door, and in response to the inquiry of "Who is there?" the reply came "Telegram."

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CHAPTER V. INTO THE DEPTHS.

The remembrance of that desolate, cloud-shadowed region haunted me. When next I saw Margaret I questioned her about it. Were many spirits condemned to remain in its desolation and gloom?

"My child," she replied, "how little you know of the world you have entered! The place you visited is the border land between the higher and the lower spheres. It is where those spirits are compelled to stay whose virtues are merely negative ones; they are, so to speak, outside the gates; whose vice is due to weakness rather than to radical wickedness of heart. There are depths below that where the light becomes dimmer and dimmer, until at last not a ray can penetrate, and the darkened souls remain in perpetual outer darkness."

"Is it possible to visit these places?" I asked hesitatingly. "It is possible to visit them," was the reply, "if your motive is to benefit those who are compelled to remain in them until they have progressed to a higher spiritual condition. To some the work given to do is to be continual visitants and messengers of peace and hope to these benighted souls. Only high and pure spirits are entrusted with this work. Those to whom still cling the weaknesses and superstitions of earth, have neither the wisdom nor the strength to do this work well, and are themselves in perpetual danger. If your wishes lead you in that direction, it can do no harm and may possibly benefit you, to be able to judge for yourself to what depths the spirit of man may sink. I have witnessed it but rarely, for the sight is not a pleasant one, and my work has lain in other directions. I will mention a messenger to accompany you."

In accordance with that subtle law by which spirit can communicate with spirit though at a distance, Margaret sent her message, and in response to it, there presently appeared the most beautiful being I had yet beheld. Her garments were radiantly white, and a sort of luminous atmosphere seemed to surround her like a halo.

"Do then, indeed, women habitually visit these dreadful scenes?" I asked, as the messenger was approaching. "Women are better fitted for the work than men," was Margaret's reply. "They are safer from harm and more respected by the depraved of the other sex than are men. Know you not that a pure woman with a noble purpose in her heart may walk safely through unguarded save by her own purity and nobility, anywhere, whether on earth, in heaven, or in hell?"

This beautiful woman was all unknown to me. I could not enter into her thoughts or divine her nature. But she smiled sweetly upon me, and a sense of delightful companionship stole over me, and I felt at peace and at rest in her presence. When she spoke, her voice was rich and mellow, and sweet as the sweetest music. Its very tones seemed to convey her meaning, so that words were almost superfluous.

We at once set out upon our journey. We seemed to descend by steep and circuitous paths. As we proceeded I perceived many spirits, all intent upon their own pursuits. The way grew darker and rougher, and the forms that we saw were more forbidding in their aspects. My companion stopped now and then to exchange a kindly greeting with some one she met, and I noticed with wonder how the grim faces lighted up with a borrowed beauty while she spoke to them, as if her very presence were a benediction. She was evidently her way in veneration by all.

Still we pursued our way until everything became so changed that it was as though we had entered another world. And here my companion began her mission in earnest. A group of men and women were indulging in boisterous mirth and singing ribald songs. She stopped and spoke to them with a sweet seriousness which at once arrested their attention and commanded their respect. There was no seeming condescension in her manner. She spoke to them almost as though she might have been one with themselves; nor was her conversation anything of the sermonizing order. Its chief intent seemed to be to arouse the best and kindest feelings of their hearts, and thus prepare the ground for any good seed which might be sown therein. I took note that the songs and rough jests ceased, and more than one woman drew a little one side, as if ashamed of the part she had been playing.

Being a stranger among them, my companion was questioned regarding whence she came, and she gave an earnest and minute description of the sphere from whence she descended. Her auditors looked at one another in silence. One or two shook their heads as if doubtful whether the story were to be taken for anything more than a flight of the imagination. One rougher than the others in his appearance, but yet with a certain honest look about him, at last ventured to speak his thoughts.

"Well," said he, "I have been over on this side a good many years as they count time on earth, and I've never found any better place than this. I know there are a good deal worse ones over yonder, and so I think myself fortunate to be as well off as I am."

Another taking courage added his testimony. "I'm sure I'm happy enough here. We have pretty jolly times, don't we, boys?" All young men assented.

One young woman who had been regarding the stranger intently from the moment of her first appearance, said in a low voice, audible only to ourselves: "This is not the kind of heaven I used to picture to myself when I was in youth-life. I am not in hell, for that is over yonder; so this must be heaven. But it seems to me there might be a brighter, happier place, and if there is, I wish I knew the way there."

My companion put her arm about this young woman, and drawing her to one side, held a long conversation with her. I know not what they said, but when they returned, there was a look of inspiration which I had not before seen on the face of the one, and tears in the eyes of the other. As we passed on I saw that the latter had left her companions, and was sitting by herself apparently lost in deep thought.

"Are these people really as contented and happy as they seem?" I asked. "Yes," my companion replied; "they are as happy as their nature will permit them to be. They have no perception of any higher or better life, and so feel no longings to at-

tain to such a life. As soon as they are made to realize that there is a possibility of progress, an unwonted restlessness will seize them, and they will not long remain here. That young woman will presently find herself stifled by her present surroundings, and will be forced to seek a purer atmosphere."

"What class or classes of people in earth-life contribute to people this sphere?" "Those whose hearts are not inherently bad, but whose spiritual natures have not been developed. Those who have lived selfish lives, finding in the gratification of the animal instincts and propensities their greatest, in fact their only pleasure. They are incredulous as to even the existence of a higher sphere than their own, because their spiritual perceptions have not yet been awakened."

"What is their manner of living?" "Very similar to that to which they were accustomed on earth. Good and evil impulses alike sway them by turns. They know no pleasures beyond those of the senses, and selfishness is the dominant feeling. They have their discords and contentions, their misunderstandings and their feuds, the same as on earth. And yet they tell you, as they have done, that they are contented and happy. It is this class of spirits that mortals have most to fear. Uncarpeted and almost conscienceless they care not what trick they impose upon the credulous, what the consequences of their evil impulses. There is a constant effort on their part to gain the control of mediums for a gratification of propensities which is denied them in their present life. Oh, earthly mediums cannot be too careful to surround themselves with an atmosphere of personal purity, in order to render themselves unapproachable by the influence and control of such spirits as these."

Still we descended. It became so dark that we had almost to grope our way, but here and there there seemed to be lurid fires, which lit up the scene with a lurid glare. At last we reached a plain. The path seemed to lie narrow and uncertain between morasses on either hand. Here and there ditches half-filled with slime were revealed in the fitful light of the fires. As of strange, hideous creatures crouched here and there, and glared at us with flaming eyes and hungry faces. I shuddered and cowered, and drew closer to my companion, who walked confidently and fearlessly along the path, her radiant atmosphere gleaming out in the semi-darkness. The path seemed to stretch far ahead through a landscape whose dreary monotony was almost unbearable. Low clouds hung over our heads, and they, too, were lit up with fiery touches by the fires. Great bats flapped their wings and circled round and round overhead, and once the melancholy call of an owl fell upon my ear. Presently other strange cries and walls reached me, causing my blood to run cold with horror.

Involuntarily I exclaimed: "Listen to the wails of lost souls!" "Truly yes," responded my companion; "souls to whom were given the light of truth, and the guide of conscience, and the knowledge of the spirit, but who wilfully turned their backs upon them all, and thus forfeited heaven and happiness. Their souls are lost in this morass, while the darkness which envelops them prevents their finding the path again without great difficulty. Here they must wander and struggle and wail and despair, until they willingly open their hearts to the truth, and reach out their hands for that help which will surely be given them when they sincerely desire it."

Here and there were rudely constructed huts which seemed to serve the purposes of shelter for the wretched inhabitants of this sphere. In front of one of these sat a woman, with disheveled hair and distorted countenance, wringing her hands, and now and then uttering fierce cries.

My companion paused to speak with her. "Will you tell me the cause of your distress?" she asked. At first the only reply was inarticulate raving; but presently the maniac, for so she seemed, became calmer, and with a confidence inspired by the sweet, pure face of the questioner, she waited out: "I murdered my unborn babes one after another. I had not the excuse of shame which I wished to conceal. I was a fashionable woman, and I wanted my time to devote to society and my own amusement, and children would be in the way. So I murdered them, poor helpless things! murdered by the one who should rather have sacrificed her life to protect them. Oh, I am a murderer!" she fairly shrieked. "Sometimes their little innocent faces look down reproachfully out of the clouds, and then I go mad—mad!" And indeed she did, manifesting all the symptoms of the most violent form of insanity.

"Do you not comprehend one of the causes which peoples the lunatic asylums in the earth? It is sometimes a relief for these mad spirits to control a human form, and give way to their paroxysms through that organism. As humanity is elevated and made to recognize and obey the higher laws of its being, this sphere will have fewer inhabitants, and this form of insanity among humans become more rare. When they learn the sin of forcing an unwilling motherhood upon a woman who is neither spiritually nor affectionally prepared for the responsibility and the privilege, then will the cause of sin such as this woman has committed, be removed. No woman should become a mother until her desires go forth to meet and to welcome the duties and joys which belong to motherhood."

"Do you ever call for your injured children to come to you?" my companion asked the wretched woman. "Call for them! How should I dare to do so? They would curse me!" "No, they would come to love and bless and help you."

"Oh, if I only thought so! If I only dared!" and for a moment her ravings ceased in thoughtful silence. "Learn to forget yourself and your own misery, and think of these little ones whom you might have loved and cherished. Learn to love them, and love will work wonders for you."

A gleam of hope came, leaving the despairing eyes, and we passed on, leaving her with that new-born hope to comfort her heart. "When she calls for them in love, then those little ones will be brought to her, and will help to lead her out of this terrible place," was what my companion said to me. "You have a word of comfort with every one," I remarked.

"That is my mission," she returned. "Then other souls fell upon my ears, and in the weird light we saw a man apparently beside himself with sorrow. His hand was outstretched as if to ward away something which menaced him, and though his face was half-averted, his eyes seemed held as if by a spell, by the cause of his terror. Presently I distinguished what it was. A huge serpent lay coiled at his feet, as if about to spring upon him, its tongue protruding and its fiery eyes gleaming upon him and holding

him in spite of his will. Lizards crawled over his feet, and rats and all sorts of noisome creatures ran or crept hither and thither about him; but these lesser annoyances were for the instant forgotten in the greater fear which paralyzed him. After a time the serpent, as if its purpose had changed, slowly uncoiled itself and crept away, and then those inarticulate utterances which had at first attracted our attention took the form of words, and the man prayed and cursed aloud in the same breath. At one moment he defied the hideous creatures which surrounded him, and bid them do their worst; at the next he begged to be delivered from them.

"This is the drunkard's hell," said my companion; "a hell which begins even upon earth. This man gave himself up to the slavery of drink; he destroyed his own prospects in life; begat children upon whom the curse is perpetuated; impoverished his family; seduced his friends; and at last himself died of delirium tremens. He has brought himself to his present condition; and here he must remain until he feels remorse, not for the consequences of his sins, but for the sins themselves."

Presently we came to another man, sitting silent and bent, and with his hands pressed to his breast. "Behold," said my companion, "a victim of remorse. It burns in his bosom night and day like a perpetual fire. And yet it does not help to lift him out of his present condition, because he will not even yet admit to his heart a full sense of his guilt, but is continually justifying and finding excuses for himself."

"What was this man's sin?" I queried. "He won the love of an innocent girl, and through that love, which was yielded entirely and confidingly to him, he dragged her down to her destruction, even glorying in the shame he brought upon her. She in her turn became desperate, and sank to as great a depth of degradation as he, revenging herself upon his sex by luring as many as possible in great measure upon him, and he still refuses to recognize that."

With head still bowed he had not yet perceived our presence. Presently he exclaimed, as if the words were wrung from him by inward agony: "Oh, it burns! it burns! it is burning my heart out! Will this inward fire never cease? My God! how can I endure it longer? And yet I am sure I was no worse than the rest. If I were justified, why was not I?"

Then my companion gave greater and clearer powers of spiritual discernment, and you scorned the gifts and made no use of them. "Then something happened which filled me with wonder. The man looked up as the words fell upon his ear and a strange terror seized him, and he shrank back and cowered as if in fear.

"Who are you?" he at length found voice to ask. "Mary, it is truly you, or has my punishment taken on a new form, and is this strange illusion to haunt me in the future, to be a perpetual reminder of that which I would forget?"

"Robert, it is I," was the reply given in the lowest and sweetest of accents. "It is false!" he shrieked, springing to his feet. "It is only an illusion from which I will escape. Mary is here somewhere in this valley of the shadow of death. Why should she not be where I am here? A wicked woman is worse and more degraded than a wicked man—all know that; and I once saw her here when I first came, when she came to reproach me for her misery, and to taunt me with my own."

"Robert, it is indeed I," again replied the sweet low voice. "I was here, but I am here no longer. I have found a better way, a better place. Robert, I loved you once, I love you still. Let the past be blotted out between us, and let me lead you up to the light."

She held out her arms to him, and the man sinking to his knees, clung to her skirts and sobbed like a child. For the first time in all his earthly and spiritual life his heart was touched and softened. And then I saw a strange thing occur. I seemed to see the fire within his bosom, and I saw his tears descend and extinguish it. And encircled by the arms of the woman he had so grievously wronged, he felt peace and rest.

"Will you come with me?" the white-robed ministering angel said to this man who was stained with foulness from his vile dwelling place; and though she clasped him in her arms, her garments received no stain.

"Not yet, oh, Mary, not yet. I am not worthy. But I will make myself worthy." I turned away and left them alone, unwilling to profane the sacredness of their interviews by my presence. The last she imprinted upon his forehead when at kiss she found it necessary to leave him, he seemed to receive as a benediction.

"Robert, remember we belong to one another!" were her parting words. I would not break the spell which seemed to be upon my companion by any words of idle questioning, as eager as my curiosity. After a time she herself spoke. As she turned her face towards me it seemed transfigured with a celestial light. There was a radiant smile upon her lips, though tears stood in her eyes.

"You do not understand it?" "No; it is all a mystery." "It is true. I am the woman whom that poor wretch betrayed. I once found an abiding place in this death and terror-shadowed valley, and have progressed to my present position only by terrible and prolonged self-conflicts. You wonder why I am sent back as a messenger? A guide in such a land as this should know it well. And I do know it, alas! too well. I know the outward terrors of these wretched people, and their inward sufferings and struggles; and I present the path which leads out of their present condition, because I myself have traveled it. It is part of the atonement I must make for the sins committed in the past. The obligation to come here will be removed only when I have helped to undo as much evil as I helped to create in the world. And oh! no one can measure the consequences of his evil acts until he enters the Spirit-world." My garments were once as foul and stained, "as yours of these; but see; they are white now!" she exclaimed joyously. And as I looked at her, the luminous atmosphere which still surrounded her, seemed to dart out rays of living light.

"Does it not make you very wretched?" I asked, "to come here so continually and witness so much misery?" "But this is the reply, "but now I feel that no more. The sight of it all only calls forth my fullest sympathies, and gives me power and will to work. Now I am glad beyond, and see all these lost souls redeemed and purified, and all walking in the light of perfect day. In a little while they shall sing a new song, and this knowledge takes away

the pain. My mission for to-day is ended," she continued; "but I have one more place to show you."

Presently we came to a sort of parapet, from which we looked down into what at first seemed unknown and unfathomable depths, so impenetrable was the darkness which overshadowed it. But after a time my vision became strengthened so that I began dimly to perceive what was before or rather beneath us. I saw here and there a figure walking about with a sort of uncertain movement, as one might walk in a dream or in utter darkness. Some of them stumbled, others stretched out their hands as if to feel their way. But far more than were walking were sitting or crouching immovable, as though they were hewn of stone. There was no sound of voices, no shrieks, no wails, no curses. The silence was profound and oppressive, and was only broken by an occasional sigh or moan, as one sometimes moans in sleep, which low as it was, smote on the ear with terrible distinctness.

What did it mean? My companion divined my inward questioning, and replied: "These are in a spirit lethargy—a soul sleep, which has bound many of them for years, and which may bind them for years to come. Their spiritual natures are wholly dormant, and being taken from the material world, they alone their energies found activity, they have necessarily fallen into their present state. These souls are, so to speak, yet in embryo, and have not been born to spirit-life."

"From what classes of mortals come these inhabitants of this land of sleep and death?" "Those who knew nothing whatever of spiritual life while on earth. Those in whose hearts were no high aspirations, no sense of purity and goodness, and who mocked at the very words. Those who by vicious lives have murdered the spirituality within them. Those who allowed their souls and their intellects to be fettered by superstitions, and followed blindly the leading of others. Those who lived wholly for self, refusing to recognize the grander meanings and purposes of life. In the sphere we have just left, the spiritual perceptions were not killed, only perverted or put aside. Here they have either never been developed, or else have been so nearly destroyed that only the germ remains. That can never perish, and will some day, perhaps in the far future, be developed into active life."

"Why do we not descend and seek to awaken them to a sense of their needs, and the methods to attain to spiritual growth and development?" "We cannot go to any part of them. They are shut off from all communication from those above them. As they have wholly missed the lesson which the earth-life had for them, they must go back to the earth to get their first glimmerings of light and knowledge. Those whom you see moving about are beginning to feel the awakening of the faint spiritual life. They will be attracted, without knowing how or why themselves, back to earth, and will then painfully and laboriously learn that which they failed to learn before."

"But if they were to look upward could they not see us? Could we not beckon to them, and so awaken them to a knowledge of something better than their present condition, and to a desire to attain to it?" "No; as their spiritual senses are dulled, their eyes are blinded to all things spiritual. They cannot see us. They could not hear our voices. We can only communicate with them by the means of earthly organisms. Sometimes at the séances held on earth, one of these benighted spirits finds his way thither, and by listening to words uttered through mediums, for the first time becomes conscious of the existence of a higher spiritual life. And from that hour dates his spiritual progress. But oh, his way is a long and a weary one! If mortals could but realize it, how anxious they would be to avoid traveling it themselves, how zealous to help others!"

Sadly we retraced our steps to the brighter world above, the experiences of the day being yet all too much for me to fully comprehend. And again I exclaimed: "How much there is to learn!" "Yes; eternity leads us along a path of perpetual knowledge. When we have reached the end, we shall stand on an equality with God."

My companion at parting said to me: "There is yet one sphere which we have not visited. But you have surely seen enough for to-day. And I perceive that in the near future you will be conducted thither without my companionship. My work does not call me there."

"It is not a still lower sphere?" I asked in consternation. "No; it ranges above those we have visited. It stands almost on an equality with this, only this is the summer land, and that is the domain of winter."

[TO BE CONTINUED.]

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