

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 incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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The So-called Parallels between Krishna and Christ.

Krishna's birthday festival-Date of Buddha's death Erishna's life mythical, not historical-Origin and date of Krishna worship-The oldest lives of Krishna compared with the more recent-M. Jacolliot and the Bhagavad Gita-Modern date of the Puranas-The

as late as 477 B. C. J. W. Rhys Davids, the leading authority in England on Buddhism, thinks that another probable error of 80 or 100 years has been discovered as regards this date, and that Gautama really died about 400 B. C. or a few years later, between 380 and 400 B. C. It is certain that 543 B. C. is erroneous: one or the other of the later dates is correct or nearly so. Buddhist festivals have therefore, been in vogne for 2,200 or 2,300 vears.

The paragraph quoted reads as if the flight of the infant Krishna from the tyrant was a fact of history, an actual occurrence. Far from it. There is not a particle of authentic evidence that such a person as Krishna, or such individuals as his parents, Vasudeva and Devaki, or the tyrant king Kansa, ever lived. Everything that we are told of them was written from one thousand to twenty-five hundred years after the time they are supposed to have lived, and their whole lives constitute an almost unbroken series of supernatural occurrences. It is possible that a prince or hero called Krishna may have lived in the remote past in India, but if so we have nothing authentic of his history. The deeds attributed to him certainly never happened. Legend assigns him to a more or less promi-nent position in the great war of the Maha-Bharata, the date of which internecine contest, as nearly as can be determined, is in the neighborhood of 1,400 B. C. The narrative of this war in the Maha-Bharata is almost whol-ly mythical, and some Sanskritists think that ly mythical, and some Sanskrillsis think that the episodes and passages in which Krishna figures are all later additions to the poem, and that in the original poem he did not figure at all. The Maha-Bharata (that is. the Great [War of] Bharata) is the longest epic in the world, being fourteen times as long as the Iliad. This great work is a compilation of the work of centuries, dating from a few of the work of centuries, dating from a few centuries before, to four or five centuries after Christ. Additions and revisions were made at various times in the interests of the Brahmanical priesthood; the Krishna legends were revamped and largely augmented, both in the Maha-Bharata and the subsequent Puranas To counteract Buddhism, the Brahmans and glorified the young hero, the popular sungod, the Apollo of India. As Krishna is never mentioned in the Vedas, his fame and worship must have arisen after all the Vaidik hymns were written. Even in the later additions to the Vedas, the Brahmanas and Upanishads, he is scarcely alluded to. In the Brahmanas, the oldest of these writings, his name never appears, while in the Upanishads, which were the latest written of the appendages to the Vaidik hymns, Krishna is barely alluded to once or twice, and then not as a specially important personage. The oldest Buddhis Sutras (Suttas), in naming the gods of the Brahmans, never mention Krishna. This proves that when those Sutras were written, two or three centuries before Christ, Krishnaworship was of no considerable extent. From that time on, however, the Krishna cult became strengthened, being manipulated by the Brahmans so as to win the people from Buddhism. In place of Buddha as an object of reverence and love, they set up Krishna, collecting and inventing legends concerning him to catch the popular fancy. Krishna was probably at first simply the god of the night, the personification of the dark or midnight sky, that is the night form of the sun-god, in contrast with Arjuna, the sun-god of the day. Krishna means, in Sanskrit, black or dark blue, and he is associated in the Ma-ha-Bharata constantly with Arjuna. Arjuna at one time was identified with India, the god of the firmament. Krishna and Arjuna, then, personified, respectively, the dark or nocturn al sky and the light or noon-day firmament. It is therefore in my opinion, extremely doubtful, whether anything of a historical nature attaches to Krishna, his name and person being wholly mythical. As before remarked, it is barely possibly that a person called Krishna, who acquired notoriety by some exploits, possibly of arms, may have lived; but if so we know nothing concerning him or his history. All that we have of Krish-na is mythical and legendary.

cipally found the asserted parallels between Krishna and Christ.

No parallels with Christ are found in the Maha-Bharata, save on a few doctrinal points in the Bhagavad Gita, one of the later additions to the great epic. Many sanskrit-ists are of opinion that parts of the Bhagavad Gita were written under Christian influences, but not one of them, orthodox or heterodox, sanctions such a self-evident absurdity (to any one versed in Sanskrit literature and philosophy) or that any part of Christianity was derived from the Bhagavad Gita. A few persons, in dense ignorance of Sanskrit scholarship and literature have broached this nonsensical theory, but no true Sanskrit scholar could for a moment entertain so silly a supposition. M. Jacolliot, in that miserable collection of lies and forgeries, the "Bible in India," pretends to quote at length narratives and passages from the Bhagavad Gita embodying the life and teach-ings of Krishna identical with those of Jesus, none of which can be found in the Bhagavad Gita. Jacolliot claims to be a Sanskrit scholar, when in truth he does not know the Sanskrit alphabet. He says God 18 called Zeus in Sanskrit, when there is no letter "Z" in Sanskrit and no sound corresponding to it. Zeus is Greek, the Sanskrit form being Dyaus. (Sanskrit, Dyaush-pitar, "Heaven-Father"; Greek, Zeus-pater; Latin, Ju-piter.) A few of the passages quoted by Jacolliot as from the (ita are contained in the Bhagavata Purana, while most of his quota-tions at a set in pure of the passages of the ba tions, etc., are imputent forgeries, not to be found anywhere in Hindu literature, and manufactured in the nineteenth century, probably by Jacolliot himself. A number of those forgeries have been copied by Kersey Graves in his "Sixteen Crucified Saviors," in connection with a number of others manufactured by Mr. Graves himself, as he scruples not to tell us in that work. Of the two or three hundred parallels between Krishna and Christ named by Mr. Graves,

the Truthseeker and in works published and | lingam is well known to be the distinctive written by him. Mr. Bennett invariably spelling the name Christna, though there is no such word in Sanskrit as Christna. Ch is never pronounced like k in Sanskrit, but always like ch in "church" in English. It is nonsense, then, to spell Krishna's name with a ch. The oldest life of Krishna, that in the Harivansha, we have seen, was written several hundred years after the canonical and apochryphal Christian gospels, hence those gospels could not have borrowed from it. Besides. the Harivansha contains scarcely anything in it parallel with the life of Jesus in those gospels. I have carefully read the Harivansha, in order to determine this point, so I can speak knowingly and positively. The Vishnu Purana (eleventh century) I have also carefully studied. In it the legends of Krishna have become amplified, and a few partial parallels with Jesus may be found in it. The Bhagavata Purana (twelfth century) contains a still further amplification of the legends, and a larger number of the socalled parallels than the previous works. The following will show the growth of legend in the Pauranik literature. In the earliest work, the Harivansha, no mention is made of the presence of angels at the birth of Krishna, and but little of a supernatural character marked his entrance into this world. In the Vishnu Purana, many marvelous phenomena are eloquently described as accompanying his birth; and in the Bhagavata Purana, the same with sundry embellishments, including the songs of attendant angels, are given. Again, in the Harivansha King Kansa does not order the destruction of Kling Kansa does not order the destinction of all the male children when he finds that Krishna has escaped him. Not a word is said of any such massacre of children; but, instead, the day following Krishna's birth, Kansa visits the mother, and tells her she need fear nothing more from him, at the same time expressing regret for having killed her previous children. In the Vishnu Purana this visit of the king to Devaki the mother. and his penitence, are entirely omitted, and in its stead he summons a council of his daityas and orders that all young male children showing signs of unusual vigor be put to death. In the Bhagavata Purana, this slaughter is magnified so as to include all male children under two years of age-this latter agreeing closely with the Christian legend in Matthew. In the light of these facts, how absurd to claim, as is often done, that, the Christian legend, was borrowed from the Hindu. The Vishnu Purana, in which the story of the 'slaughter of the innocents" first appears, was written nine hundred years after Matthew's gospel, and the Bhagavata Purana, in which the "two-year-old" account is found. was written a thousand years after Matthew while in the oldest life of Krishna, the Harivansha, written five hundred years after Mat-thew, not the remotest allusion can be found to this story. The probability is that the Hindu legend is derived from the Christian, especially the later addition of the "two-yearold" clause.

twelfth century, which contains the life of Krishna, and in this latter work are prin- the earliest, the latter part of the eighth the earliest, the latter part of the eighth century after Christ, probably in the ninth or tenth century. Moreover, there is nothing in any way connected with Krishna in any part of these caves. They were dedicated to Shiva (Siva), and all the sculptures in them relate to that god. The Shiva worshipers (Shaivas) and the Vishnu worshipers (Vaishnavas) were two antagonistic sects when these caves were excavated, and nothing pertaining to the special worship of Vishnu is found in them. Krishna is a god of the Vishnuites (Vaishnavas), hence nothing pertaining to him could appear in a Shivaite temple. to him could appear in a Shivaite temple. I have made a searching examination into the sculptures of Elephanta—have perused over a dozen descriptions of those sculptures and the scenes they represent, and examined closely the various volumes of plates repre-senting the sculptures; and I find a general unanimity in all the accounts of the cave generally and of the particular group falsely asserted to represent Kansa killing the infants. infants.

This group really represents Shiva, the destroyer, in his most terrific form as Vira Bhadra, in the act of destroying Daksha's sacrifice. Daksha, a son of Brahma, began a sacrifice to which Shiva was not invited, only the gods of the Veda being bidden thereto. All at once Shiva appeared as the terrible Vira Bhadra; he dispersed the gods and other attendants of the sacrifice, and seizing Daksha with one hand he cut off his head with another, while with a third he caught the spouting blood in a cup. In the Elephanta group Shiva has eight arms, three of which are occupied in killing Daksha-one holding him down, one wielding the drawn sword, and the third catching the blood; three other arms are broken off, and two are held up. Shiva's face is fearfully distorted with rage, long tusks project each side of his mouth, and a necklace of human heads passes over his left shoulder and thigh, returning by liis right thigh. Around the central figures are the gods grouped in fear, and above are ten

B. C., really dates from the third to the fifth century B. C.; and so of other works. He was almost entirely ignorant of the Vedas, the fountain-head of Hindu mythology, a knowl-edge of which is indispensable before one can edge of which is indispensable before one can form any just conception of Sanskrit litera-ture and theology. His statements concern-ing Krishna are full of errors, worthless as authority. He actually speaks of the Bhaga-vad Gita as containing a full account of the life of Krishna, although nothing of the sort is found in it; and this despite the fact that an English translation was then published, this being, I think, the first Sanskrit work of which an English translation was pub-lished. lished.

No. 7

The Sanskrit Dictionary referred to by Jones is undoubtedly the Amara Kosha, written by Amara Sinha. This is the oldest Sanskrit Dictionary which has come down to us, and it was well known to Sanskritists in Sin Win Lanas's time. No other Sanskrit Sir Wm. Jones's time. No other Sanskrit Dictionary is known to this day older than the tenth century after Christ; so the famous Amara Kosha must have been meant by Jones. The author, Amara Sinha, is said to have been one of the "nine gems" or illustrious personages at the court of King Vikramaditya, the Solomon or Saladin of India. From insufficient data it was formerly thought that Vikramaditya lived B. C. 56, but this is now known to be a mistake. We have strong evidence that he lived as late as the fifth or sixth century after Christ, and perhaps later. Moreover, the book contains internal evidence that it must certainly have been written in the fifth century or later. It contains scientific data first introduced into India after A. D. 400. The best Sanskritists of today assign it to the fifth century, its earliest possible date. Besides, the Amara Kosha does not contain a full life of Krishna. It contains very little, indeed, concerning him, and the asserted parallels with Christ are conspicuous by their absence. So much for Sir Wm. Jones's blunders and inaccuracies about Krishna.

There is no evidence, anywhere in Sannearly every one is a forgery-not to be found in Hindu literature. A number of Jacolliot's forgeries about Krishna have been published various times as genuine by D. M. Bennett in is directly over the head of Shiva. The era, or before the Christian gospels were

"slaughter of the innocents" in Judea and India-Date of the Cave-temples of Elephanta, and true character of the so-cailed Krishna sculptures therein-Krishna never crucified-Sir Wm. Jones's Krishna statements -The Sanskrit Dictionary, Amara Kosha-Exposure of fabricated narallels between Krishna and Christ-The birth of Krishna and his flight from the tyrant king-Mathura and Matarea-List of authorities

BY WM. EMMETTE COLEMAN.

In the last Christmas number of the JOURN AL, in an article by one of its most valued contributors, I find these words: "In Hindostan the month of August witnesses glad ceremonies in honor of Krishna, whose parents more than three thousand years ago were warned to flee over to Jumna with their babe and save it from the tyrant who made slaughter of the innocents in their little village. even as Herod slew Jewish children when Joseph and Mary fled and saved 'the child Jesus' in obedience to a heavenly warning. Through many centuries have these memori al assemblies gathered in Brahminical Asia." As this passage voices various popular misconceptions-errors very commonly held among Liberals and Spiritualists-I propose to state the exact facts corrective of these errors to the end that falsehood may be set aside and the truth made apparent. Like the writer of this paragraph, who is a gentleman of veracity and honor, I was, till within a few years past, misled by the current false statements on these points so constantly met with, and accepted them as truth. Having made a careful research into the facts, the "bottom facts," going to the fountain-head of information thereon, the Hindu sacred writings themselves, I am enabled to speak with accuracy thereupon.

It is true that the birthday of Krishna is iovously celebrated in India in August, and that this custom has obtained for some centuries, though perhaps not quite so, "many" as the quoted writer may have supposed. Krishna is reported to have been born on the eighth day of the dark-half of the month Bha-dra, which date corresponds with the 23d and 24th of August. The calendar system in India is such that any given day of one of the Hindu months does not invariably fall on any one day in the European and American calendar system, hence the eighth of Bhadra is sometimes the 23rd and sometimes the 24th of August. The birthday festival of Krishna is called the Janmashtami, and Prof. Weber, the eminent Sanskritist of Berlin, has published a work specially devoted to this Janmashtami, in which he traces back all records of this festival, and finds that its origin dates only about as far back as the twelfth Christian century. For only seven centuries, then, has this great feast-day been observed. The statement in Graves's "Sixteen Crucified Saviors," and other works, that Krishna was born December 25th. is an infamous falsehood, manufactured out of whole cloth, In connection with the statement that Buddhist festivals have been kept up for 2.400 vears. I would state that the date formerly

given for Buddha's death, B. C. 543, was merely provisional, an approximation, and that Max Muller and General Cunningham have furnished very substantial evidence that Shakya-Muni (Gautama Buddha) died at least

The oldest narratives of Krishna are in the Maha-Bharata, but these relate solely to his manhood exploits. His birth, infancy, and juvenile feats are not found in that work. To supply this deficiency, a work called the Harivansha was written, giving an account of his lineage, birth, infancy and youth.

This work forms a supplement to the Maha-Bharata, though all copies of the Bharata do not contain it. The oldest record we have of the existence of the Hari vansha dates from the seventh century after Christ. No trace of it can be found prior to that time. In the tenth or eleventh century the Vishnu Purana was written, book five o which contains a life of Krishna, from his birth to his death; and in the twelfth century appeared the Bhagavata Purana, books ten and eleven of which contain a more extended life of Krishna. This latter work is the text book of the Krishna worshipers to this day, and is the most popular of all the Hindu sacred books. It is often confounded with the Bhagavad Gita, a very different work, written in the third or fourth century after Christ, and now forming a part of the Maha Bharata. The Bhagavad Gita is a philosoph ical poem said to have been spoken by Krishna to Arjuna during the Bharata war, and contains none of the incidents of Krishna's life -is not at all biographical-though we constantly read statements made by uninformed

THE CAVE-TEMPLES OF ELEPHANTA.

In proof that the Christian version was taken from the Hindu, we often see it stated that a representation of Kansa destroying the children is sculptured in the Cave-temples

emblem of the Shiva worshipers, and its presence in this group proves it to be a Shaiva sculpture, disconnected entirely with Krishna.

Out of the fact that a large ferocious figure was represented holding a drawn sword, with two children in the vicinity, was manufactured the ridiculous story that it was the tyrant Kansa killing the children in order to destroy the infant Krishna (See Higgins's "Anacelypsis" for this and numerous other falsehoods.) Higgins also transformed the gods, stricken with fear at the terrible appearance of Shiva, into the parents of the children weeping for their dead offspring. The two living children adoring the lingam, were transformed into a host of dead children whose bodies were said to be strewn around the tyrant executioner. Notice that the following facts were suppressed in this false version; namely, the eight arms of Shiva; the necklace of heads, which of itself indicated the wearer to be Shiva, this being one of Shiva's most distinctive peculiarities; the lingam above the head of Shiva: and the fact that the figure was killing an adult instead of a child. All these facts proved that the group had no connection with Kansa and Krishna, and in order to bolster up a vile falsehood they were one and all concealed, suppressed. This contemptible lie is still being published in vari-ous freethought works. C. B. Waite's recent "History of the Christian Religion" contains it, and a labored effort is made in that work to prove that the Jesus legends were borrow-ed from those of Krishna, the whole of which is false. Dr. Inman's "Ancient Faiths in Ancient Names" has it, with a picture of the crucifixion of Wittoba (he means Vithoba), whom he identifies with Krishna. This crucifixion picture is another fabrication. Neither Krishna nor Vithoba was crucified. Kersey Graves's "Sixteen Crucified Saviors," one of the most unreliable books over published, of course, has it. with embellishments.

Emma Hardinge-Britten's "Faiths, Facts and Frauds" also contains it, with other errors copied from Higgins, Dupuis, Graves, etc. Justice demands that these abominable lies be no longer circulated against Christianity, and the authors of these books ought to ex-clude all such falsehoods from future editions thereof. No one but a rogue and a liar will continue to circulate proven falsehoods, even in a good cause. We have plenty of good, substantial facts with which to oppose Christianity, without resorting to lies and demonstrated absurdities.

SIR WILLIAM JONES AND KRISHNA.

In opposition to the above facts, it may be objected that Sir William Jones asserted that in the Sanskrit Dictionary written over two thousand years ago the history of Krishna is-contained, and that in several passages he asserted the priority of the Krishna legends to those of Jesus. These statements evidence the ignorance of Sir Wm. Jones of the real facts. When he wrote-in the infancy of Sanskrit researches—comparatively little was known of Sanskrit literature. He did was known of Sanskrid merature. He did excellent pioneer work, but it was only pio-neer work. He led the way for other and greater minds to follow. His writings teem with blunders, owing to his imperfect knowl-edge of Sanskrit literature and philosophy. The dates he assigned to Hindu works way The dates he assigned to Hindu works were wide of the truth, often mere haphazard guesspersons that Krishna's life is contained in it. of Elephanta, near Bombay, carved there long es. The "Institutes of Manu" (Manava-Dhar-It is the Bhagavata Purana, written in the before the Christian era. This is a falsehood. ma-Shastia) which he thought written 1,200

written. I have carefully studied over three hundred volumes devoted to Sanskrit literature and theology, and not a vestige of such stories can I find till long after the birth of Jesus. Being a steadfast opponent of Christianity, I have not endeavored to find things favorable to that system-a system of thought I despise and have fought for nearly twentyfive years. I have sought for the truth, the facts, irrespective of what those facts are; and the truth, the facts, are as I have said. Christianity borrowed nothing from Krishnaism. This is beyond all reasonable doubt. The quotation at the beginning of this

article says that Krishna's parents "were warned to flee over the Jumna with their babe, and save it from the tyrant who made slaughter of the innocents in their little village." First, the parents did not live in a little village, but in the city of Mathura. the capital of Kansa's kingdom. Next, they were not warned to flee from the tyrant with their babe, nor did they flee from Mathura. Nothing of this can be found in Hindu literature. Krishna's mother, Devaki, was a cousin of King Kansa, and being warned that a child of Devaki would kill him, Kansa determined to destroy every child of hers at its birth. He confined her and her husband, Vasudeva, in his palace at Mathura, and their first six children he killed at birth. The seventh, Balarama, was saved by being miraculously transferred from the womb of Devaki to that of Rohini, another wife of Vasudeva. The eighth was Krishna, and the night of his birth, the father, Vasudeva, took the infant (miraculously passing through the guards of his prison) and crossed the river Yamuna (now called Jumna) on which the city of Mathura stood. On the other bank, opposite the city, he found the cart of Nanda. a cowherd, whose wife had just been deliver-ed of a daughter. An exchange of the chil-dren was made. Krishna was deposited by the side of the cowherdess, and he grew up as a cowherd, the son of Nanda. Vasudeva returned with the female infant to his wife's side in Mathura. The guards awaking, heard the child cry and reported the birth to Kansa. He came to the birth chamber at once and slew the infant. As it ascended to heaven it cried out to Kansa that he whom he sought to kill was still alive and would in due time destroy Kansa. On hearing this, according to the Harivansha, as before stated, Kansa shortly after visited the mother of Krishna and expressed his regret for his inhuman slaughter of her children. The Vishnu and Bhagavata Purana instead of this make Kansa at once order the destruction of all the male children.

From this we see that no flight of the parents occurred or was thought of, and that instead of Krishna being carried into a distant country to save him from the tyrant, his father simply took him across the river Yamuna, returning at once to his home. In the Harivansha nothing is said of the father being told to do this by any one; it says he did so, "obedient to the paternal sentiment." But in the Puranas he is told to thus save the child by a supernatural visitant. Vasudeva therefore was not "warned" like Joseph; he had no need of being warned that the king intended to kill the infant. This he knew from the first, whereas Joseph knew nothing of the danger menacing the child Jesus till the angel "warned" him. It is plainly seen how striking the differences between the Krishna and Jesus legends, and Continued on Eighth Page.

Dr. Prime and Concord Philosophy.

To the Editor of the Religio-Fhilosophical Journal:

The editor of the New York Observer spent a few days at Concord and gives his observations of the School of Philosophy in an Irenæus letter. They are characteristic, but not uncandid or inaccurate. He looks on the fairer side, but has an eye open to what he

regards as the weaker. The consciousness of her men of repute, if not of the school at Hillside, is already dominant at Concord. "New York is a great commercial power," said a citizen to the Doctor; "but the greatest intellectual power of the world is Concord.'

of the world is Concord." The school was a goodly sight; fifty per-sons were seated in front of the platform; twelve only were men. Why is it that high philosophy as well as pure religion draws more women than men? A lady re-marked that they often walked to the school; it was like wolking in Athans and the conit was like walking in Athens, and the con-versation was such as it would be there. Another complained that she did not understand more than half; "particularly," she explain-ed, "I am not up with Hegel."

THE BRAHMA POEM.

Mr. F. B. Sanborn, the friend of Thoreau and John Bran, lectured on the Oracles of and John Bran, lectured on' the Oracles of New England. He began with Edwards and finished with Emerson. In his view Ralph Waldo Emerson was the great poetic philoso-pher, greater than Plato, greater than any of his teachers or disciples. Prof. Bowen had ridiculed him in the North American Review, calling the poem of Brahma the "very climax of nonsense, beyond the folly of which the human mind cannot go." Mr. Sanborn however declared: "I expect to live to see a professorship founded in Harvard University for the express purpose of inter-University for the express purpose of inter-

preting that poem." Perhaps so; but Old Harvard will need to undergo a greatransacking, removal of debris and a destruction of cobwebs.

and a destruction of cobwebs. It is known by Oriental scholars that Brahma is the epitome of the Bhagavata Gita and Yoga philosophy. Its essential idea is that of Identity—the unity of subject and object, of nous and noëtic, of mind and what mind comprehends, of cause and effect, of spirit and matter, of the Divine in man and the Divine beyond.

When this poem first appeared in the in-itial number of the Atlantic Monthly, November, 1857, I made an explanation of it for an educational journal. Some one then made the remark that I had been fooled; and that the aim of the writer was to express absolutely nothing in a manner to lead readers to imagine it profound sense. I did not know or suspect that Mr. Emerson wrote it, as I was not then conversant with his writings; but I knew the mystic ring too well to be led astray.

RELIGIOUS TENDENCIES AT CONCORD.

Dr. Prime remarks with complacency the religious tendencies of the school at Concord; not forgetting, however, to note exceptions. Professor W. T. Harris, whom he con-siders the leader, be affirms, "is an orthodox Christian philosopher." Mr. A. Bronson Al-cott, the Dean, is "a man thoroughly in earnest, and imbued with the sentiments of the Mystics more than with the positive views

of any modern school of philosophy." The lecture on "Individuality" which Mr. Alcott distinguishes from *Personality*, greatly pleased the Doctor. "The *person* is the soul as it flowed from its divine source; the individual has by error chosen evil and be-come separated from this source." The phi-losopher Schelling seems to make a similar distinction; and Coleridge says: "Personality is individuality existing in itself, out with nature as a ground." Individuality the dictionaries make to be a separate nature, that which distinguishes. According to Mr. Alcott. therefore, individuality, by bringing the man in opposition to God, is the Fall. Jesus Christ alone never fell. Man must have help —be born again. Noman can atone for him--be born again. Noman can acone for min-self. Divine grace must come to his aid. Miss E. P. Peabody, also an octogenarian, would not accept this distinction of individ-uality and personality. Her point was a sharp one, and Dr. Prime dared not give it, but calle it is long and up inageneous but calls it "a long and very inconsequential conversation."

or dispute; and have no desire to hold any one to it, if it is discovered in a cooler mo-ment. Yet I think Mr. Alcott did say so. It is very likely that when in higher moods, rapt out of every day casuistries into the soul of things he says things differently and with a fuller meaning. When he descends into common life he sees with the vulgar eyesight, without insight.

I do not remember, however, who "the two" were that so depicted Mr. Emerson; but it was done. Nor is such a representing of a man without apostolic warrant. "Walk in the spirit and ye shall not fulfil the lust of the flesh," says Paul. "As many as are led by the spirit of God they are the sons of God."

"Being made free from sin ye became servants unto righteousness....and have your fruit unto holiness," As sin is a wandering and erring from the right way; he who walks in that way does not sin. The first Johannean Epistle is very explicit

"We know that whosever is born of God sinneth not." "God is love; and he that dwelleth in love dwells in God and God in him. 'Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him.... Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin because he is born of God."

Every argument which indicates the Son of God to be without sin, applies to every spiritual man. Mr. Emerson may very pro-perly be included in its scope. So, too, may *Trenaus*, if his faith "dispels all clouds and lifts bin to a plane where light and love and lifts him to a plane where light and love and beauty dwell with ineffable brightness in the midst of peace that passeth all under-standing." A. WILDER.

A Sad Experience.

To the Editor of the Religio-Philosophical Journal:

One day, a few months ago, as my friend, Mr. Joseph Brett of Geneva, Ohio, was seated in front of the Cleveland Brush Electric Light Works, of this city, a man came along and sat down beside him. Conversation elicited the information that this man, who gave his name as John Marten, from the western part of Pennsylvania, was seeking employment in the Brush Works. The talk having at length drifted to the subject of the low rate of wages, Mr. Brett remarked that the amount was not sufficient to maintain a family in half-way decent comfort, when the man, with a down-hearted sigh, rejoined: "God help me! I have no family to support, now. I have laid all mine in the ground." In deep sympathy, Mr. Brett inquired under what circumstances the hard bereavement had occurred. After a lengthy pause, this

had occurred. After a lengthy pause, this sorrowful narrative was given: "Three years ago, I was as happy a man as you could find anywhere, with a good wife I loved and three children more dear to their father's heart than any words of mine can tell. Then my wife fell ill with a cancer, and in spite of all we could do, she got worse and worse, till last summer, she was confin-ed to her hed altogether. At this time my ed to her bed altogether. At this time my oldest boy was not nine, the next was a girl about six, and the smallest not much more than a baby. One day I was at work in the fields, when a white dove suddenly flew past iny head, so close as to brush my check with the tip of its wing. While I looked to follow

where it went, it wheeled and brushed my cheek again as it darted by; a third time I felt its feathers on my face, when, to my utter astonishment, it had instantly vanished out of sight. There was such a large space of cleared land all around, that I was puzzled to tell where the bird could have gone to, all in a flash. I looked all around as quickly as I could, but not the least sign of the dove could I see. On the very next day, as I was seated at dinner, my eldest boy said: 'Papa, I'm going to die?' 'Nonsense, my dear boy,' I said. 'What put such an idea as that in your head?' He was as healthy as he could be, and I felt his talking that way was just childish foolishness, but I could not imagine what could have set him to think such a thing. He did not tell me why he got the notion about dying, but he said again, in such an earnest way as I had never seen in him before, 'Yes, papa, I'm going to die.' "Of course, this worried me a good deal, but I could not believe there was more than a childish notion in it, and I drove it out of my mind. But when I came home in the evening, I found that Freddy and his sister had dug a grave the full size of himself. in the garden, and after going through the make-believe of a funeral, had filled up the hole and placed a stick for headstones at each end of the raised mound. This troubled me more than I can tell, and do what I would Could not drive from my mind a creeping dread of something serious to happen. The trouble came only too soon. The very next day the boy and girl were taken down with scarlet fever, and in a short time Freddy was laid where he had foretold. The girl, to my great joy, got sufficiently well to be sent to her grandmother's, where she could be better taken care of than was possible at home. But only for a little while. Soon the ground cov-ered another of my little angels, and in a few weeks baby was called for and all were gone "I cannot tell you how this, coming so un-expectedly, seemed to tear my heart to pieces. I never knew how I loved them till they were gone. But my poor wife was so low, I had o give most of my time to her. It seems a hard thing to say, but her trouble helped me to bear the loss of the poor children. You see, she was suffering so much, it seemed to take up all my thoughts to help and comfort her. One evening, when quite a number of the neighbors were kindly sitting up with her, my wife requested all to leave her bed-room and only myself be with her. It was early in the evening and the moon was shining very bright in at the one window opposite the foot of the bed. There was no lamp lit and I was sitting by the side of the bed, with my face to the window. Happen-ing to look in that direction—I forget how long after I had come into the room—I saw a man outside, quite close to the glass, looking through straight at my wife. Before I could stir to find out what he was doing there, the face began to sink downwards, in a slow, gliding kind of way, till it was just in a line with my wife's head on the pillow, when there was a sharp report, like the crack of a gun going off, and the figure vanished out of sight. "At first I was so bewildered I could neither stir nor speak. Seeing that my wife could not have noticed what I had seen and heard. she was lying so quiet and calm, I thought 1 would not say anything about it. But the next minute we both heard noises as if a carpenter was at work in the back kitchen; there was the sound of sawing, planing and driving nails quite plain; it was just as if a hammer, or saw, or plane, was just as it a set down again, exactly as it would be in actual work. I hurried out to see what it was, but could find nothing of the sort. The ot say so, but affirmed that this could be aid only of Jesus Christ." I do not consider this matter worth a cavil Nas, but to my still greater astonishment, the noises I had heard now sounded as if the

work was being done in my wife's bedroom. I hurried back, when the noise all stopped and everything was just as I had left it. Telling my wife of this, I was more astonish-ed than ever to find that she had not heard the least sound after I left; and then it fell on my heart like a hump of icy lead, when she said: 'John! that's a call for me.' I tried to feel it was not, but a terrible dread I could not shake away weighed me down. My poor wife died that night and I was left in the world all alone. For a while I was like a crazed man, till the load got so heavy I thought I would make an end of my troubles and be with wife and children. And I believe I should have made away with myself, but one night, as I lay awake in bed, brooding over my hard trouble, I saw my dear wife float into the room through the window. I never saw her plainer in my life, as she came and sat close by me on the side of the bed, and sat close by me on the side of the bed, with our dear little baby in her arms, held close to her breast. She did not speak, but looked at me so loving and seemed so peace-ful, happy and good, dressed in the most beautiful white robe I ever saw, that a big load was lifted off my heart, and I felt that I could now go on and wait in patience till my own right time came. My wife seemed to understand this, for she smiled on me so by other and content of the state. bright and contented, and then slowly floated away. I know I saw her; that she came purposely to comfort me; that all her troubles were ended; and that she did not want me to grieve for her and the children any more." This is the simple story as it was told, and there is not the slightest doubt in my mind that it was strictly true. He is a plain, unpretending man, who sought relief by un-burthening his mind of its tale of sorrow, in consequence of the brotherly sympathy expressed by Mr. Brett. W. WHITWORTH. Cleveland, Ohio.

Letter from Paris, by Susan G. Horn, Author of "Strange Visitors."

To the Editor of the Religio-Philosophical Journal:

The JOURNAL reaches us regularly and in the midst of the excitement of this gay metropolis, its spiritual face helps to keep alive the better side of our nature. Paris is awaking from her summer siesta and travel-ers from the land of free thought are to be met with on every side swarming like bees around honey; and now that the great theme of the war in Egypt is brought to a speedy close by the incisive action of British soldiers, Spiritualism once more appears upon the

tapis. Mr. Home gave new impetus to the subject by publishing his interview with the spirit of Henri Delaaze, a noted French journalist, who according to a promise made during life, appeared to the medium in a remote town in Savoy, shortly after his death and before the announcement of his demise could have reached Home.

It is pleasant to know that this renowned medium has not lost his spiritual gifts by continued illness. When I last met him he was suffering greatly from neuralgia, but in the intervals succeeding his pain he was as cheerful as a spirit might be, and improvised for us and recited in an admirable manner. Mrs. Poole in her intelligent weekly sur-

vey in the JOURNAL, of woman's position, calls attention to the capabilities of our sex, and chronicles the rapid advancement it is making in America and Europe, and the noble action of many colleges in giving to woman her well earned degree of lawyer,

doctor and preacher. Our book, "The Next World," still is in "durance vile," Mr. Burns, the London pubfinancially speaking. He does not evidently understand managing his publishing and journalistic business as our American spiritual firms do, whom we never hear making such heart-rending appeals to the public for aid. A movement is now on foot to sustain him in his work, which I heartily hope will succeed, for he is an active worker. I was not surprised to read in the last Medium and Daybreak of the expose of Miss Wood, for of all the flimsy, fraudulent manifestations hers was the most flagrant. We had the pleasure (or pain) of attending her séance given at the Spiritualistic Society Rooms, London, and on returning home after its close I expressed to my husband my feelings at what I had seen, as my good sense had been insulted and my highest nature outraged by being asked to believe that the doubled-up form of this little Miss Wood was that of Ponca, a Hindoo spirit child of ten years! It is a shameful thing that such creatures should be permitted by a good na-tured spiritual public to defraud humanity and the Spirit-world. Deistical France, as Christians opprobious-ly call this enlightened nation, with which we are at present sojourning, sets an example of order and quiet to Protestant England and America. How refreshingly clean are the streets! How happy look the workmen in their fresh blouses, sitting about the parks and cafes on this. "God's holy day,' with their companions, women and children. No drunkenness disturbs the pure atmosphere; no loud swearing; no rows or fighting; no lounging at street corners or collecting about grog shops; no half closed windows or doors bypocritically inviting in the unhappy inebriate or lonely youth to further damnation; no unwise legislation as in our free but priest-ridden country, to darken the day by religious anathemas and edicts of imprisonment to those who dare enjoy their Sunday as a holiday; no such picture presents itself to the traveler's eye, but instead peace, cleanliness and happiness reigns. The work-man who desires to increase his store and to man who desires to increase his store and to add to the support of his family by working on Sunday, can do so. The First Napoleon with an enlightened policy worthy of imita-tion by those who consider themselves in advance of him, when asked to pass a law prohibiting work on the Sabbath, replied that it would be an act of a barbarian to de-prive a man of the right to work when he wished to; and so it has become an establishwished to; and so it has become an established right in France for a man to labor on any day he may desire to gain subsistence. Opposite my window some magnificent stone buildings are in course of erection, and to-day (Sunday) I saw a few workmen leisurely engaged in sawing the stones and making a few sons for their Sunday pottage. Religious croakers are constantly predicting the speedy annihilation of France, because she will not keep her people longer in bondage to the church and priests. The American Register, with eyes blinded by nar-row religious teachings, laments the present condition of France and anticipates the downfall of the French Republic because it will not recognize religious dogmas, and has recently passed a law admitting to the courts an oath sworn upon a man's "conscience and honor," thus not making a belief in the Bible the standard of a person's ability to tell the truth. How many falsehoods are sworn on that unfortunate book our Christian courts

America will do away with her sentimental religion which bears no fruit but apples of ashes, and replace it by a practical one. Such men as Henry Ward Beecher in the pulpit and our able spiritual lecturers on the platform, ought to accomplish for the greatest nation on the face of the earth, social

and religious liberty. The RELIGIO-PHILOSOPHICAL JOURNAL of September 2nd, just received. I am glad to learn that Lake Pleasant has given Roberts his just due.

Paris, Sept. 20, 1882.

Letters from New York. BY LYDIA MARIA CHILD.

September 2, 1841.

Oh, these damp, sultry days of August! how oppressive they are to mind and body! The sun staring at you from bright red walls, like the shining face of a heated cook. Strange to say, they are painted red, blocked off with white compartments, as numerous as Protestant sects, and as unlovely in their narrowness. What an expenditure for ugliness and discomfort to the eye! To paint bricks their own color, resembles the great outlay of time and money in theological schools, to enable dismal, arbitrary souls to give an approved image of themselves in their leas of Deity. After all, the God within us is the God we

really believe in, whatever we may have learned in catechisms or creeds.

Hence to some, the divine image presents itself habitually as a dark, solemn shadow, saddening the gladsomeness of earth, like thunder-clouds reflected on the fair mirror of the sea. To others, the religious sentiment is to the soul what spring is in the seasons, flowers to the eye, and music to the ear. In the greatest proportion of minds these senti-ments are mixed, and therefore two images are reflected, one to be worshiped with love, the other with fear.

the other with fear. Hence, in Catholic countries, you meet at one corner of the road frightfully painted hell-fires, into which poor struggling human souls are sinking; and at another, the sweet Madonna, with her eye of pity and her lip of love. Whenever God appears to the eye of faith, as terrible in power, and stern in ven-meance the soul crows some form of media. geance, the soul craves some form of media-tion, and satisfies its want. As the reprobate college-boy trusts to a mother's persuasive love to intercede for him with an angry father, so does the Catholic, terrified with visions for torment, look up trustingly to the Blessed mother, Virgin mild."

Not lightly, or scornfully would I speak of any such manifestations of faith, childish as they may appear to the eye of reason. The Jewish dispensation was announced in thunder and lightning; the Christian, by a chorus of love, from angel voices. The dark shadow of the one has fearfully thrown itself across the mild radiance of the other. Those old superstitious times could not well do old superstitious times could not well do otherwise than mix their dim theology with the new-born glorious hope. Well may we rejoice that they could not transmit the blessed idea completely veiled in gloom. Since the past will overlap upon the present, and therefore Christianity must slowly evolve itself from Judaism, let us at least be thankful that that,

"From the same grim turret fell The *shadow* and the *song*."

Whence came all this digression? It has as little to do with New York, as a scraph has to do with banks and markets. Yet in good truth, it all came from a painted brick wall staring in at my chamber window. What a strange thing is the mind! How marvellously is the infinite embodied in the smallest frag-ment of the finite!

was filled up at incredible expense—a million loads of earth being thrown in, before per-ceivable progress was made. Now, they have to supply the city with water from a distance, but the reading of the fibre from a distance. by the prodigous expense of the Croton Water Works.

This is a good illustration of the policy of society towards crime. Thus does it choke up nature, and then seek to protect itself from the result, by the incalculable expense of bolts, bars, the gallows, watch-houses, police courts, constables, and "Egyptian tombs," as they call one of the principal prisons here. If viewed only as a blunder, Satan might well laugh at the short-sighted-ness of the world, all the while toiling to build the edifice it thinks it is demolishing. Destroying violence by violence, cunning by cunning, is Sisyphus' work, and must be so to the end. Never shall we bring the angels among us, by "setting one devil up to knock another devil down," as the old woman said, in homely but expressive phrase.

September 30, 1841.

A few days since, I crossed the East River to Brooklyn on Long Island; named by the Dutch, Breucklen, or the Broken-land. Brooklyn Heights, famous in revolutionary history, command a magnificent view of the city of New York, the neighboring islands, and harbor; and being at least a hundred feet above the river, and open to the sea, they are never unvisited by a refreshing and invigo-rating breeze. A few years ago, these salubrious heights might have been purchased by the city at a very low price, and converted into a promenade of beauty unrivalled throughout the world; but speculaors have now laid hands upon them, and they are digging them away to make room for stores, with convenient landings from the river. In this process, they not unfrequently turn out the bones of soldiers, buried there during the battles and skirmishes of the revolution.

We turned aside to look in upon the small, neat burying-ground of the Methodist church, where lie the bones of that remarkable young man, the Rev. John Summerfield. In the man, the Rev. John Summerfield. In the course of so short a life, few have been able to impress themselves so deeply and vividly on the memory of a thousand hearts, as this eloquent disciple of Christ. None who heard the fervid outpourings of his gifted soul could ever forget him. His grave is marked by a horizontal marble slab, on which is in-scribed a long, well written epitaph. The commencement of it is the most striking:

"Rev. John Summerfield. Born in England; born again in Ireland. By the first, a child of genius; by the second, a child of God. Called to preach • at 19; died at 27."

Dwellings were around this little bury-ing-ground, separated by no fences, their thresholds divided from the graves only by a narrow foot path. I was anxious to know what might be the effect on the spiritual character of children, accustomed to look out continually upon these marble slabs to play among the grassy mounds, and perchance to "take their little porringer, and eat their

supper there.' About two miles from the ferry, we came to the marshy village of Gowannus, and crossed the mill-pond where nearly a whole regiment of young Marylanders were cut off, retreating before the British, at the unfortu-nate battle of Long Island. A farm near by furnishes a painful illustration of the un-wholesome excitement attendant unon wholesome excitement attendant upon speculation. Here dwelt an honest, ignorant, peaceful old man, who inherited from his father a farm of little value. Its produce was, however, enough to supply his moderate wants; and he took great pleasure in a small, neatly kept flower garden, from which he was ever adv to ga travellers. Thus quietly lived the old-fashioned farmer and his family, and thus they might have gone home to their fathers, had not a band of speculators forseen that the rapidly increasing city would soon take in Brooklyn, and stretch itself across the marshes of Gowannus. Full of these vision s, they called upon the old man, and offered him \$70,000 for a farm, which had, originally, been bought almost for a song. \$10,000 in silver and gold, were placed on the table before him; he looked at them, fingered them over, seemed bewildered, and agreed to give a decisive answer on the morrow. The next morning found him a raving maniac! And thus he now roams about, recklessly tearing up the flowers he once loved so dearly, and keeping his family in continual terror. On the high ground, back of this marsh, is Greenwood Cemetery, the object of our pilgrimage. The site is chosen with admir-able tasts. The grounds, beautifully diversified with hill and valley, are nearly covered with a noble old forest, from which it takes its cheerful name of the Green Wood. The area of two hundred acres comprises a greater variety of undulating surface than Mount Auburn, and I think excels in a natural beauty. From embowered glades and deeply shaded dells, you rise in some places twenty feet, and in others more than two hundred, above the sea. Mount Washington, the highest and most remarkable of these che inglest and most remarkable of these elevations, is two hundred and sixteen feet high. The scenery here is of picturesque and resplendent beauty;—comprising an admirable view of New York; the shores of North and East River, sprinkled with vil-lages; Staten Island, that lovely gem of the waters; the entire harbor, white with the sails of a hundred shins; and the margin of sails of a hundred ships; and the margin of the Atlantic, stretching from Sandy Hook beyond the Rockaway Pavilion. A magnificent monument to Washington is to be erected here. Thence we rambled along, through in-numerable sinusities, until we came to a quiet little lake, which bears the pretty name of Sylvan Water. Fish abound here, un-disturbed; and shrubs in their wild, natural state, bend over the margin to dip their feet and wash their faces. "Here come the little gentle birds, Without a fear of ill, Down to the murmuring water's edge, And freely drink their fill."

Mr. Alcott explained that the will of Jesus was always at one with the will of God. "Why, then," demanded Miss Peabody, "does he say: 'Not my will but thine be

done?

This question was not answered.

Dr. Prime asked Mr. Alcott what he meant by "atone" and "atonement."

'Making the soul 'at one' with God," he replied.

'Do I understand you," Dr. Prime asked "as holding any system of philosophy that rejects the atonement as defective?"

I do," answered Mr. Alcott. "My view is that which is known as the Christian system, embracing the doctrine of the atonement in the orthodox sense of the word."

NOT QUITE CERTAIN.

Dr. Prime regarded much in Mr. Alcott's lecture as very helpful and strengthening; and was of opinion that any one accustomed to self-study could find useful instruction in his struggles to become better, more like God, his divine original. Yet he questions and not unnaturally: "This school has been reputed as unchris-

tian, if not anti-Christian; and undoubtedly, some of its teachers and pupils seek after a wisdom and a system that dispenses with the revelation of divine truth. And such is the flexibility of language, the ingenuity of learned men in saying one thing that is un-derstood to mean another, and such is the undoubted maintain of some of the task berg undoubted position of some of the teachers, that I would not call it a school of Christian Philosophy.

Nevertheless, he found high intellectual enjoyment and heard hardly an expression that grated harshly on his convictions. Every word was in harmony with the clear recogn tion of God. "There was no hint of any thing like materialism or atheistic evolution; but all teaching and discussion proceeded on the assumption that every one believed in God and held him in reverence. This great fact is in evidence that scientific infidelity and philosophical atheism are not gaining ground?

I may hardly presume here to add a com-ment, but I will. Philosophy has for its geal the actual and absolute wisdom, the knowledge of that which is. Hence no philosopher is ever an atheist or materialist, but a seeker after the truth and a worshiper. None of the lecturers on the Concord platform so far as I know, ever entertained different sentiment.

EMERSON WITHOUT SIN.

"I was not here at the commemorative Emerson service," says *Irenœus*, "when two of the speakers publicly declared that Ralph Waldo Emerson had no need of repentance, for he never committed a sin. Mr. A. B. Alcott, his neighbor and life-long friend, does not say so, but affirmed that this could be said only of Jesus Christ."

It was ungrateful in me to complain at those walls, for I am more blessed in my prospect than most inhabitants of cities; even without allowing for the fact that, more than most others, I always see much within a landscape—"a light and a revealing" everywhere.

Opposite to me is a little, little, patch of garden, trimly kept, and neatly white-washed. In the absence of rippling brooks and bloom-ing laurel, I am thankful for its marigolds and poppies,

And then between me and the sectarian brick wall, there are, moreover, two beautiful young trees. An Ailanthus, twisting its arms lovingly within its smaller sister Ca-talpa. One might almost imagine those two trees, lovely nymphs suddenly transformed to trees in the midst of a graceful, twining dance. I should be half-reluctant to cut a cluster of the beautiful crimson seed-vessels, lest I should wound the finger of some Hamadryad,

"Those simple crown-twisters, . Who of one favorite tree in some sweet spot Make home and leave it not."

But I must quit this strain; or you will sa the fair, floating Grecian shadow casts itself too obviously over my Christianity. Perchance, you will even call me "transcendent-al"; that being a word of most elastic signification, used to denote every thing that has no name in particular, and that does not especially relate to pigs and poultry. Have patience with me, and I will come

straight back from the Ilissus to New York -thus.

You too would worship two little trees and a sun-flower, if you had gone with me to the neighborhood of Five Points the other day. Morally and physically, the breathing air was like an open tomb. How souls or bodies want to see something worse than Hogarth's Gin Lane, go there in a warm afternoon, when the poor wretches have come to what they call home, and are not yet driven within doors by darkness and constables. There you will see nearly every form of human misery, every sign of human degradation. The leer of the licentious, the dull sensualism of the drunkard, the sly glance of the thief-oh, it made my heart ache for many a day. I regretted the errand of kindness that drew me there; for it stunned my senses with the amount of evil, and fell upon the strong hopefulness of my character, like a stroke of the palsy. What a place to ask one's self "Will the millennium ever come !

And there were multitudes of children-of little girls. Where were their guardian angels? God be praised, the wilfully-com-mitted sin alone shuts out their influence; and therefore into the young child's soul they may always enter.

Mournfully, I looked upon these young creatures, as I said within myself: "And this is the education society gives her children— the morality of myrmidons, the charity of constables ?" Yet in the far-off future I saw a gleam. For these, too, Christ has died. For these was the chorus sung over the hills of Judea; and the heavenly music will yet find an echo deep in their hearts.

It is said a spacious pond of sweet, soft water, once occupied the place where Five Points stands. It might have furnished half can ably testify. I trust the day is not far distant when Points stands. It might have furnished half the city with the purifying element; but it

As a gun is never allowed to enter the premises, the playful squirrels, at will, "drop down from the leafy free," and the air of spring is redolent with woodland melody.

An hour's wandering brought us round to the same place again; for here, as at Mount Auburn, it is exceedingly easy for the travel-ler to lose his way in labyrinthian mazes,

"The wandering paths that wind and creep, Now o'er the mountain's rugged brow, And now where sylvan waters sleep In quiet beauty, far below. Those paths which many a lengthened mile Diverge, then meet, then part once more, Like those which erst in Creta's isle, Were trod by fabled Minotaur."

Except the beautiful adaptation of the roads and paths to the undulating nature of the ground, art has yet done little for Greenwood. It is said the company that purchased it for a cemetery, will have the good taste to leave the grounds as nearly as possible in a state of nature. But as funds are increased by the sale of burying lots, the entire pre-cincts will be enclosed within terrace-walls, a handsome gateway and chapel will be

Continued on Third Page.

OCTOBER 14, 1882.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

BY HESTER M. POOLE.

[Metuchen, New Jersey.]

REST.

Rest will be sweet in the evening, when the day's long labor is done Now, I must be up and doing, for my work is scarce begun!

Peace may be dear to the veteran, grown weary of

war's alarms— But now I'm longing for battle, the clash and the clang of arms!

Death by and by will be welcome, if I have been faithful and true-

Now, there is life to be lived, and I have so much to do!

Once, in the early morning, when the dows were not yet dry, In the misty summer morning, or ever the sun was high,

As I looked along the road whereby I must presently go.

And saw how great was the journey, how fiercely the noon would glow,

Life felt too heavy a burden, and I so weary and worn, Weary before I had labored, and longing for night

at morn.

Weary before I had labored; but labor has brought me rest,

And now I am only cager to do my work with the Dest

What right have I to be weary, when my work is scurce begun? What right have I to be weary, while aught remains to be done?

I shall be weary at even, and rest will the sweeter

be; And blessed will peace be to them that have won the victory!

But now is the time for battle-now I would strive with the best;

Now is the time for labor; hereafter remaineth a rest. -Mary A. Hoppus.

Mrs. Mary McGill ofOswego, Kansas, is proprietor of a daily and weekly paper and is very successful in its management.

Mrs. Cynthia Hicks, Saged seventy-eight years, is president of an Iowa woman suffrage society. Mrs. Hughes, mother of Tom Hughes the author, is treasurer of the Rugby colony in Tennessee, though over eighty years of age.

Mrs. Margaret Sillyman of Pottsville, Penn. completed twenty-one years of faithful ser-vice as postmistress. It is said that no wo-man has ever held office under government for a longer period. She died recently, much regretted.

Mrs. Mary Griffin who belonged to the so-ciety of Friends in New York, it is said by a contemporary, rode on horseback at eightytwo years of age, to make religious visits to meetings in New York State and New England, making the trips between 500 and 600 miles in all. At ninety she still went on horseback to meeting, and at ninety-five made a "very satisfactory" religious visit in the neighboring quarterly meeting. She died in 1810 at the age of 100 years and seven

more money than my clothing bill amounts to; and in connection with a great many other things too tedious to mention, I do a great deal of fancy work. I will at some fu-ture time give directions for making a fancy basket that would be an ornament to any lady's sitting room, and would not disgrace her parlor."

Another farmer's wife gives minute direc-tions in answer to queries about cheese-making. She closes her letter thus: "1 am three score years and a grandmother. My advice to younger women is to keep clear of the cheese vat. Better bend your backs to the sun in the harvest or corn field than to be a slave in a dairy; scalding and scouring every day in the week, the Sabbath not excepted, to gratify the greed and avarice of an unfeel-ing husband. Many women have thus work-ed themselves into premature graves and been scap forgetten and Providence accurate been soon forgotten and Providence accused of killing them.

"We don't want to vote—think it would be stooping beneath our dignity to gather with the drunken, brawling crowd at the elections and vote for such candidates as they bring forward. Only give us the privilege of order-ing our own business and we will be satisfied."

The writer of the above is not aware that the leaders of the suffrage movement are working for the women to "order their own business," • which includes laws for temperance, virtue and the general well-being of society.

BOOK REVIEWS.

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

JOHN WESLEY AND MODERN SPIRITUALISM. An appeal to the ministers and members of the Methodist Church based upon reason, revelation, nature, God and common sense; with the addition of interesting facts and comments, by Daniel Lott. Tidioute, Pa.: Charles A. White, printer and pub lisher. 1882.

This pamphlet of one hundred pages contains much valuable information in reference to the spiritual phenomena. Copious extracts are made from the works of John Wesley, showing his belief in spiritual communion, and the author shows how the Methodists have departed from the views which he inculcated. The following from Wesley's work, as published by the author, will be read with deep interest:

"When I was very young, I heard several letters read, written to my elder brother by my father, giving an account of strange distur-bances which were in his house at Epworth, in Lincolnshire.

1. When I went down thither, in the year 1720, I carefully inquired into the particu-lars. I spoke to each of the persons who were then in the house, and took down what each could testify of his or her own knowledge, the sum of which was this:

2. On December 2, 1716, when Robert Brown, my father's servant, was sitting with one of the maids, a little before ten at night, in the dining room which opened into the garden, they both heard one knocking at the door. Robert rose and opened it, but could see no-

and quilted sixteen, some of which were very tedious. I have a cotton patch nearly every year that I hoe and pick myself. It brings see nothing. When she went to shut the door, it was violently thrust against her. She let it fly open, but nothing appeared. She went again to shut it, and it was again thrust against her; but she set her knee and shoulder to the dor, forced it to, and turned the key. Then the knocking began again; but she let it go on, and went up to bed. However, from that time, she was thoroughly convinced that there was no imposture in the affair.

8. The next morning, my sister telling my mother what had happened, she said, "If I hear any thing myself, I shall know how to judge.

Soon after, she begged her to come into the nursery. She did; and heard, in the corner of the room, as it were the violent rocking of a cradle; but no cradle had been there for some years. She was convinced it was preternatural, and earnestly prayed it might not disturb her in her own chamber, at the hours of retirement. And it never did. She now thought it was proper to tell my

father. But he was extremely angry, and said, "Sukey, I am ashamed of you. Those boys and girls fright one another; but you are a woman of sense, and should know better. Let me hear of it no more." At six in the evening, he had family pray-

ers, as usual. When he began the prayer for the King, a knocking began all round the room; and a thundering knock attended the Amen. The same was heard from this time every morning and evening, while the pray-er for the King was repeated. As both my father and mother are now at rest, and incapable of being pained thereby,

I think it my duty to furnish the serious reader with a key to this circumstance. The year before King William died, my father observed my mother did not say Amen to the prayer for the king. She said she could not; for she did not believe the Prince of Orange was king. He vowed he never would cohabit with her till she did. He then took his horse and rode away; nor did she hear any thing of him for a twelvemonth. He thon came back, and lived with her as before. But I fear his vow was never forgotten before God."

Continued from Second Page.

The few private monuments now there, are mostly of Egyptian model, with nothing remarkable in their appearance.

of Long Island.

ing some quiet, sequestered place, for a por-tion of the innumerable dead of this great city, many were very urgent to have it called the Necropolis, meaning the City of the Dead; but cemetery was more wisely chosen; for the old Greeks signified thereby the Place of Sleep. We still need a word of Christian significance, implying. "They are not here; they have risen." I should love to see this cheerful motto over the gateway.

The increase of beautiful burial-grounds, in 1810 at the age of 100 years and seven months, having preached more than eighty years. In her 100th year she had still been able to make family visits of a religious char-acter. An unsequent of the seven and uses to groan so." He opened the door again twice or thrice, the knocking being twice or thrice of the startled their pilgrimage and being twice or thrice and being a little startled ther being twice or thrice and being a little startled ther being twice or thrice and being a little startled ther being twice or thrice and being a little startled ther being twice or thrice and being a little startled ther being twice or thrice and being a little startled ther being twice or thrice and being a little startled ther being twice or thrice and being a little startled ther being twice or thrice the startled ther being twice or thrice and being a little startled ther being twice or thrice a little startled ther being twice or thrice the startled ther being twice o like Mount Auburn and Greenwood, is a good No. 51 Fort Avenue (Roxbury), Boston. TERMS-\$2.00 per annum. sable garments, the funeral pall, the dismal, unshaded ground. If we must attend to a change of garments, while our hearts are full of sorrow, let us wear sky-blue, like the Turks, to remind us of heaven. The horror and the gloom, with which we surround death, indicates too surely our want of living faith in the soul's immortality. Deeply and seriously impressed we must needs be, when-32 5 e 2 W ever called to contemplate the mysterious close of "our hood-winked march from we know not whence, to we know not whither: but terror and gloom ill become the disciples is used by thousands of farmers, mechanics and business men of him, who asked with such cheerful signifi-cance, "Why seek ye the living among the cance, dead?" I rejoice greatly to observe that these ideas are gaining ground in the community. Individuals of all sects, and in many cases entire churches, are abjuring the custom of wearing mourning; and Protestant Christendom is fast converting its dismal, barricaded burial grounds into open, flowery walks. The Cathever published. olics have always done so. I know not whether the intercession of Saints, and long continued masses for the dead, bring their imaginations into more frequent and nearer communion with the departed; but for some reason or other, they keep more bright than we do to the link between those who are living here, and those who live beyond. Hence, their tombs are constantly supplied with garlands by the hand of affection; and the innocent babe lying uncoffined on its bier in the open church, with fragrant flowers in its little hand, and the mellow light from painted window's resting on its sweet un-By ANDREW JACKSON DAVIS. covered face. Great is the power of faith! Young, middle aged, or old men, suffering from nervous debility and kindred weakness es, should send two stamps for large treatise, giving successful treatment. World's DIS-PENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

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"Each wood, each hill, each glen, Lives in the record of those days Which 'tried the sculs of men.' This fairy scene, so quiet now, Where murmuring winds breathe soft and low. And bright birds carol sweet. Once heard the ringing clash of steel, The shout, the shrick, the volley'd peal. The rush of tiging feet!"

When the plan was first suggested, of find-

GEORGE CHAINEY

An unaccustomed tribute was paid to an American woman in the Royal Academy Exhibition, London, in July. Ellen Hale, daugh-ter of Rev. E. E. Hale of Boston, contributed an admirable portrait, which was accepted and hung in an excellent position. The sister of Mr. Hale, Lucretia, is known by all the little people as a writer of humorous stories.

In a letter from Emerson to Carlyle lately published, the former speaks of a "Baby named Ellen, a little, soft, fair lump of humanity, with an air of incurious security which say she has come to stay, has come to be loved which has nothing mean and quite piques me." This daughter is now a sweet-faced, smiling woman, much like her father in build and temperament, and with his serene, benignant expression. She has never married, but devoted herself to her father especially, between whom and herself was always a strong bond of affection. She dwells with her mother at the old homestead.

The Farming World of Cincinnati, con-tains, bi-monthly, several columns of communications, recipes, letters, etc., under the head of "Wives and Daughters." This department is full of interest, in what it does not say, as well as in what it does. It tells ingeniously what manner of homes the great farming people of our country have established. These homes show exactly that condition of prosperity and civilization which the United States have attained.

For they who till the soil are the pillars of its greatness. Commerce, manufactures, the arts and sciences, rest on the culture of the soil, and flourish or decline with the growth of agriculture. No legislation can get beyond that. It is not a question of the wealth of Astor or Vanderbilt which vitally concerns us (save as a question of social economy), but it is the question of the intelligence, thrift, progress, morality and general condition of the farmers, which is of import.

And the condition of the farmer includes his family. "A nation's homes are its bulwarks," and those homes mean wife' and children and all the labor and comfort and intelligence and beauty and content and mor-ality which cluster around the roof-tree.

Hence it is that these letters from Farmer's Wives become contemporaneous history. They open the door and show us how the great middle-class which forms the foundation of society, live, move and have their being. They establish what we have always asserted, that half the world's work is done by women. We give one letter entire, to show the industry and energy of a wife and mother, from Chickasaw county, Mississippi; that region of the country where it is declared white people cannot work. We hope there are few women who can do a like amount; no human being is justified in such incessant labor. It is given only as an instance of extremism. No woman can begin to do justice to herself and her children, who attempts one quarter. of what the writer claims to have accomnlished:

'I have been married eleven years, have had four children, have never been longer than two weeks without being my own cook. never been longer than one month without doing my own milking, and have had but eight days' washing done except what I have done myself. Members of my family have worn but two pair of socks or stockings except what I have knit myself, and except two suits of clothes for my husband, they have never worn a garment except what I have cut and made myself, and that without a the knocking was repeated, suddenly machine. I have also pieced fourteen quilts, opened it; but nothing was to be seen. As

ing nothing, and being a little startled, they rose and went up to bed.

When Robert came to the top of the garret stairs, he saw a handmill, which was at a little distance, whirling about very swiftly. When he related this, he said, "Nought vex-ed me, but that it was empty. I thought, if it had been full of malt, he might have ground his heart out for me."

When he was in bed, he heard as if it was the gobbling of a turkey cock close to the bed side; and soon after, the sound of one stumbling over his shoes and boots. But there were none there; he had left them below.

3. The next day he and the maid related these things to the other maid, who laughed heartily, and said, "What a couple of fools are you! I defy any thing to frighten me." After churning in the evening, she put the butter in a tray, and had no sooner carried it into the dairy, than she heard knocking on the shelf where several pancheons of milk stood, first above the shelf, then below. She took the candle, and searched both above and below; but, being able to find nothing, threw down butter, tray and all, and ran away for life.

4. The next evening between five and six o'clock, my sister Molly, then about twenty years of age, sitting in the dining room, reading, heard as it were the door that led into the hall open, and a person walking in that seemed to have on a silk night gown, rustling and trailing along. It seemed to walk round her, then to the door, then round again; but she could see nothing. She thought, "It would signify nothing to run away; for whatever it is, it can run faster than me." So she rose, put her book under her arm, and walked slowv away

5. After supper, she was sitting with my sister Sukey (about a year older than her) in one of the chambers, and telling her what had happened. She quite made light of it; telling her, "I wonder you are so easily frightened; I would fain see what would frighten me." Presently a knocking began under the table. She took the candle and looked, but could find nothing. Then the iron casement began to clatter, and the lid of a warming pan. Next the latch of the door moved up and down without ceasing. She started up, leaped into the bed without undressing, pulled the bed clothes over her head, and never ventured to look up until next morning.

6. A night or two after, my sister Hetty a year younger than my sister Molly, was waiting, as usual, between nine and ten to take away my father's candle, when she heard one coming down the garret stairs, walking slowly by her; then going down the best stairs, then up the back stairs, and up the garret stairs; and at every step it seemed the house shook from top to bottom. Just then my father knocked. She went in, took his candle and got to bed as fast as possible.

7. In the morning she told this to my eldest sister, who told her, "You know I believe none of these things. Pray let me take away the candle to-night, and I will find out the trick." She accordingly took my sister Hetty's place, and had no sooner taken away the candle, than she heard a noise below. She hastened down stairs to the hall, where the noise was: but it was then in the kitchen. She ran into the kitchen, where it was drumming on the inside of the screen. When she went round, it was drumming outside, and so always on the side opposite to her. Then she heard the knocking at the back kitchen door. She ran to it, unlocked it softly, and, when

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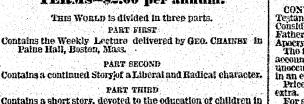
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CHICAGO, ILL., Saturday, October 14, 1882.

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Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

To Die is not Always Immediate Gain.

The Journal of Science states what it regards as a strange fact, that in order to account for the singular disappearance of various persons, now so common. a distinguished French writer suggests the existence of a disease not yet recognized, which without any previous warning, suddenly resolves the patient into vapor. He even professes to nave wrenessed the disappearance of an intimate friend with whom he was walkingdecidedly Frenchy. Whether the statement in the Journal of Science be true or false, of course we can not determine with absolute certainty. Even if correct, the change that thus suddenly occurs is none the less death, having some very decided advantages, too, over the ordinary method of dying, as coffins, crape, flowers, expensive mourning apparel and other ordinary concomitants of a funeral, would necessarily be dispensed with. It may be, possibly, that illustrious Elijah of old and other distinguished characters mysteriously disappearing, ascended heavenward through the instrumentality of being suddenly resolved into vapor. It is an important fact, however, which none will dispute, that death, in whatever manner it may occur, is an ordinance of nature, and cannot be repealed. or in any way improved. It is irrevocably established, and no one, rich or poor, wise or ignorant, good or bad, can escape from some one of its manifold operations. Notwithstanding the fact that the change called death invariably follows birth, it is nevertheless true that it does not always result in immediate gain. It is a grand thought, that some portions of the Spirit-world are exceedingly beautiful. The loftiest imagination of poet or seer can find no language adequate to express its grandeur and magnificence. It is said the scenes presented are sublime beyond conception, and that the rivers there as they meander along through fields and valleys, become vocal with the most enchanting music, which, borne off on the breeze. vanishes in strains of melody far sweeter than that of the æolian harp; that the lakes are environed with arbors rendered fascinating with celestial vines and flowers, on whose waters boats of surpassing symmetry sail with their happy occupants; that the gardens are fit resorts for angels, and the palatial residences suitable for the home of even a God. Even if this vivid picture be true, death is not always gain, for in many instances instead of broadening the facilities for one's enjoyment and happiness, and giving him shall become full grown spirits and heirs of greater opportunities for unfoldment, it restricts, sometimes almost immeasurably, the | its baser nature never enters." chances for immediate growth and pleasure, as graphically set forth by Mrs. Emma Hardinge-Britten in one of her remarkable visions, an abstract of which we give. The one to whom Mrs. B. refers, was a man whom no description can fully represent to the inhabitants of this country, for he was of a class unknown in American life-a peer of the British realm; the elder brother of a wealthy, noble and ancient house; a marked actor in that peculiar drama which is only played among the members of the British aristocracy. This man unfortunately lived for self, and used time, talents, wealth and station for no other purpose than the gratification of self and selfish passions. After his death, Mrs. Britten had a spiritual view of benevolence. Giving water to the thirsty is great amount of painstaking investigation

what seemed many spheres of mist and gloom They occupied much space, but gave her no other idea than that of traversing vast distances. At length she stood in a city of buildings connected with each other, and seeming to be the destination to which her spirit's flight had been tending. The experiences of the spirit can never be fully translated into human speech, hence she did not attempt to describe in the language of earth

the inconceivable spaces through which she seemed to travel, nor the splendor of her surroundings. She attempts, however, a description of the buildings she traversed. They consisted of chambers, galleries, staircases, halls and corridors furnished with all the gorgeous magnificence of Oriental luxu-

ry. Three points in her journey were most remarkable. The first was the amazing and palpable darkness that filled these palaces, revealing clearly every color and shape, yet thick with an atmosphere of such dense blackness, that she could taste it, suffocate in it. almost cut it, it was so overwhelming and stifling. It was to her darkness visible. night incarnate. The next point of interest to her was the total absence of inhabitants; not a living thing was visible, and though in process of her wanderings she seemed to traverse worlds and to have occupied ages since her entrance, so death-like was the stillness, so terrible the awful quiet, that she felt as if an eternity of pain would be very cheaply purchased by the sight even of an insect or reptile, but the crowning fact of her strange experience was the effect of the scene on her own spirits. At first she was afflicted by a profound melancholy, but as she proceeded this deepened into despair so hopeless that memory, and even the sense of pain, at last fled.

She was then awakened by a voice, a sweet bell-like voice, whose low but clear intonations seemed wafted from the immeasurable distance of some far-off world. It said, "You are now, Emma, in the spirit-home of the earth's rich dead; here dwell the Dives of earth whom men say die so very rich; here they live in the splendors they loved, the wealth they adored, and surrounded by the idols they made and worshiped. Your suffering is theirs in the realization of the life for which they sold themselves."

"Where are they?" she murmured. "Everywhere replied the voice. Myriads

move around you and wander and feel as you do, but none see the others or you; it is the condition of entrance into the sphere of selflove, that the eye shall behold naught but self-realize no other existence. They toiled in earth-life to attain this state; here they reap the harvest they have sown. Here as

from the road is benevolence. Putting a wanderer in the right way is benevolence. Smiling in your brother's face is benevelence. A man's true wealth is the good he does in the world. When he dies, mortals will ask what property he has left behind him; but angels will inquire, "What good deeds hast thou sent before thee?"

Informal Reception to J. Frank Baxter.

On Thursday evening of last week, Mr. and Mrs. J. C. Bundy gave an informal reception in honor of Mr. J. Frank Baxter, at their residence on Dearborn Avenue. The house was crowded for three hours with friends who were anxious to make Mr. Baxter's acquaintance and welcome him to Chicago. Quite a number were present from adjoining States, having remained in the city in order to be present; others came in from the suburbs and all seemed animated with the joyous, happy spirit of the occasion. The receptions at this house are notable for the absence of speech making and the prominence of the social feature. Mr. A. B. French having lately enjoyed the hospitalities of New England and being filled with gratitude at his enthusiastic reception as a lecturer and representative of the JOURNAL while in the land of the Pilgrim and the Puritan, was selected by Mr. Bundy to offer, on behalf of the company, a few words of welcome to his Eastern co-laborer. He performed his task with his usual success. Mr. Baxter replied in fitting language, and by his earnest words and clear definition of his position, perfected the favorable impression already formed by his listeners. Music by Mr. Baxter, Mrs. T. Ormsbee and Mrs. H. L. Slayton, interspersed with brief speeches by Prof. Hagar and Judge Holbrook, and recitations by Mr. Frank L. Union of Boston, so engrossed the attention of the company that time passed unheeded. The affair was voted most enjoyable ent. At the morning lecture, however, the and Mr. Baxter will, no doubt, feel himself widow of Mr. Bunker and several members of

THE FAY.

by friends as though in the midst of his New

England constituency.

"Just Returned from London."

The unadulterated, monumental cheek of Anna Eva Fay is as astonishing as is the gullibility of one portion of the public and the morbid curiosity of another. Her sublime effrontery is only equaled by that of the exconvict. Susie Webster Willis Fletcher. The petite Fay has for years been perambulating the country advertising herself as "Just from London" and playing to crowded houses in the role of spirit medium. The JOURNAL has at different times warned the public against | like appearance-now the lower part clears everywhere else, is heaven; and light and her pretensions, but it does little good. Nosun, but where are the eyes that can behold | toriety is the capital in trade of such characit. If heaven be not within us, in vain we | ters as Fay and Fletcher, and only so their names are kept before the world and public | I see the same person in a room, supported curiosity thereby whetted, it matters not to | and led toward a bed-I see his form lying on them whether they be spoken of well or ill; the bed-I see the initials E. S. W.-I get the in either case it puts money in their pockets. For this reason we mention such people as | guide of the medium) says, 'perhaps you had seldom as possible, and only now allude to better add junior-E. S. Wadsworth, Jr.' I Fay at the urgent request of several sub- | get an idea that he passed to spirit life at scribers in Western cities, who have had the mortification of having to meet the jeers of their fellow citizens after she has "played to crowded houses." For the hundredth time we say: Every person claiming to give spirit phenomena in theatres and public halls and who advertises as does Fay, "Dr. Chas. Slade" and others, is a fraud and a swindler. We must decline to do gratuitous advertising for such people. Instead of sending to the Jour-NAL accounts of how these tricksters have fooled the people, after it is too late, let our readers preserve this notice, and make things uncomfortably warm for the mountebanks before the show is given. Or, let them hire Dean Clarke to "defend" the "persecuted" Fay and that will soon do the business for her.

Spirit Return.

Evidences of the Continuity of Life Beyond the Grave and the Ability of Spirits to Return and Communicate, as given through the Mediumship of J. Frank Baxter, after his Lecture at Martine's Hall, 55 South Ada Street, on Sunday Evening, the 8th instant.

The one hundred or more people who braved the storm of last Sunday evening, to hear Mr. Baxter, were well repaid for the trial by a most excellent and practical lecture: one which every Spiritualist, every medium and indeedall interested in Spiritualism would be benefited and strengthened by hearing. The interest of the evening, however, reached its climax when, after a song by Mrs. Simmons, Mr. Baxter arose and began to describe spirits present. We can only give an incomplete account of the scance as our stenographer was unavoidably absent.

Coming to the front of the platform Mr. Baxter said substantially: "I see a middleaged man. He brings a wonderfully quiet, soothing, peaceful influence. He seems to have suffered intensely before passing to spirit-life, yet appears to have been cognizant of spirit presence in his sickness, or such presence was known to the friends who were with him. I judge he was either a medium or that mediums were about him. I get the name George Bunker-George C. Bunker." Hesitating and seeming to listen, Mr. Baxter ejaculated, "Howard! Jones!-These names seem to be of different persons-Leonard Howard. These names seem to be associated in some way with the spirit. He has been in spirit-life some time; passed over in the fall of the year, about Thanksgiving time-last part of November-fourteen or fifteen years ago-Chicago-St. Charles." This spirit was identified by a friend, no relation being prescompletely at home and as well surrounded her family were present, Mrs. Bunker having come in from her home at St. Charles to attend the lecture, but was obliged to return on an early evening train. The lady is the daughter of Mrs. Leonard Howard of St. Charles, who is one of the best mediums in the country and who has several daughters who are good mediums, one of them, Mrs. O. A. Bishop, being widely and favorably known in this city.

The second description was that of a young lady giving her name as Olive Harold, or Harrall, who said she passed to spirit-life June 12th, 1868.

The third scene represented a large Ameri can flag. The medium said: "The colors seem to be blending and it assumes a cloudaway and I see represented a tent. On a he scene fades and on a second background in which to discuss the lecture, except the name of E.S. Wadsworth-Attica (the spirit home, or at least not in the field or camp. His father should be well known by those in the audience; he has been long identified with the business of Chicago-dry goods-produce -railroads. They called him (the spirit) Capt. Wadsworth." This spirit was fully identified by Mr. Charles Hall. Fourth description, the medium seeming to be powerfully affected. "Huron and Dear born-I seem to be standing on the corner of Huron and Dearborn streets-near where am staying—you may know that I am the guest of Mr. Bundy-up a flight of stairs see a young lady and a man standing beside her-I see the lady plainer, she is weak, has only been in spirit life a short time-17th or 18th of last May she passed over-Mary E Minnis. I see her surrounded by children. should think she was a great lover of children -a school teacher, I see her in the West-Denver. I infer it is Denver because she says, I wonder if the minister you spoke of was the one I went to hear.' (In his lecture Mr. Baxter had told of a letter he had received from a minister in Denver.) I have her teaching in Denver—coming home to 177 Dearborn Avenue, where she passes to spirit life."

mysterious subject is being elucidated by facts which no amount of skepticism or sophistical reasoning can invalidate.

PROGRAMME OF EXERCISES FOR SUNDAY, OCT. 15th. MORNING SERVICE, 10:45.

1. Hymn: "Nearer, my God, to thee." Poem: 'Many Mansions." 3. Song: "Tell me, ye winged winds." 4. Lecture: "Heaven: What is it? where is it, and who are its participants?" Song: "Love at home."

EVENING SERVICE, 7:30.

1. Song: "Where roses ne'er wither." Poem: "What in the hereafter?" 3. Song: "The land beyond the river?" 4. Lecture: "Spiritualism: its facts, philosophy and fancies." 5. Singing. 6. An exercise of mediumship, if possible. 7. Song: "Loved ones are waiting for me."

It is highly important that the audience be seated at the advertised hours of beginning, as the exercises will commence promptly.

The Philosophical Society.

The Philosophical Society of Chicago enters upon the tenth year of its work and offers to the public its programme for the coming season. It invites the co-operation of thoughtful people who are interested in the departments of Speculative Philosophy, Social Science, Moral Science and of Natural Science and History in their Philosophical aspects. The Society has no formal creed, but seeks to bring together earnest thinking men and women to listen to, and share in, discussions of important topics; to develop clear views, and promote wise and just practice; to foster a love of philosophy, and a taste for the discussion of principles.

A Society with such purposes must necessarily include persons holding a great variety of views. It has enrolled in its ranks at the same time materialists and idealists in philosophy; orthodox, heterodox, catholics and atheists in religion; and scientists of opposing theoretical views. No opinions are to be imputed to the Society because of doctrines put forth in its lectures or by its members indvidually, or because of questions suggested for discussion. The Society holds that the surest way to destroy error and to make truth illustrious is to bring them both alike into the light of reason and the fire of discussion.

The principal exercises are lectures every Saturday evening from the middle of October in each year to the end of the ensuing April. At the close of each lecture a discussion is. opened by one or more of the members of the Society, previously appointed by the President; these are followed by such other members as see fit to join in the discussion; but camp stool outside of the tent, a soldier-now | no member is allowed more than five minutes

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seek it elsewhere. If our eyes are ever turned in upon self, they are blind to all besides. From the soul's center goes forth the true light or darkness of the land of souls."

Then Mrs. Britten expressed a deep and fervent wish to see one of the inhabitants of this doleful region, and with the wish came its gratification, for on raising her eyes she beheld the form of a living being approaching her. The figure was that of a very old man: his face was wrinkled and aspect withered. His height could not have exceeded that of a child of four years, and the garments that hung in threadbare folds around his shrunken form, were a world too wide for the poor anatomy they covered, and she knew his present childish dimensions had come from the shrinking of a once mighty form. His face wore an expression of unutterable grief but withal a look of mild resignation and hopeless regret that pierced her very soul. Slowly and feebly he passed on without regarding her, but as he neared her, and ere he finally disappeared she heard him sigh, and what a world of bitter memories, useless regrets and wasting sorrow came sobbing on the air in that sigh of the suffering soul. Then Mrs. Britten heard the angel's voice chiming in her ears:

"Yes, Emma, it is he, even Lord-----. You wonder at the strange transfiguration which has been wrought on the splendid peer. Emma, your pigmy has really grown by suffering since his entrance here, from an exceedingly small form, to the size you just beheld. Self was all that existed in that man's soul, and self is but one spark in the unity of illimitable fires that must all burn in perfection and harmony, ere the central sun is unfolded."

"What of the destiny of such souls?" Mrs B. inquired. The angel replied: "Despair, remorse, regret; then penitence, submission. such deep humility as shown on the old man's piteous face, are theirs. On becoming once again as little children, the morning of a new life will dawn for them, and they the everlasting kingdom, where earth with

In this vivid description of a spirit whose whole earth-life was devoted to self, we have | The hip bone was ten and a quarter inches an example where to die is not immediate thick. The teeth, on being weighed, proved gain. The suffering of dark, selfish spirits is certainly great, and those who wish to avoid a like fate in spirit life must pursue a course on earth diametrically opposite to theirs while here. In order that death may be an immediate joy to the ascended spirit, the earth-life must have been of a character that all the tendencies and aspirations of the mind can be continued in the same channels of truth, justice, right; then to die is positive gain, and the grandeur of the Spirit-world will greet at once the enraptured vision. Some one has well said: "Every good act is every subscriber. Mr. Coleman has given a

A Mastodon.

It appears from a special dispatch to th Chicago Tribune from Lexington, Ky., that the remains of an immense mastedon were discovered October 2nd, of most incredible proportions, at Paris, Ky. A number of negro men at work on the extension of the Kentucky Central, about two miles from town, came upon the skeleton or bones of some immense animal about ten feet under ground, in a soil of steatitic nature. The first discovered was the ankle, which, on being measured, showed a diameter of seven inches. Following up this bone they discovered the knee, which through the socket was twelve inches. From the ankle to the top of the shoulder blade—it being three feet two inches wide—was fourteen feet seven inches. The head was of large proportions, measuring five feet in length and several in width. The jaw was twelve inches thick. The backbone was then followed up, and forty feet from the head were the bones of the tail. The hind quarters were exceedingly large, measuring twenty-three feet eight inches in hight. each to be from two to three pounds. Altogether, it is the most astounding curiosity ever known in that community. and enough of the remains are still in good condition to prove the truth of the assertion. It is to be regretted that the remains could not be taken out entire.

The very carefully prepared article on "The so-called Parallels between Krishna and Christ," by our able contributor, W. E. Coleman, should be studied and preserved by this personage. She passed through, in spirit, | benevolence. Removing stones and thorns | and study to the subject treated.

This spirit was identified by Prof. J. Ed. ward Martine, who said she had been a pupil of his and had often been in the hall to take essons.

Fifth description. This began with the get the name John McAllister." At this point, Mrs. D. A. Davis arose and recognized the be two John McAllisters, I don't understand" -exhibiting some perplexity—"Attica says, 'let it go.'" After the close of the meeting a gentlemen present stated there were two of the name, father and son, and both in spirit life.

Sixth description.--"Cushman-this man seems to have been a Spiritualist and greatly interested in physical phenomena, musical, tamborine, drum, etc. W. H. W. Cushman." Recognized by several present. Seventh description. This began with a prayer delivered in a very slow and solemn style and followed by the name Nathaniel Colver. Not recognized.

This ended the intensely interesting and satisfactory scance. In giving these descriptions, there was much more said in the way of details than we are able to accuratly relate. and hence we refrain from the attempt. The method, manner and appearance of the mine in this country he has apparently conlistener with the feeling that a great English people.

first of the appointees of the chair, who is allowed ten minutes; the lecturer himself closes the discussion. In these discussions, adversary and conflicting views are freely and frankly presented.

Oct. 14th, Van Buren Denslow will lecture on the "Conflicts in Philosophy;" Oct. 21st. Geo. Jacob Holyoake, on "Migration;" Oct. 28th, Hon. C. B. Waite, on "Tatian the Syrian: Did he write a Gospel?"

Tickets are sold at the door on lecture evenings and may be had of the Treasurer, Mr. Emmett C. Fisher, office of Continental Fire Insurance Company, No. 30, Lakeside Building. Price for the course, \$2.00; single lectures, 25 cents. Every purchaser of a course ticket is considered a member of the Society, with all the rights and privileges of membership. This course of lectures is thus offered at a merely nominal price, the Society wishing to make its advantages easily obtainable. The sessions of the Philosophical Society are held every Saturday evening, at eight o'clock, at Apollo Hall, in Central Music Hall Building.

Strength of Mormonism.

Prof. T. R. Hilton, principal of Salt Lake seminary, read a startling address lately on Mormonism before the Methodist Episcopal clergy in this city. In answer to some queries propounded, the speaker averred that not a single convert had ever been recovered from Mormonism during the decade and a half that Protestants and Catholics had operated in Utah. The only work the church had been able to do was to compete for converts among the incoming population and the children. Mormons turned out by the thousands to hear words:---"The truth is to be spoken at all Moody and Sankey, but not one sought the times," followed by another sentence, all in anxions seat. The great Methodist Episcopal a scotch accent. Mr. Baxter then said: "I structure, capable of seating two thousand people, at Salt Lake City, was a hollow mockery, with wretched acoustic properties, and spirit. Mr. Baxter then said: "There seem to an andience hardly numbering two dozen people. It was thought when the Utah Central railway was projected, that the enterprise would destroy the vile cancer of the republic through the aid of an overwhelming immigration, but the Mormons got control of it and perverted its uses to their own ends. The persons prosecuted, convicted, and punished for polygamy had been regarded as martyrs to the cause, and were given high places in the church. Mr. Hilton found no remedy for Mormonism save in the stamping-out process. He would have Utah governed by a commission such as the Willett's bill provides.

We infer from Light of London, that "Prof." Baldwin finding the role of a medium in Cincinnati not wholly congenial to his tastes nor adequate to supply his purse, has gone back to his old business of "exposing" Spiritualism. As he had worked out that medium are such as to impress every candid cluded to palm off his stale tricks upon the

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RELIGIO-PHILOSOPHICAL JOURNAL.

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Medlums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this office on Monday.]

Call the attention of your neighbors to the merits of the JOURNAL.

Last Sunday A. B. French lectured at South Chicago.

Somebody has discovered that cats are nowhere mentioned in the Bible.

Cardinal Manning has warned English Roman Catholics against the Salvation Army

A. B. French spent a night with us last week in order to attend Mr. Baxter's reception.

Mr. Alfred Smith renews his subscription, but fails to give his postoffice address. When he does we will credit.

Hon. R. A. Dague, editor of the Osceola (Iowa) Sentinel, with his family, spent several days in the city last week.

Every old subscriber can with little effort send us from one to ten new readers. Try it, please, and see how easy it can be done.

Mrs. H. S. Sterns may be addressed at Colorado Springs, Col., where she will be located during the coming winter.

Normal Academy, situated at Kalamazoo, Mich., Warren A. Wells, M. S., Principal, opened Sept. 4th. This school is highly recommended.

Geo. P. Colby of Minnesota, of whose gifts as a speaker, medium and gentleman we hear only favorable accounts, registered at our office last week.

"I want to pass away gently while preaching," says Evangelist Barnes, of Kentucky. Many of his audience are in open sympathy with the remark.

H. H. Brown has been lecturing at Lebanon, N. H. He has an engagement at Morrisville, Vt., (P. O. Cady's Falls, Vt.) from October 14th to the 22d.

If you wish to enlist the interest and respect of your non-Spiritualist friends in the subject so dear to you, get them to read and subscribe for the JOURNAL.

B. F. Underwood will come West in November to fill numerous lecture engagements. His time until then is fully engaged for lectures in New England. He will speak for the Philosophical Society of this city once during the winter.

W. J. Colville commences a course of lectures on the planetary system and its inhabitants, on Friday, Oct. 13th, at 8 P. M. in the parlors of 3,029 S. Dearborn street. Subject of first lecture: "The Sun." Course ticket to seven lectures, \$1.00.

Mrs. Jane Tappan Case, wife of our occasional Washington contributor, Hon. Charles Case, I assed to spirit-life on the 1st inst. She had long been a hopeless invalid and in the language of a dear friend: "Death, to her was a benediction."

The evenings are growing long, out-of-door amusements are waning, the summer's vacation, or harvest as the case may be, is over and the time for more reading is at hand. Let the numerous friends who write us so warmly of their deep interest in the JOURNAL, show the value of that interest by getting their acquaintances to subscribe. Every friend of honest mediumship, and of Spiritualism free of vagaries, is a friend of the JOURNAL and should do his, or her, level best to advance its subscription list. Our interests are mutual.

Eleven years ago this week, Chicago lay a smoking mass of ruins, with thousands of families homeless and hundreds of millions of property burned. The JOURNAL was issued on a little sheet 4x6 inches, and Mr. Jones had to borrow money to pay his fare to New York where he went for a new outfit. To-day Chicago stands rebuilt, ten fold more grandly than before, and contains more than twice the population it did then. The JOUR-NAL, too, has done its greatest work since then, and is a fit representative of Chicago pluck and perseverance.

The certificate of character furnished J. M. Roberts by the Board of Directors of the New England Spiritualist Camp Meeting at Lake Pleasant, having been published in the JOURNAL, Olive Branch, Progressive Age, and Light for All, the individual is now so well known that he needs no introduction to the public. His true character is established as that of a man unfit and unsafe to mingle with decent people; unworthy of notice except to be treated as a nuisance wherever he appears. His ravings in his Mud and Mutter will legally fix his status whenever they are presented to a Grand Jury, should they be regarded as of sufficient importance to justify that trouble. Our readers will pardon us for soiling the JOURNAL, even as rarely as we do, with his name, or allusions to his practices. We suppose he is a necessary evil; like a rendering establishment or a sewage reservoir he may be needed, and for the same purposes. The moral filth of every party or sect must have its escape, and Roberts supplies a sewer for Spiritualism.

Hon. C. F. McNutt of Terre Haute, Indiana, paid us a visit last week. Mr. McNutt is one of the foremost lawyers in his State, and a man of sterling worth. It is of such splendid specimens of the race that the constituency of the RELIGIO-PHILOSOPHICAL JOURNAL is made.

The Progressive Age.

The Progressive Age, published at Atlanta, Ga., comes to us this month (August and September numbers being united) with a large number of excellent articles that can not fail to interest the general reader. Wm. J. Ellis has an article on "Prohibition and Sumptuary Laws." Henry Ward Beecher gives his radical views on the "Progress of Thought," an article taken from the North American Review. The communication on "Faith, Miracles and Magnetism," is peculiarly interesting at this time when so many "faith cures" are being heralded over the country by devout religionists. Then follows "Religion and Spiritualism," by Prof. Kiddle; "Parental Legacies," by Caroline B. Winslow, M. D.; "The Religion of the Near Future," "Science and Philosophy," My Mysterious Employer," and other miscellaneous articles. The Progressive Age is really an excellent monthly, and it should receive a cordial support from Spiritualists throughout the country. Yearly subscription \$2.50.

DIRECTORY.

Attention! Lecturers, Mediums and Mag-

netic Healers.

The JOURNAL keeps standing and publishes

from time to time a directory for your advant-

age and the convenience of the public. This is

done free of charge; all that is asked of you

is to see that your address is correctly given

and that you give prompt notice of any

the address is correct. If omitted or incor-

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HUDSON TUTTLE lectures on subjects pertaining to

general refor 1 and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

For flavoring ice-cream, jellies, custards, pastry, etc., use Dr. Price's True Flavoring Extracts; they will give perfect satisfaction.

SKALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

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rect, please make it known at once.

Single number 25 cents.

National Convention of Spiritualists.

The National Convention of Spiritualists, will be held at De-troit, Mich., in Royal Templars Hall, Cor. Woodward and Grand River Ave's., on Friday, Saturday and Sunday, Oct. 27th, 28th, and 26th, 1882. This Convention is for the purpose of discussing the feas-ibility of organic action among Spiritualists, upon a rational, scientific, philosophical and moral basis. Many hundreds have endorsed this call and it is hoped such device true Spir-itualists will either be present of sond communication, or at least their name and address, as in sympathy with this move-ment. Among a few of the many who have signified their in-tention of being present if possible, are, Maria M King, A. J. King, Dr. J. M. Peebles, Capt. H. H. Brown, J. P. Whiting, Gilles B. Stebbins, Mrs. L. A. Fearsall, Chas. A. Andrus, A. B. French and J. H. Palmer, and many others. By order of Committee of Arrangements.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 55 South Ada Street, between Madison and Washington Streets, Services at 10:45 A.M. and 7:45 P. M. Lecturer: J. F. Baxter.

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium s Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 2:30 o'clock P. M.

SOUTH SIDE SPIRITUAL TEMPLE, N. W. corner of In-diana Avenue and 25th St. Services at 10:45 A M and 7:20 P. M. W. J. Colville, lecturer.

Spiritual Meetings in Brooklyn and New York.

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THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St., (near Broadway) every Sunday at holf-past ten, A. M., and half-past seven P. M. Children's Progressive Lycourn meets at 9 p. M.

Brooklyn, N. Y., Spiritual Fraternity,-Removal.

The Friday evening Conferences will be held at the Church of the New Spiritual Dispensation on Clinton Avenue, between Myrtle and Park Avenue, at 7:30 P. M.

ANNOUNCEMENTS, Oct. 20. J. C. B. Poole.

Brooklyn, N.Y.

THE CHURCH OF THE NEW SPIRITUAL DISPENSATION THE CHURCHOF THE NEW STIRTUAL INSPLASSATION having secured the church edifice formerly eccupied by Rev. Dr. Fulton on Clinton Avenue, between Myrtle and Park Avenues (entrance upon both Clinton and Waverly Avenues), will hold religious services every Sunday at 10:30 a. M. and 7:30 p. M. Able and instructive sermons will be delivered. Seats free, and all are cordially invited to attend. A. H. DAILEY, President.

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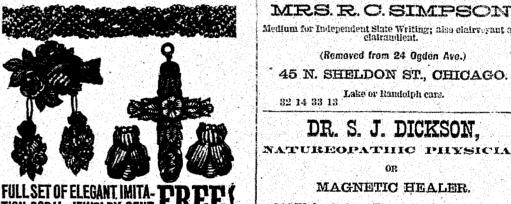
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Bro. A. S. Winchester, editor of Light for All, writes: "Our new location is very fine for business, and we are selling a great many pamphlets for publishers. We are advertising in four dailies and putting up 1,000 posters a week."

George Downs, the only child of a widow, in Dover, New Hampshire, died two months ago. The blow finally rendered his mother insane, and at daylight lately she was found digging up the casket in the cemetery, in the hope of restoring her boy to life.

Mr. J. N. Blanchard, of Delphos, Kansas, sends us a good list of yearly subscribers and says: "I am willing to do all I can for the JOURNAL for I believe it is right." If every reader of the paper who "believes it is right" will do as well as Mr. Blanchard, we would have the largest circulation of any weekly in the country before New Years day.

Mr. and Mrs. Van Horn of Milwaukee spent last Sunday in this city, and attended Mr. Baxter's lectures. Mrs. Van Horn is the Vice President of the Milwaukee Spiritualist Association. With many others in Milwaukee she is pressing Mr. Baxter to visit that city before he closes his engagement here.

J. W. Colville's subject next Sunday at 10:30 at the Spiritual Temple, corner of Indiana Ave. and 25th St., will be, "The Sermon on the Mount." Evening lecture at 7:30. Subject: "Guardian Angels." There will be a musical and literary entertainment in the Temple, Wednesday evening, Oct. 18th-Tickets, 25 cents.

Choice letters are those from New York, written forty years ago by that spiritually gifted woman, Lydia Maria Child, one of the earliest of eminent American writers among our women, and one of the best. See second page for extracts from the rare book in which they were collected. More may follow in due time.

The August and September numbers of the Theosophist are at hand. This journal treats of Oriental philosopny, art, literature and occultism, embracing mesmerism, Spiritualism and other kindred sciences. It contains many articles of deep interest. Price 50 cents; for sale at this office. The Theosophist is now in its fourth year of active life.

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Readers whose subscriptions are past due are again reminded of the fact, and also that it takes ready money to run a paper. We ask no credit of those from whom we procure material and labor. We give credit to some subscribers as an accommodation and we have a right to expect prompt payment, and no grumbling when they are asked to pay.

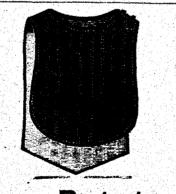
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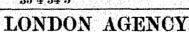
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change. A directory that is incorrect is misleading and worse than none. We are confident there are now changes that should be made. Look over the list in another column and see if your name appears, and if so that

OCTOBER 14, 1882.

Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

A Reminiscence.

DY R---

A letter grim and yellow with age! What a world of reminiscences it brings before me! More than thirty-three winters have come and gone since it was written the process and therein a such of the written; the names mentioned therein perished from written; the names mentioned therein perished from the earth years and years ago, together with more than a score of others of close kinmanship and tho hand itself that penned the lines went hack to its native dust "long, long ago, long ago." But the mis-sive—worn and yellow, torn and tattered—how precious it is to me! It seems to speak from beyond the tomb. I once more scan its lines, and for a mo-ment I am a boy again! For a moment I am ob-livious of the troubles of mature life; I forget domes-tic care and my bleaching locks, and read my tic care and my bleaching locks, and read my

LETTER IN RHYME. "Dear Charley was over here to-night, And said that I to you must write A letter, which must be in rhyme, As scon as I could find the time; And as my evening's work is done And I am sitting here alone, There's nothing I had rather do Than take my pen and write to you.

My husband has a journey gone To settle with one Atkinson, -He will not be at home 'till late, He knew I wanted it to-day. But 'tis no use to scold or fret; Two never gained much by it yet. For what I've got I'll thankful be— It is the better way for me. I have no special news to tell: Your father's family are well. Your mother Pye not seen of late— My errors she doth sorely hate; My sin, in going to the ball Will not be overlooked *this* fall.

1 find it quite impossible My numerous friends to please; Between them all both great and small, I find but little ease. Ah! me!-I'm weary of this strife Which rises off so high:

Pm weary of this weary life, I would give boot to die. THE CALIFORNIA GOLD FEVER.

A fever rages here just now; "Tis very sickly, all allow. A fever strange! it seems to be A species of insanity— And every man and boy you see Says—"Pm for California ! Pll not stay here and slave, I yow I'll not stay here to dig and plow; There's gold on California's hills, There's gold beneath hersparkling rills, There's gold within her valleys fair-There's gold, beneath her deserts bare: It glistens 'neath her horses' feet And where doth roam the elk so fleet, "Tis found upon her prairies wide-Within her forests it doth hide. There's gold for you and gold for me, And I'm for California! Talk not to me of Mexico, What care I for the ranchero? Think not with fear my check to blanch— I care not for the wild Comanche; I care not for the rivers deep, I care not for the mountains steep; I do not fear the savage glance, Let me but find that 'root of evil,' And I'll not fear the very d-1." And so they talk and thus they rave-All those who this gold fever have. My husband caught, some time ago, This queer disease—its run is slow. It has not settled on his brain— He talks not in so wild a strain; His paroxysms are but slight-I think they soon will leave him quite. But of this fever I will write No more, at least no more to night.

"But cheer thee up, sad voyager, For thou art near the shore; Trust thou unto that guiding hand And safely thou shalt reach the hand; And the waves that beat against the strand Shall reach thee never more.

Aye, trust thou to the Guiding Hand— Thou shalt not trust in vain;
Bid grief from thy sad boson flee— From sorrow thou shalt soon be free;
It shall at last be well with theo Upon life's troubled main."

And then, dear nephew, I awoke, But of my dream to no one spoke. Amusement it may give to thee, But courage it hath brought to me— A hope that I at last shall find Repose for my deep troubled mind— At last be free from sin and strife, Partaker of the immortal life.

Brooklyn (N. Y.) Spiritual Fraternity

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal: A fine audience, harmonious and sympathetic as-sembled at our conference meeting Friday evening, Sept. 23th, to listen to Judge A. H. Dailey discourse from the subject: "The Church of the Spirit." Judge Dailey is an earnest and convincing speaker, and his whole heart and soul are in the work, and whether in the court room or among his friends he is ever ready to bear witness to the truths of Spiritualism, and to give stalwart blows in its defense. How few such earnest and unselfish workers there are, and how many more are needed now to carry on the work. Judge Dailey is intuitive and magnetic and at once interests his audience and commands their at once interests his audience and commands their respect and attention to the close. A synopsis can hardly do his lecture justice. He spoke in substance as follows:

"I come to you to-night somewhat embarrassed as I find the subject so vast and exhaustless that I do not know from what point to speak from. The Church of the Spirit, is there any such thing as this? Where is the church? Where is the spirit? No human soul has devised the plan, and no human archi-tect has laid its foundation walls. When we speak of The Church of the Spirit, we must feel that it is a church which the All-Father has plauned. It is bechurch which the All-Father has planned. It is be-yond our thought or comprehension. Some one in speaking of God said, 'God is every where, and is located in the centre of the universe.' The centre is every where, and if we try to speak of this Church of the Spirit we are lost in its labyrinths. We look above to the great planetary systems revolving around the sun, and we find all working in harmony and in accordance with divine law, and when we try to com-urehend this system we are lost in our efforts so to prehend this system we are lost in our efforts so to do. We ask, is there a spirit back of all these suns, planets and worlds, controlling and guiding all? I would say that spirit is in all things, and that this Church of the Spirit comprises all things. "And when we speak of this Church of the Spirit and its work on any planet run can crawth and use

and its work on our planet, we see growth and pro-gress from the past ages up through the cycles of time to the present. We see in the mineral, animal and vegetable kingdom an assimilation and a group-ing together, each kind of a planet, rock or animal distinct and separate, but bound together by an indistinct and separate, but bound together by an in-exorable law. You go through the State of Texas and you will find a shrub growing all over that soil and indigenous to its locality; so with rocks, also birds and animals, which flock together. It is so in the growth of mankind on this planet; from the roy-ing tribes of the far off ages he has developed powers and attributes which causes races to come together in different localities, and from the wandering no-madic tribes they have grown into great nations. This must he in accordance with a great law. So if madic tribes they have grown into great nations. This must be in accordance with a great law. So it there is a Church of the Spirit, we must see progress in people and nations towards the Divine. Nations have risen to power, and have fallen and seemed to have been crushed out, but notwithstanding all these conflicts, we can trace progress, and through these groanings and struggles man has been developed. "I do not know that the human race has ever stood higher than to-day, in art, science or spirituality. Never, before did such conceptions of the Spirit-world exist: never before such a nearness to it, and I argue

exist; never before such a nearness to it, and I argue that this result is owing to The Church of the Spirit, and the unfolding of the highest spiritual capacities of the race. We see in nature how the trees reach down into the depths of mother earth with their 10,-000 rootlets; so also we see them on the barren rocks shooting down in the crevices of the mountains to get foothold to withstand the rude blasts of the elements; and so do we find man's soul reaching out and aspiring towards the Infinite. We have reached beyond the vegetable, the animal and mineral kingdom, for we are filled with the aspirations which lead us to the things that are spiritual, and when we speak of this Church of the Spirit we speak of this levelopment of the individual soul, that has brought us into unity with the Divine. "When we are called to study spiritual truths we use the intellect which the creator has endowed us with, and while I would give to intellect all that it is entitled to, I find beyond this the spirit, the soul which reaches out to bask in the sunlight of spiritual truth. In a broad sense, The Church of the Spirit means the highest development of man, morally, re-ligiously and spiritually. You speak to some men in this life about The Church of the Spirit, and they are engrossed entirely with this life, and they do not want to know anything of the future. Such a one called on me at my office a few days ago, one whose whole life is made up in accumulation; and this man said to me, 'One world at a time. I will risk the future? I said to him, 'Do you expect to take your wealth to the other life?' He said no. Such men when they enter the Spirit-world are worse than beggars for they have misused the talent given them. They are selfish and live on the plane of self alone. "Those who are members of The Church of the Spirit live for others, and use their wealth for the good of humanity, to benefit others. Such persons are rich in spiritual graces that will abide with them in their heavenly homes. This is what Spiritualism teaches; if not only teaches but demonstrates by the evidences that come to us from those who are denizens of the Spirit-world. The Church of the Spirit is that which is to develop the spiritual, and when I look back and see what races of men have done to fetter the intellect and crush out this Church of the Spirit by iron-clad creeds and by torture and murder, I see the dawning of a new dispensation of true spirituality, and I take courage, for I see the spirit of the All-Father's boundless love is bringing mankind into this Church of the Spirit, and the time is to come when the spiritual nature of man is to be more fully unfolded and developed, and all who may so desire can come into harmony with this being, this divine law of spiritual growth. "I want to talk to Spiritualists. How much have you done to develop your spirituality? Are you still seeking for a sign? Are you still stumbling over the phenomena? Not that I would ignore phenomena, but when you have once become convinced of spirit presence and communion, you should reach out to comprehend and understand spiritual laws and truths. The phenomena of Spiritualism appeals to the morbid appetites of many, and some people are always seek-ing for tests. When I have had satisfactory evidence and a fact is once proven, that is enough; so with any other fact in nature. You see this gas burning here to-night. It is not necessary every time you see nere co-mignt. It is not necessary every time you see it to put your hand into it to see if it will burn you. You say some of the spirits are bad and the mediams are frauds. Try to help the spirits whom you judge are bad; try to live the highest and best you know how. Strive to work for the good of others, and you in thus striving, may aid spirits disembodied as well in thus striving, may aid spirits disembodied as well as mortals and become yourselves, worthy and ac-ceptable members of The Church of the Spirit. The foundations of this Church of the Spirit are laid by the love and wisdom of the All-Father; we should aspire to be co-workers with him. "The phenomena of Spiritualism is the pearl of great price which is to stay the great tide of infideli-ty and materialism. The scientist who in his labora-tory is trying to discover the cause of spirit power, will in the end find spirit. I welcome with all my heart any movement that tends to develope The Church of the Spirit. When you forget self and give material aid or sympathy to those who are in want or suffering, and you take the example of the masi-er, you will accomplish great results, and such labors er, you will accomplish great results, and such labore will crown you with a glory that the world cannot take away. The great purpose of life should be to unfold and develop the spiritual nature. And in this communion of spirits thousands come from super-natural spheres where they have lived in darkness to get a gleam of sunshine and truth from your lives. So, my friends, as we live here in the highest con-ception of our life and its duties, so do we come into unity with the divine spirit, and become members of this Church of the Spirit, which is to unfold, guide, bless and protect every child of God. May this new unfoldment bring joy and peace and an active persist-ent labor to us all." will crown you with a glory that the world cannot

Addresses were also made by Rev. D. M. Cole and Rev. J. Jeffreys of the Methodist Church in harmony with the able lecture of Judge Dailey, and a hearty with the able feeture of shage Danky, and a freaty approval and deep, earnest attention was given. It was unanimously voted that the future conference meetings of the Fraternity should be held in the lec-ture room of The Church of the New Spiritual Dis-pensation, on Clinton Ave., between Park and Myrtle Aye's. S. B. NICHOLS. 357 Flatbush Ave., Brooklyn, N. Y., Sept. 30, 1882

Evil in Greek Mythology.

BY ELIZABETH ROBINS.

Gods who obtained their power only after a long-protracted struggle with Titans, in which, indeed, they were unsuccessful until assisted by strong allies; who shed tears, and whose influence ceased during their sleep; who fought in earthly combats, and who, like mortals, could be wounded,—such gods were not omnipotent or omniscient. Just as Odysseus, though able to subdue the Cyclops, could not regulate his own destiny, so the gods, who could control men, were themselves in turn governed by a superior force. The Greeks felt that there was something greater than divinity and humanity,—something which caus-ed the mortality of the one and the immortality of the other. Great and are are and the immortality of the other. Good and evil, pleasure and pain, as ab-stract powers were not the creations of Zeus and Apollo, though these gods could give their clients concrete forms of happiness or unhappiness. All forces, whether natural or supernatural, were based on the law of necessity, and weighed by the measures of cause and effect. Certain actions would inevita-bly be followed by certain results, and the seeds that re sown in the beginning of time would bring forth their own fruit, in spite of men and gods.

"Till my day of destiny is come No man may take my life; and when it comes

Nor brave nor coward can escape that day,' Hector cried when parting with Andromache. Thetis might beseech Zeus to hinder the success of the Greeks, but she would not ask him to prolong the life of Achilles, since fate decreed that if he stayed at Troy he must be the shortest-lived of mortals. Crossus consulted the oracle at Delphi, only to be told that it was impossible even for a god to escape the lot ap-pointed by fate. Notwithstanding their mysticism, the hymns of Orpheus clearly declare fate to be greater than gods and celestial spheres, and above even the primal Triad and the One. There was no need of a doctrine of original sin and a redeemer, or the creation of hordes of demons, for men who believed right and wrong to be innate in human nature, and order and disorder inherent in the elements. Physical pheand unsolder innerent in the elements. Flysical phe-nomena and moral discord were not chance work of gods or devils, but were subject to a law which mor-tals could not altogether understand, and which, for want of a better name, might be called fate. Greek fatalism had nothing in common with Eastern pessi-mism or modern so-called Schopenhauerism, nor was it strangthened with the stormer of Brachtonian it strengthened with the sternness of Presbyterian predestination. Belief in fate usually implies hope-lessness in struggling against the ills of life, and a strong conviction that misery must exceed pleasure. To the Greeks it meant confidence in the supremacy of order and harmony, for it was the power which insured the symmetrical sequence of events. Hindu philosophers proclaimed life to be an evil, and there-fore tried to free themselves from the chains of the senses by inflicting suffering upon their bodies. But penance and humiliation meant nothing to the Greeks, who held that their lives were ruled by a law against which their resistance would have been use-less. If trouble and sin must be, they felt there was no true wissiom in thinking only of them, when the world was still beautiful and human pleasures were sweet:-

"Because thou must not dream, thou needest not then despair!"

The analysis of evil in Greek mythology bears an important relation to the science of ethics. It supplies a substantial proof to the modern argument that morality *per se* is a growth apart from religion, though the two have often seemed identical. In Greece it may be said that morality grew in spite of religion. The vilest actions and lowest passions were attributed to the gods; and when we remember the peculiar rites held in honor of Hermes, Dionysus, or Aphrodite, we must confess that, while art would have lost immeasurably had the early myths been forgotten, morality might have gained thereby. If the conception of divinity was purified, and the sense of right and wrong made more definite, it was not owing to priest, ritual, or dogma, but because of philosophers, poets, and artists. It was no learned Brahman or Angelic Doctor who declared Zeus to be the creator of heaven and earth, the god of justice, the omnipotent, the lord of all. These were the words of Eschylus, of Pindar, of Therpander; and Phidias was the divinely inspired, who, by his chisel, taught the people that the qualities which are truly god-like are strength, wisdom, and benevolence. The fact that it is impossible to draw a distinct line of separation between the good and evil powers in their mythology gives us the key to Greek culture. Their mythology gives us the key to Greek chiture. Their religion was never more than a collection of tradi-tions. Mystics introduced strange doctrines from Asia and Egypt, endeavoring to turn men's thoughts to the future life, and philocophers threw doubts up-on the truth of old myths and beliefs. But the num-ber of the initiated was never very large, and schools of philocophy was deviced on the truth of the more deviced on the truth of the initiated was never very large, and schools of philosophy were formed only to give way to new or philosophy were formed only to give way to new ones. The popular religion, however, still lived on; it was dear to the people, because its legends of gods and goddesses were inextricably blended with the early history of Hellas. All the thoughts and hopes of the Greeks were centered upon Hellas and upon the present. Their religious philosophy may be sum-med up in this maxim of Theognis, which, to show that the sentiment received divine sanction, was in-scribed at the temple of Lelo at Delog. "Each of the transfer scribed at the temple of Leto, at Delos: "Fhat which is most just is most noble; health most preferable; but the gaining the object of one's desires is the most pleasant feeling." Now men who love the world in which they live will contribute more the is improve-ment than those who despise it. The reason of the perfection of Greek art and literature, and of the joyousness and serenity of Hellenes as a race, was their honest, earnest love of life. According to Spinoza, "the free man thinks of nothing so little as of death and his wisdom is a meditation not of death, but of life." If this be true, then the Greeks alone attained perfect wisdom and freedom .- Atlantic Monthly.

Amputated Limbs.

To the Editor of the Religio Philosophical Journal: I see going the rounds of the newspapers, an attempt to explain the fact of "feeling annutated limbs as if they still formed a part of the hody." As the "explanation," so-called, seems to me very unsatis-factory and wide of the truth, I feel impressed to speak about it as I see it. Pray, what has been taken away when a leg has been amputated, for ex-ample? Simply the outer covering from the spiritu-al life animating that part of the body, has been re-moved. Let us think for once that the body really is simply the covering; the clothing of the spirit, which uses it as its instrument, by means of which it before its site of the labor. performs its duties and labors, and comes in contact with this physical sphere, into which it has been sent to accomplish its individualization; and that it is immaterial, indivisible and indestructible. We shall see that though the teg has been auputated, the spiritu-al life elements cannot lose their integrity. This is true of some of the lower forms of life, such as the crustacea, for example. How is the new claw pro-duced, except from the entirety of its indwelling life elements² elements?

The unwonted exposure to the elements of our atmosphere, of course, produces pain, which the brain, of course, registers, as before. The brain, the battery, has called in the exposed life elements; they are not separated from the whole, which, at the time of en-tire dissolution of the physical frame (which until then it animated), will have in its new birth the exact form and samblance by which it was menifortial and form and semblance by which it was manifested and known.

At death, so-called, the brain becoming intensely

At death, so-called, the brain becoming intensely positive, gathers to itself all the life elements perme-ating the body, and issuing through the interstices of the skull, forming in the atmosphere above the body a spherical form, from which gradually emerges, or more properly is born, the perfect new body, iden-tical in every particular with the deserted tenements in which it passed its first stage of being. Mau seems to have lost partially the power to re-produce injured parts of the body. In some instanc-es the nails are reproduced entire; the eye reproduces the tiny come shaped organ on the retina, and if we only knew it in time, we would not need the aid of glasses to renew the sight, for when its failing is first perceived, the struggle to see clearly would so stimulate them, that the old and worn ones would be sloughed off by the growth of the new, and the sight be renewed. It is the action of the spirit life prin-ciple within, repairing its used tenement, or rather

be renewed. It is the action of the spirit life prin-ciple within, repairing its used tenement, or rather its window, which has been dimmed and worn. The periosteum, as long as it is uninjured, re-inte-grates the broken bone; when the leg is amputated, its function is destroyed. There have been instances of a third set of teeth having-been produced. We are all conscious of the toothache where the extracted teeth meas stord

teeth once stood. All these facts, and many more which might be cited, show the continued integrity of the being indwelling, even though the outward envelope has un-dergone mutilation, but the dead limb, *per se*, has no longer any sensation, and it is no doubt the wonderful ignorance about all these things which has given imagination the power to connect the severed mem-ber with the living body, and explain the sensation truly felt in the brain with the decaying portion, which now is only a mass of matter deprived of its life, and destined to utter decomposition. Y.

Influence of Mind on Mind.

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journai: For some time, through personal experience, I have almost believed (or known) that the spirits of our friends still in the body could visit us, and under proper conditions we might be certain of the correct-ness of impressions received by this means. I have tested this law of sympathy in three instances, and would relate my experience if I was certain that my sister and cousin (the visiting spirits) would not be annoyed. To individuals who know nothing of such-a possibility, these things would have the flavor of "a delusion" to such an extent that "nonsense" would be the ordinary answer received, and that has led me be the ordinary answer received, and that has led me to obtain the opinions of other people. This reply I received from Dr. J. A. Marvin, who has done some good work here in magnetic healing:

"In your letter you revive the question of the influ-

"On the Right Track."

To the Editor of the Religio-Philosophical Journal: I have been reading your paperside by side with the *Bannicr of Light* for the past three months, and without at all disparaging the latter, I desire to say that in my opinion you are on the right track to commend the cause and phenomena of Spiritualism to intelligent inquirers after the truth. It is only by imposing such conditions as will eliminate fraud and humbug that men of character and discern-ment can be brought to a thorough investigation of the subject—certainly to an acceptance of the phe-nomena as genuine and valid. It seems to me it should be one of the chief functions of a spiritualistic journal to assist skeptical investigators in their endeavors to bring their minds to a conclusion, 1st, as to the genuineness; 2nd, as to the cause of the phe-nomena; and I think it is the distinguishing merit of your journal that it is making praiseworthy efforts in this direction. I regard your "Hints to Investi-gators and Mediums" as so excellent and important that they should be published at the head of the columns of every spiritualistic journal in the country at least once a month, with such additions as experience may suggest.

Such a course as you are pursuing seems to me not at all inconsistent with perfect kindness of feel-ing toward all true mediums. In fact, their best friends would recommend it, if they were wise. New York City, Sept., 1882. A. A. HEAL A. A. HEALEY.

Change in Food Essential.

If one boy were to say to another that he could If one boy were to say to another that he could not eat one quail, or partridge, a day for thirty days in succession, very likely the challenged boy would reply that he could. At first glance such a thing would seem not only possible but a desirable task, for the quail is a very toothsome bird. Neverthe-less, many have tried to do it, and there is only one instance on record wherein the cater succeeded. In February, 1870, two men, both of whom lived in Washington, made a wager in regard to the matter. The man who did the eating was a broad-shouldered, muscular person. He selected the hour between nine and ten in the morning, and ate a partridge, in the presence of many people, during that hour every the presence of many people, during that hour every day, for thirty days. On the last day he was so nervous as to be almost unable to write his name, and since then he has suffered a great deal. Of course, such wagers are foolish to a certain extent, but we learn from this experiment that change in our food is absolutely necessary.—*Ex.*

Notes and Extracts.

Health must be earned; it can soldom be bought, **"Think** truly, and thy thought Shall be a fruitful seed."

Self-abnegation is that rare virtue that good

men preach and good women practice.-O. W. Holmes.

Education is the only interest worthy the deep controlling anxiety of the thoughtful man.—*Wen-dall Phillips*.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.--Hurke.

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and

comfort the hearer. Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires makes it a wise and happy purchase.

We ought not to look back unless it is to derive useful lessons from past errors and for the purpose of profiting by dear-bought experience.—George Washington.

If a great thing can be done at all, it can be done easily. But it is in that kind of ease with which a tree blossoms after long years of gathering strength. -Ruskin.

••If is not all gold that glitters." The Spirit-world is being peopled with diseased minds and these infirmities reflect their conditions upon mortals, and instead of angel life being what it should be, in all respects, it is too much a reflection of material life.

I think of nothing very new That I should like to write to you— Nothing that doth of interest seem Unless I tell to you a dream;

And this I'll tell, for dreams I'm sure Are sent us from above; The lessons that they sometimes bring Are given us in love.

THE DREAM. I had a vision in the night-A vision shown to me: There came to me an angel bright, An angel clothed in robes of white, And around his brow a halo of light So beautiful to see.

"I come," said he, "from the spirit-land, A lesson of love to teach; By the God above I am sent to thee, Sad voyager on life's troubled sea, To unfold to thee the mystery Which thy sense has failed to reach."

And he folded his arms around me there As I lay in troubled sleep, And he bore me away through the upper air Over hills, and valleys, and fields so fair, Over meadows rich and o'er deserts bare To an ocean broad and deep.

And a thousand barques were floating there Upon that ocean vast, And some were decked with streamers rare, And some were scudding with masts so bare, But the freight of each was a spirit fair Borne from the eternal past.

And when upon the sparkling sea

The gales blew soft and clear, The canvass swelled in the breeze so free, And the waters danced so merrily; And the voice of mirth and revelry Fell on my listening ear.

But when the tempest swept the sky With fierce and angry wing, When the sea her wreaths of foam flung high, And the broken billows reached the sky-Wild and despairing was the cry Which the gale to us did bring.

"Look then once more," the angel said As we stood upon the strand, "Look theu again and the lesson mark;" And through the mist and the tempest dark I saw at the helm of each spirit barque An ever moving hand.

And through the storm and through the gloom, By night as well as day, That hand was moving steadily Over the rough and surging sea, And was ever pointing cheerily To a haven far away.

And then the spirit showed me where, Far out upon the brine, A lonely barque all lonely strove

Against the tempest's wrath to move— "Rainst waves below and the winds above; "That barque," said he, "is thine."

"And that lone spirit there embarqued Sees not the pilot hand, But striveth ever and all in vain

Its boat to guide o'er the troubled main, Despairing ever home to gain On yonder silvery strand.

"Three times ten years have come and gone, And changes brought to thee; Three times ten years have circled round Since on life's voyage thon wert bound, And thou on thy frail barque was found Upon life's troubled sea.

Evolution.

To the Editor of the Religio-Philosophical Journal: I would courteously commend to the notice of

your correspondent, I. T. King, and to that of all believers in the very generally received dectrines of "Evolution" and "spontaneous generation," a won-derful work I stumbled on, entitled "The Problem of Human life Here and Hereafter," by the author of "Zupah" (published by Hall & Co., 22 Broadway, N. Y., 1877), as they can see "the other side of the question," which will absolutely explode these doc-trines and "point the better way." It also demonstrates the universally accepted theories of sound light, heat, gravitation, electricity, etc., to be radically fallacious! Though I was an ardent believer in too specious teachings of these astute philosophers, Darwin and Haeckel in their recondite specialties, as they flatteringly agreed with ideas I had formed of the same before I had heard of theirs, I never felt that could quite die for the "faith that was within me." I have studied "the Problem"—the scales have fal-

len from my eyes, and I thank the author of "Zu-pah" for it. But, while according to him the high-est praise for his logical treatment of the momentous ouestions above noted. I dissent entirely from his views regarding the "personality of God," "free-will," and other of his assumptions; nor can I see that their consideration is necessarily involved in that of the questions directly at issue. J. C. R.

W. W. Durham writes: I regret much that I am not able to send you the names of many new subscribers to the JOURNAL, for I feel assured that could every family in these United States have the benefit of reading the JOURNAL for one year, or less even, there would be witnessed such a change for the better, theologically, politically, socially, morally—and in fact in every conceivable way, that is calculated to elevate man above the environments that have dwarfed for unknown ages both body and soul, as no previous epoch has experienced. W. M. Mille writes: I prize the JOURNAL very

highly, and its many encouraging words make its weekly visits very acceptable.

J. B. Dingman writes: I like the RELIGIO PHILOSOPHICAL JOURNAL, and also your course in regard to putting down fraud. We have enough fraud in the world without having it mixed with the truths of Spiritualism.

ence of mind over mind in the body, and in answering, I hope to be able to so express myself as to convey a fair idea of my views, I do believe in the in-fluence of mind over mind, both existing in the body and consequently of mind over mind, one or both b ing out of the body. I with you detest the use of the term affinity. I believe, however, that where there is a true spiritual harmony between two parties in the body, that their minds or spirits may to a certain extent go out to each other, though they be separat-ed any distance, provided the conditions are favorable. I believe that in our daily association a strong mind often exerts a powerful though silent influence over its associates. During the last few years the curiosity of many has been very much excited over the exhibition of what is termed mind reading. I have an idea in regard to this that may possibly be new to you. As Brown is called a mind reader, I will take him for convenience. I do not believe Brown reads any one's mind at all. I believe he is a very decided negative, and that any one having hid an article, by taking hold of Brown's hand the two come more fully in rapport with each other, and Brown's mind is unconsciously lead or controlled by that of the other person, the former being the nega-tive. Here is a difficulty we encounter in the ordinary trance mediumship. The mind of the medium is negative, especially made so in order that it may be better subject to the control or influence of the spirit or mind out of the body, and often it becomes subject to the influence of the mind of the sitter, instead of the spirit, and gives that which is in his mind. This is a matter that ought to be better understood by both mediums and others. I believe we at certain times reach out in spirit to our friends and that frequently during our sleep our spirits go forth to those for whom we have anxiety. Mothers fre-quently have knowledge of the sickness or suffering f their children obtained in this way." This to my mind is a fair statement of possibilities

and I think your readers will be pleased to compare notes. Detroit, Mich. MARY A. BRINDLE.

Cleveland Progressive Lycenm.

to the Editor of the Religio-Philosophical Lournal:

Quite an unusual event occurred in our lyceum to day, which called forth a large assemblage of inter-ested visitors. A beautiful little daughter of Mr. and Mrs. Engene Lemmers, well known Spiritualists here, was baptized into our hopeful faith with sweet here, was baptized into our hoperal faith with sweet white flowers, to the name of Laura. The cere-mony, including some excellent singing by the entire lyceum, was conducted by Mr. T. Lees, in a pleasant and appropriate manner. The conductor's desk was profusely decorated with choice flowers, donated by friends in honor of the occasion. The exercises proper were of the most delightfally earnest char-acter. With one exception the groups were full, and the children honored with excentional onie t deand the children behaved with exceptional quiet decorum. After the usual singing, callsthenic exer-cises and admirable remarks by the conductor, Mr. W. Z. Hatcher, a large number of well pointed mottoes, of healthy moral scope, were given by the children, followed by answers to scientific questions in regard to the variations of sound caused by dif-ference of rapidity in vibration on the air. A vast amount of useful information can be instilled into the minds of even the smallest scholars by means of these questions, and it is the purpose to pursue the method still further than has yet obtained.

The next thing in order was the recitations; and though not near so many as usual were given, several of them were of marked excellence, both in qualrai of them were of marked excellence, both in qual-ity of matter and manner of delivery. These were given by Miss Mattie Whitworth, Nellie Powell, Maud Hall, Victoria Hoar, Nellie Ingersoll, Eliza Whit-worth, and Emma Hoar. The music by Mr. Chas. Palmer, and song by the guardian, Mrs. Ella William-son, was given in their usual effective manner. The grand banner much and benediction closed the ex-ercises, when it was pleasantly felt that stirring in-terest and profit had been the order of the day. Cleveland, Sept. 24, 1882.

N. Illanchard of Brooklyn, N. Y., writes: 1 have read the Banner of Light ever since its first issue, but the light thereof has become obscured, and it no longer shines for me.

John Hart writes: I am well pleased with the JOURNAL.

Many in this world run after felicity like an ab-sent-minded man hunting for his hat, while all the time it is on his head or in his hand.—Sydney Smith.

The man whose only aim is to dig down into some cavern and search amid the rocks for the footsteps of some beast or bird, will often give to the world treasures of knowledge far more instructive than can be gathered from the men who lived and wrote in primitive times. A footprint stamped upon a rock is objective evidence that at a certain time in the world's history, a beast or a bird lived, whose only record is the discovered footprint.

"Life and death are in the power of the tongue." A word may heal a broken heart, or stir up envy, hatred, malice, and all uncharitableness. All that literature has accomplished, both in ancient and modern times, has resulted from the germinating quality of words, so that Carlyle was not speaking at random when he said, "Cast forth thy word into the ever-working universe: it is seed-grain that cannot die; unnoticed to-day, it will be found flourishing as a banyan gròve, perhaps, alas! as a hemlock forest after a thousand years."

Considering all the heresies, the enormous crimes, the wickedness, the astounding follies which the Bible has been made to justify, and which its indiscriminate reading has suggested; considering that it has been, indeed, the sword which our Lord said he was sending, and that not the devil himself could have invented an implement more potent to fill the hated world with kes and blood and fury, I think certainly that to send hawkers over the world loaded with copies of this book, scattering it in all places, among all persons.... is the most culpable folly of which it is possible for man to be guilty.--James Anthony Froude.

We have no data by which to fix the time when spirit communion began. There are worlds far older than the planet earth, and as this planet is older than the planet earth, and as this planet is visited by intelligences from other realms to-day, may we not reasonably assume that the first man and woman, whoever they may have been, were influenced to a greater or less degree by such intelligences, for wherever the foot of man has trod, we find evidences of looking upward; not that he hoped to penetrate the skies above him, but there was in the man a soul, power that always looks up-ward, either in prayer or aspiration, and in connec-tion, with this unward looking, there has always tion with this upward looking, there has always been a desire to live forever; no one wants to diel men and sometimes women seem to grow tired of the struggles they have to endure, and in moments of desperation, they put an end to the earth exist-ence, but they hope to live again where there are no trials; but there has never home a case where a case trials; but there has never been a case where a suicide returned, but what he regretted the steps thus rashly taken. No matter how attractive may be the thoughts regarding a future, no one has a right to force himself unbidden into another home.— Olive Branch.



cures Rheumatism, Neuralgia, Rheumatic Gout, General De-bility, Catarri, and all disorders caused by a thin and im-poverished or corrupted condition of the blood; expelling the

poverished or corrupted condition of the blood; expelling the blood, and restoring its vitalizing power. During a long period of unparalleled ascfulness, Avres's Sansaramilla has proved its perfect adaptation to the cure of all diseases originating in poor blood and weakened vital-ity. It is a highly concentrated extract of Sarsaparilla and other blood purifying roots, combined with Iodide of Potas-sium and Iron, and is the safest, most reliable and most economical blood purifier and blood food that can be used.

Inflammatory Rheumatism Cured.

"ATER'S SARSAPARILLA has cured me of Inflammatory neumatism, with which I had suffered many years. Durham, Ia., March 2, 1882. W. M. MOORE."

"Last March I was so weak from general debility that I could not walk without help. Following the advice of a friend, I commenced taking ATER'S SARAAPARILLA, and be-fore I had used three bottles I felt as well as I ever did in my life. I have been at work now for two months, and think your SARSAPARILLA the greatest blood medicine in the world.

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ATER'S SABSAPARILLA CUTES Scrofula and all Scrofulous Complaints, Erysipeius, Eczema, Ringworm, Blotches, Sores, Boils, Tumors, and Eruphons of the Skin. It clears the blood of all impurities, sids digestion, stimulates the action of the bowels, and thus restores vitality and strengthens the whole system.

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Science and Art.

During a heavy thunderstorm at Lebanon, Pa., on the 8th of September, a meteor, weighing one pound and eleven ounces, fell in the center of the principal street, appearing like a ball of fire as it struck the ground. It is now in the possession of Dr. Mears.

At Elk Rapids, Mich., is a blast furnace, in At Fix Rapids, shen, is a blast furnace, in which are manufactured 50 tons of charcoal iron per day. There are 25 charcoal pits, con-structed of brick. Each pit is filled with 100 cords of hard wood and then fired. The vast amount of smoke from these pits, which was formerly lost in the air, has now been utilized by Dr. Pierce.

A flywheel, said to be the largest in the United States, has been built by Watts & Campbell, of Newark, N. J., for Clark's Thread Works, of that city. It is twenty-five feet in diameter, with a face of seven feet six inches. It has three crowns for three belts, each twenty-four inches wide. It weighs fortynine tons.

Since the discovery of the prehistoric foot-prints in Nevada a proposition has been made to John Mackay to pay the expenses of run-ning a drift into the side of the State Prison quarry, that the line of footprints may be stripped, and the ground, so rich in archæo-logical treasures, more fully explored. Mr. Mackay has become much interested in these scientific discoveries, and has sent a man to make an estimate of the cost of the work.

The frequent occurrence of wrought stone implements with remains of extinct animals in the gold gravels of California and else-where on the Pacific coast, has satisfied all who have critically studied the evidence so afforded that the advent of man in those parts must have been before the close of the latest division of the Tertiary period. There is therefore, pathing statilized the the is, therefore, nothing startling in the discovery of foot prints, apparently of men wearing sandals, in Pliocene sandstone in Nevada.

The heating of greenhouses of more than five thousand square feet of glass in the plant by steam, although of comparatively recent adoption among horticulturists, is fast growing in favor for large houses, as favoring a more perfect control in regulat-ing the temperature to the variations of the weather than has been heretofore obtained weather than has been heretofore obtained with the water system. The economy of steam in fuel and boiler attendance has been tested in a number of large greenhouses with satisfaction to their owners, and in some cases claim of large percentage.

Surgeon-General Wales, U. S. N., describes, in an official circular, the scope and plan of the National Museum of Hygiene, organized under the Bureau of Medicine and Surgery, at Washington. The design is to make the collection one that will illustrate the entire scope of sanitary science, to have courses of lectures by capable sanitarians from all parts of the country, and to establish a library of sanitary science, accessible to all engaged in the study of this branch of knowledge. The library of the Bureau already contains many standard works in English, French and German. The support of the Museum has been provided by act of Congress.

Dust mixed with air is found to be, under certain conditions, a dangerous explosive. Thus, if a large log of wood were ignited, it might be a week before it would be entirely consumed; split up into cord wood, and piled up loosely, it would, perhaps, burn in less than an hour; cut into shavings and allow a strong wind to throw them into the air-or in any way keep the chips comparatively well separated from each other—and the log would perhaps be consumed in two or three minutes; but if ground up into fine dust or

DIRECTORY.

information possessed will be cheerfully communicated on application, personally or by letter. The name of any person

found negligent, in advising the JOURNAL of corrections which

should be made, will be summarily dropped; all are invited

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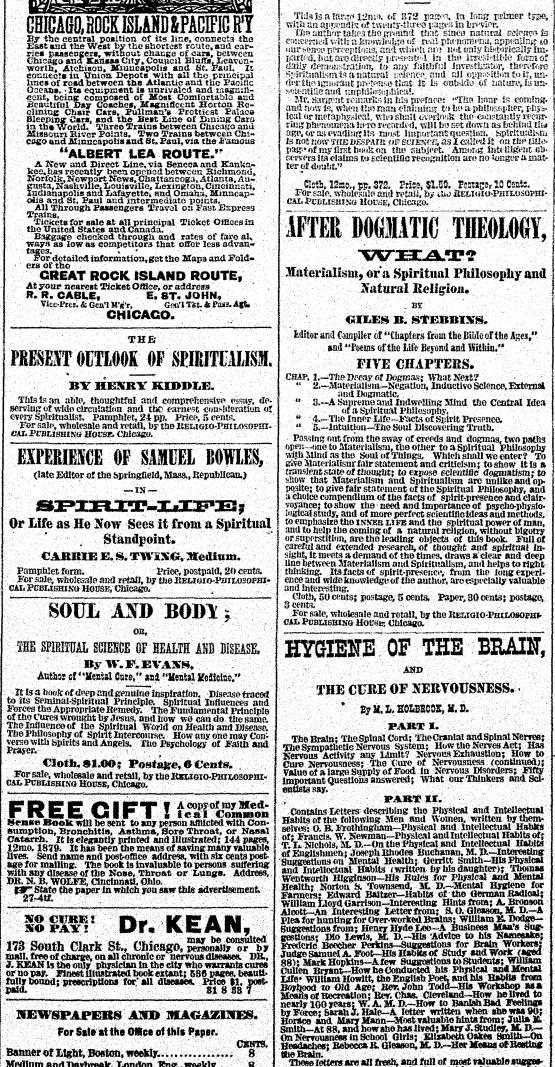
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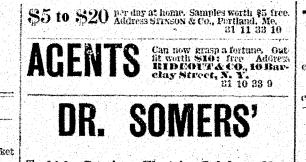
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powder, and blown in such a manner that each particle is surrounded by air, it would burn in less than a second.

An Englishman has just established a manufactory of jewsharps in Troy, N. Y. It is said that there are only two others in the country—one in New York and the other in Boston. A simpler instrument than the jewsharp it would be hard to conceive, but the process of manufacture comprises no fewer than thirty separate operations. The inventor of that humble instrument, which has been vibrating all over the world for centuries, is viorating an over the world for centuries, is unknown'to fame. At the beginning of the present century the jewsharp was developed by combining several different instruments, each with a separate pitch, and in 1827 Eulenstein, a native of Wartemberg, made a sensation in London by playing upon sixteen at once.

1

An interesting sketch of the history of plant life in America was given by Professor Newberry at the Montreal Science Meeting. In the Archæan rocks is graphite, which must have been derived from plant tissues, but all possibly have been obliterated. In the Cambrian only seaweeds have been found. In the Lower Silurian the presence of land-plants had been claimed, but without satisfactory evidence. In the Upper Silurian a few club mosses have been met with in Europe and America. In the Devonian the land was clothed with plants, some 200 species having been described by Dr. Dawson. They were ferns, lycopods and equiseta. In the Devonian Sea were islands near where Cincinati stands, and they were covered with tree ferns and giant club mosses.

Experiments have been made at the New York morgue to test a process by which it is claimed dead bodies, though badly swollen and decomposed, can be restored to something like a natural appearance, and pre-served so that it will be recognizable after months of burial. The subject operated upon was the corpse of an unknown woman who had died from erysipelas. It was soft, black and blue, and out of all human proportions. An incision was made in the right leg and an embalming fluid injected into the femoral artery. In less than half an hour the body assumed its natural size, became harder than in life, and as the degree of hardness in-creased the discoloration disappeared, leav-ing it of a marble whiteness. The body of a man, operated upon seven weeks before, had been kept unburied without decomposition. It retained a natural appearance, and was without odor.

The first screw boats ever built in America, and so far as the engineer knows, the first iron hulls, were the Anthracite and the Black Diamond, constructed on the plans of Captain Ericsson, and employed in carrying coal through the Delaware and Raritan canal. The first sea-going propeller built in America was the frigate Princeton, also after Captain Ericsson's designs, but under the superintendence of Captain Stockton. This vessel was a full-rigged ship, and it was the intention to use steam only as occasion might require as an aid to the sails. [But Ericsson did not make the first propeller. It was used by an American some forty years ago.

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Continued from First Page.

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how superficial the resemblance ; aside from the destruction of the children in the Pauranik accounts. By exaggeration and misrepresentation, magnifying accidental resemblances and concealing marked differences, the two accounts in the hands of unserupulous bigots like Higgins, Graves, Robert Taylor, etc., have been made to be almost identical. Such disgusting dishonesty and falsehood is sickening to all lovers of exact truth Liberalism and Spiritualism are cursed with a number of just such tricky knaves, utterly disregarding truth in their unscrupulous partisanship. For such wretches I have supreme contempt.

Examining the quoted paragraph, on which this article is based, which, be it understood was written by an honorable, truthful gentleman, who was misled by the Krishna stories going the rounds of the press, we find the following statements in it to be untrue:

1. Krishna's parents did not reside in a "little village."

2. His parents were not warned to flee over the Jumna.

His parents did not fly from the tyrant

4. The children were not slaughtered in the little village only but throughout the world—so run Kansa's orders.

5. The parents did not accompany the child in its escape from Kansa.

MATHUREA AND MATUREA.

Higgins and others make much of the tatement, that as the parents of Jesus esstatement. caped into a far country with the infant Je-sus, so the parents of Krishna (Cristna, Higgins, dishonestly calls him) escaped with their babe to a distant country; anc: that as the parents of Jesus lived in Egypt with their child, at a place called Maturea, so Krishna's parents lived in his youth, after escaping the tyrant, at a place called Mathurea. As we have seen, Krishna's parents did not flee to any country, far or near; neither was the babe conveyed to a distant country for protection. Moreover, Mathurea (that is Mathura) was not the place to which Krishna escaped, but the place from which he es-caped. His parent's home was Mathurea, and there was he born. He did not live there in his youth, not having returned thither, after his birth, till he had reached manhood, when he came again to Mathura and killed King Kansa, as prophesied. The story of Jesus stopping at Maturea dur-ing the flight to Egypt is found only in the Arabic "Gospel of the Infancy," a book containing strong internal evidence that it was not written till some time between the seventh and twelfth centuries. The book was written when Arabic was "the familiar vehiele for literary composition," which did not occur till after the Muhammedan conquests in Asia and Africa. The name Mata-rea was unknown in Egypt till after the Mu-hammedan conquest of that country, A. D., 640. It is an Arabic word —in Arabic Matarecah- and the town was so named by the The exact time when this name was Arabs. given it, is not known, but no trace of it has been found till the time of Abulfeda (who died in 1331.) He refers to it in his account of Egypt in his work, "Descriptions of the Countries," but all copies of this work do not contain the allusion to Matarea. The Nubian Geographer who wrote about A. D., 1150, mentions the Ain Shems (Fountain of the Sun) and the balsam which grew near the place, but has no allusion to the name of Matarea. No ancient copy of this Arabic gos-pel has been discovered, and the first allusion to it which has been identified is that of Solomon of Bassora, A. D., 1222. (See Cowper's "Apocryphal Gospels," pp. 26–29.) To make a seeming parallel, the names of the two places have been altered. The town

pronounced Man-tah-

the Agni Purana contains details of Krishna's manhood exploits, founded on the "Maha-Bharata;" the Padma Purana has somewhat elaborate narratives of his juvenilities, and the other Puranas embody incidents here and there in Krishna's life. The "Gita Govinda" (that is "The Song of Govinda," the cowherd a name applied to the youthful Krishna, his adopted parents being cowherds), is a voluptuous narrative of the loves of young Krish na and the Gopis, or cowherdesses and milkmaids, and is the favorite book of the modern Hindu sect, who specially adore the youthful Krishna. An excellent English translation of this exquisite love-tale has been recently published by Edwin Arnold, author of "The Light of Asia." None of these books, however, contain anything not founded on the narratives of the four books re ferred to in the body of this essay, namely, the "Maha-Bharata," "Harivansha," "Vishnu Purana," and "Bhagayata Purana." These constitute the fountain head of all our information concerning the life of the mythical Krishna.

Presidio of San Francisco, Cal.

What do we Mean by Earth-Bound Spirits?

Speaking generally, we mean those disem; bodied souls who are, so to speak, unspiritual or unspiritualized, by which we mean unenlightened, unrefined, undeveloped. They are those who are earthly in their thoughts and tendencies. They did not realize the great purpose of their earth-life-the development of their spirit-life; they did not realize any spiritual growth here; they did not cultivate their immortal natures, the divine elements of intelligence, love, benevolence and goodness. They lived a life so earthly and sensu-al that now they are bound and fettered to their native element by an immutable law, which is none other, than the law of gravitation. Some people may be startled to be told that the relative position of disembodied souls is determined by the law of gravitation, but we would ask: When and where do the laws of nature cease to operate? We answer, that the laws of nature operate always and universally, and thus the law of gravitation, which determines the position of all bodies according to their specific gravity, operates universally; it operates in the spiritual realm as uniformly and rigidly as in the material realm; it is by that law that the spheres are formed. The law of gravitation is merely the outward expression of a force which, in the spiritual realm, rigidly limits every spiritual atom to its proper sphere.

As, then, we know that we cannot rise spontaneously above the earth, because we are earth-bound, fettered to the earth's surface by our physical and material environment, so, by earth-bound spirits, we mean those who, though they are liberated from the grosser physical body, are yet so earthly that they can only rise a little way above the earth's surface; they are enveloped in an atmosphere created by their own thoughts, motives, habits, and tendencies,-an atmosphere, in the case of millions, so dense and dark that it is merely the counterpart of the earth and almost exactly like it. It is a fact that myriads of disembodied human beings are living in a world that is merely the duplicate or counterpart of the earth, a realm as closely connected with the earth's atmosphere as the atmosphere is with the earth itself; all above it and below it being links of one endless chain. This is what we mean by earth-bound spirits, they are so earthly, their nature is so unrefined, so material in its tendencies, that they cannot rise above their surroundings.

fancy or superstition, but that they are sol-emn realities; there is every reason to believe that there are thousands of dwellings disturbed by disembodied beings, too remorseful to rest, and too gross and earthly to rise to happier conditions. I myself have, as you know, lately had a remarkable case of this kind to deal with.

One remark I must make respecting the distinction between these earth-bound spirits and the good, pure and enlightened spirits. who communicate with you is, that the latter voluntarily draw near to you; they need not, but they choose to do so. They leave their happier spheres and homes, and choose to dwell near to you as your ministering angels. Their object is to enlighten those earth-bound spirits, as well as to benefit ourselves; aye, and innumerable myriads from the highest spheres are drawing near to earth through the thoroughfares and channels being open-ed up.-Rev. C. Ware in Medium and Day-break.

A Compact Fulfilled.

Ten years since, I had a bosom friend named James Forbes, a saddler and harness maker by trade. He was a rationalist like myself, only having a better education and very likely being otherwise superior, he was more advanced in his ideas. He entertained the idea that there is a continued individual conscious and progressive existence, and through the geological strata progressing upward to the surface on which we stand, he gave a good illustration of the eternity of being. Picking up a smooth pebble one morning as we two were walking together from the bath, he said to me, "This pebble is composed of a great number of atoms, a space existing between each atom, although we cannot with our eyessee it; each atom revolves in its orbit, as the planets revolve in their orbits. This little pebble represents the universe in minature." This I at once recognised as the truth; such were the lessons received from my friend. He next informed me of modern Spiritualism as he read of it in the papers coming from the United States of America. He seemed deeply impressed with the information. I laughed and said, "Oh! it is a lot of rot and Yankee humbug; the Yankees are a clever people; we are rid of one humbug and we will not have another imposed on us." One morning these remarks of mine seemed to vex him, and he replied, "Well, I don't know so much about that! When such men as Judge Edmonds, Professor Hare, and others of equal eminence in literature and science, some of them ousted from the lofty positions they occupied, still truly avow their knowledge of spiritualistic philosophy, there must be something in it. Well, now, my mental soliloquy was this: I may be too fast; these men have very likely greater natural brain capacity than I have, and added to this, their education and sphere in life are vastly superior." I now made answer to my friend, "We will try it," and so we did in my room in Kent street, and the result was most satisfactory, which greatly astonished and pleased me. My friend and I agreed that which ever of us two departed this mortallife first, would, if possible, return and let the other know. Well, my friend went into Spirit-life about seven years ago. The night and time is vividly impressed upon my memory. I had finished reading the history of Sir William Wallace, and retired to bed. I

closed my eyes to sleep, when Forbes was before me, and I knew his mission. Opening my eyes the snow-white form was equally clear before me. I then thought thus: Fraser. They cannot rise to those spheres of light, and love, and blessedness; because the exter-nal surroundings of a spirit always corre-sponds with its inward condition; they must my friend stood facing me, his nose within a few inches of mine, no hat on his head, but otherwise he was dressed as usual. A brightness like the noon-day-sun was around me. examined him from head to foot, and from foot to head, with my eyes wide open; his blue eyes were clear to my view. I gratefully thanked him for his message of truth to me, exclaiming, it is a positive fact! and he was gone. This was very strange to me While I stood on my feet in the beautiful light of the Spirit-world, my body lay like a dark mass, or log of wood on the bed, and cared as little for it. Next morning before my breakfast I went to my friend's residence in Sussex street, and at my request, I was, by his wife introduced to his bed-chamber, and there lay on the bed his body cold and stiff, and I learned from Mrs. Forbes, that the very time her husband departed this life, he fulfilled his promise to me for which I feel forever grateful. The immortality of the soul being proved, it is to me a very bright knowledge.-A. Fraser, in Harbinger of Light.

Ritualism does not always fare well in England. At a recent service in St. Jude's Church, Liverpool, all went well until after the service, when the rector and his surpliced choir were attacked so flercely by a mob of the dissenters that the police had to be called in.

The United States is said to have an insane population of from 89,000 to 96,000, the latter figure being one to every 520 of the general population. In the decade 1870-80, the popu-lation increased about 26 per cent., while the insane population increased during the same period 100 per cent.

The bicentennial celebration in Philadelphia of Penn's landing, will occur October 24th-27th. On the first day there will be a representation of the landing; on the second, an industrial pageant, and at night illumin-ated historical tableau; on the third, a musical festival, regatta, etc.; on the fourth, a military and naval parade.

They are telling in New Hampshire the story of a woman who is a member of the society with the long name, that during the summer she has caught house flies in wirecage traps, and then relieved her conscience by taking them up to the other end of the street and setting them free.

The Rev. George B. Simons, pastor of the Baptist church at Greenbush, N. Y., who was recently found guilty of writing love letters to a young lady of his congregation, his wife being at the time in excellent health, has resigned, and a dispatch says that "during his farewell sermon many women in the congregation wept." It certainly is sad to have such a lovely liar leave town.

The bridge which is to be erected across the Forth will be one of the greatest scientific achievements of the century. The main girder will be within a few feet of a mile in length. The bridge rests on cylindrical piers, each weighing 16,000 tons. This gives a pressure at the base of each pier of about 24,000 tons, or about six tons per square foot. 42,000 tons of steel will be used in the construction of the bridge. The estimated cost of the bridge s \$7,500,000.

A Boston paper is responsible for the statement that the habit of snuff-dipping has spread among the female operatives in Masachusetts factories to such an extent that fifteen tons of snuff are annually consumed by them. A year ago the Catholic Bishop of the State publicly forbade this use of the weed by members of his flock, and for a time there was a considerable falling off in the sales of snuff, but the prohibition has now become practically a dead letter.

An ingenious mechanic who lives at Jamestown, N. Y., has constructed a perfect locomotive, which is said to be the smallest in the world. The engine is only 814 inches long, with a tender 10 inches. The pumps throw one drop of water per stroke. As much as 585 screws were required to put the parts to-gether. The engine itself weighs 1½ pounds, and the tender 2 pounds and 21% ounces. The mechanic was at work upon the locomotive for eight years, though odd intervals of time only were given to the labor.

The large marble tablet representing the signing of the social compact in the cabin of the Mayflower, designed to be placed in the base of the Plymouth monument, has just been completed. The size of the tablet is about three by five feet. The figures, thirteen in number, stand out in bold relief. The large statue representing education, which is to be placed on Plymonth monument, has also been completed by the same company. It is cut from one block of granite, which weighed in the rough state about one hundred tons, but in its completed condition weighs about The Idaho Statesman says that the activity of volcanic action in the Snake river lavabeds, near the line of the Oregon Short Line Railroad, is driving many of the graders from the work. In an area of about twenty-two square miles, at short distances apart, smoke and flames of peculiar odor, color and shape issue from the chasms and seams in the lava. The irritating sulphurous vapors in themselves cause many to quit work, while the unusual agitation of the boiling springs and the general commotion all over the fields of lava, have caused a superstitious fear to take hold of many of the railroad hands, and they are leaving the section terror stricken. The whole area has the appearance from a distance of being on fire. The Chinese preserve a tradition that on a certain night centuries ago, one of the three souls of a renowned Mongolian visited the moon and found the inhabitants diverting themselves with theatrical performances Upon its return to earth it established the terrestrial theatre—an event which is still celebrated on Sept. 25th, the 15th day of the Chinese eighth month, with various singu-lar ceremonies called "Congratulating the On the appointed night the Chinamoon." town of San Francisco was in a blaze of cheap glory. Shops and lodging houses were illuminated, the dragon flag floated everywhere, lanterns hung from windows and balconies, and a multitude of many colored candles shed light and grease around. Numberless sheets of mock paper money were burned, firecrackers were surreptitionsly set off wherever a policeman was not in sight, and the air was vocal with the jabbering of a thousand glib tongues.

Sheet Music for Spiritualists.

While at Lake Pleasant we met Mr. C. Payson Longley, who is endeavoring to give Spiritualists a higher class of music. Mr. Longley is an earnest Spiritualist. He says with regard to his music, that he receives much of it from the Spirit-world; by the aid of his clairaudient gift he hears the words spoken, and the music is dictated by those in spirit life who are aiding him in his praiseworthy efforts. Mr. Longley deserves the generous patronage of all interested, and we hope he may receive such financial encouragement as shall justify him in devoting his entire time to the work. Mr. L. furnished us with a fine selection of specimen copies of his various productions, and we should have noticed them before but for the fact that they were packed in a trunk which has only just arrived. . The significance of the titles as given below is sufficient to indicate to the reader the subjects treated, and we cordially commend both the words and tunes; each piece is a song and chorus set to music:

"We'll all meet again in the morning land:" "Two little shoes and a ringlet of hair;" "The city just over the hill;" "Our beautiful home over there;" "Love's Golden Chain;" "In heaven we'll know our own;" "I am going to my mother:" "Come in thy beauty angels of light;" "Beautiful home of the soul."

The price of each is 25 cents, but we presume the author will readily make a discount where a quantity is ordered. Address C. Payson Longley, Springfield, Mass.

Ex-Rev. George Chainey, of Boston, editor of This World, spent a day in the city last week on his way from St. Louis to fill lecture appointments. He seems a good deal disgusted with the rabble which gathered at St.'Louis calling itself "The National Liberal League Congress" or some such name, it don't matter what. He evidently has no faith that the Leagues will ever accomplish anything until the personnel is vastly improved. Mr. Chainey will lecture in this city, at Hershey Hall, Sunday evening October 15th, subject: "Leaves of Grass." As the Liberal League was long since "sent to grass" by Ingersoll, Underwood and others, Mr. Chainey will do well to let it lie, and lecture on his chosen subjects; especially as he is a natural born orator and a young man of promise. Those who desire to hear him will please bear in mind the date of his lecture and save up a half a dollar to pay the admission fee.

Mrs. Bullene has had a very pleasant and successful season of labor at Leadville, Colorado, where she was the guest of Judge Stansell. We hear she has been giving private sittings for spirit communion with great satisfaction to investigators. There seems to be something in the high altitudes which develops mediumship, though possibly the toning up which the physical system gets renders the medium more susceptible to spirit influence. Mrs. Bullene is to visit Pueblo. Colorado Springs, Denver and possibly other points. We again commend her to the hospitality and attention of Colorado readers, as a lecturer, medium and lady whom it is a pleasure and honor to count as an acquaintance.

in Egypt is Matareean, raj-yah, the Latin form is Matarea. This they have transformed into Maturea. The Hindu city is in Sanskrit. Mathurea (pronounced Mut-hoo-rah). This they change into Ma-thurea, introducing a u in one and an e in the other, so as to make them almost identical in orthography. Mathura is now called Mutha and has a population at present of over 50,000. Matarea still exists in Egypt also. It is very near the site of the city of Heliopolis, or On, and is an object of interest to travelers owing to the legends of Jesus's infancy which have clustered around it.

It is thus seen that there is not the remotest connection between the two legends; they sprang up independent of each other, and it is only by gross distortion they can be made to appear somewhat parallel. Mathura is of much importance in the life of Krishna, being his birthplace and the scene of some of his manhood exploits; whereas Matareëah is of comparatively no importance in the life of Jesus. Both are names of bona-fide towns. one Arabic, one Sanskrit, and both are still inhabited at the present day. To claim that the Matarea legend was borrowed from the Mathura one is the wildest nonsense, emanating only from ignoramuses and knaves.

SOURCES OF INFORMATION.

More detailed information concerning the subject-matter of this essay can be found in the following works,-a very few only of the more important books consulted by me in my researches in Hindu literature and mythology Langlois's French translation of the "Hari vansha," 2 vols; Wilson's translation of the "Vichu Purana," vols., 1, 4 and 5; Thomson's translation of the "Bhagavad Gita"; Halhed's translation of the tenth book of the 'Bhagavata Purana," in 2d vol., of Maurice's "History of Hindostan;" Jacob's translation of the "Vedantasara" (Introduction); Weber's "History of Indian Literature;" J. Talboya Wheeler's "History of India," vols. 1 and 3; Mo-nier Williams's 'Indian Wisdom" and "Indian Epic Poetry;" Muir's "Original Sanskrit Texts," vols. 4 and 5; Colebrooke's Miscellaneous Essays," vol. 2; Max Muller's "Origin and Growth of Religions:" India; T. W. Rhya Davidi's "Buddhism;" Cowper's Apocryphal Gos-pels; Robson's "Hinduism and Christianity" (orthodox); Harwick's "Christ and other Master's" (orthodox.)

For fuller information concerning the cave-temples of Elephanta, the reader is referred to Fergusson's "Rock-cut Temples of India," "Indian and Eastern Architecture," India," "Indian and Eastern Architecture, and "Handbook of Architecture;" Jas. Bur-gess's "Caves of Elephanta;" Murray's "Hand-book of India;" Heeren's "Historical Re-searches," vol. 2; Rousselet's "India and its Native Princes;" Niebuhr's "Travels," vol. 2; Martin's "Indian Empire," vol. 3; Forbe's "Oriental Memoirs," last edition, vol. 2; He-hand "Travels in India" vol. 1: Goldingham's ber's "Travels in India," vol. 1; Goldingham's description in "Asiatic Researches," vol. 4; "Encyclopædia Britannica," 9th ed., articles Architecture and Elephanta; Chamber's Cyclopedia, and Appleton's Cyclopedia, last editions, article "Elephanta."

In addition to the narratives of Krishna's exploits contained in the books named above. other Hindu books contain similar legends, all based upon those in the books I have named. The "Brahma Purana" contains a life of Krishna word for word the same as that in the "Vishnu Purana;"the "Brahma Vaivarta Purana" has an account of Krishna based on the Vishnu and Bhagavata Puranas; | the world that these are not mere matters of

remain in that first sphere, which is only a step higher than the earth, until they become spiritually developed.

Religious professors talk about going on the wings of faith to the home beyond the skies, but, unfortunately for them, every thing in the infinite universe is determined by immutable laws, laws which cannot be set aside, laws which are self-operating; and by these laws is the relative position of every individual spirit determined. You will pass into the spirit-world with your spiritual body, but your position there will be determined by the degree of refinement which characterizes that same spiritual body. The tippler, the smoker, the glutton and the sensualist, are, whether they recognize it or not, constantly defiling themselves with the elements which will keep them down to earth: it is such habits and tendencies that make spirits "earthbound." If these habits are not conquered and overcome here, they will have to be there before the spirit can rise to association with the pure and the holy.

This immense realm, then, which is earth's counterpart, surrounds this earth, and its myriads of inhabitants constantly exert an influence upon this world; and this is a solemn thought, when you remember that here dwell millions of ignorant, debased, degraded ouls, where they remain exerting their baneful influence, until they are enlightened, purfied and reformed.

More particularly we mean by earth-bound spirits, not only those who, through ignorance, sensual habits, and material tendencies are kept down by their own specific gravity, but also those who are fettered to the earth by wrong-doing, crime and injustice committed. Thousands of such are here wandering, full of remorse; they have to repent, to do their best to repair the wrong and to make atonement, before they can rise. This is the teaching of Spiritualism, or rather, this is the solemn fact which it opens up to view. and, we think, radically modifies the popular teaching about the destiny of souls in the world beyond. There is nothing the world needs more than to know this, and herein Spiritualism abundantly justifies its existence and claims.

Spiritualism, do we say, teaches it? But is not this view supported by the Bible, when rightly read and interpreted? Look at these spirits referred to in these passages; surely this at least teaches the fact that spirits can influence men, and communicate with earth. Look at these invisible powers at work throughout these records; does not this prove that there is another world connected with this, separated from it only by a partition like a curtain which divides two apartments, and do not we see abundantly illustrated in the Bible the influence of the second world upon the first. Look at this case in the Acts, and the case of Saul;-these invisible beings must be located somewhere, and where that somewhere is Spiritualism is showing to-day; and Spiritualism is showing the nature and conditions of earth-bound spirits. Myriads of spirits are moving in and out amongst the inhabitants of earth, because they cannot rise, and their hell is their inward and outward condition. This, I think is the explanation of what we call hauntings. We have all heard from our childhood innumerable traditions and stories about haunted houses, apparitions, etc. Spiritualism is teaching

Current Items.

During the last six months 3,085 horses ave been used for food in Berlin.

During 1880 the mines of Europe produced 291,362,276 tons of coal and ore, valued at £122,273,188.

In India there are twenty-six thousand chools, over eighty colleges, and nearly three millions of pupils.

There are now in operation in Minnesota, twenty-five flouring mills with a total daily productive capacity of 29,372 barrels.

It is estimated that in Massachusetts 100.-00 persons rely upon the ocean fisheries for their support. The value of the fish in 1880 was more than \$5,000,000.

Sidney, New South Wales, is to have in its light house an electric light whose merging beam is to possess a luminous intensity of more than 12,000,000 candles.

The largest and oldest chain bridge in the world is said to be that of Kingtung, in China, where it forms a perfect road from the top of one mountain to another.

In England a wife now has full control of the property, real and personal, which was hers before marriage, also of her wedding gifts, her earnings, and her legacies.

The Duke of Athole plants from 600,000 to ,000,000 trees on his estate each year. One the Dukes of Athole, known as the Planter Duke, planted during his life time, 27,000,000 trees, which covered 15,000 acres.

The United States mint at Philadelphia, has recently received two tons of three-cent pieces which by act of Congress have been abolished from the national coinage. They are to be recoined into ten-cent pieces.

Considering the vast area of territory tracked by the CHICAGO AND NORTH WESTERN ROAD, the number of trains daily running, the freight and passenger business it transacts, its main lines and ramifications, its equipment, its own celebrated Dining Cars, its Pullman Palace Car attachments, and, in short, the character of its entire outfit, the CHICAGO AND NORTH-WESTERN RAILWAY deserves the title of one of our grandest trunk lines.

"Tale of a Physician; or, the Seeds and Fruits of Crime," by A. J. Davis. A wonderfully interesting book. Society is unveiled. This book is as attractive as the most thrilling romance, and yet it explains the producting causes of theft, murder, suicide, foeticide, infanticide, and the other nameless evils which afflict society and alarm all the friends of humanity. Cloth \$1.00. Paper 50 cents.

"The Genesis and Ethics of Conjugal Love" by A. J. Davis. This new book treats of all the delicate and important questions involved in Conjugal Love; is straightforward, un-mistakably, emphatic, and perfectly explicit and plain in every vital particular. Cloth 75 cents. Paper 50 cents.

How many boys have been led to run away from good homes and kind parents through the pernicious teachings of "Dime Novel Literature." Mr. Trowbridge tells of two such erature." Mr. Trowbridge tells of two such misguided boys, with the results to each, in his new story of "The Jolly Rover," to be pub-lished by Lee & Shepard.

Every reader who has the interest of the JOURNAL at heart, will signify it by an early and earnest effort to increase its circulation. Remember, the paper is still sent to new subscribers on trial, twelve weeks for thirty cents, or fifteen months for \$2.80.

Horsford's Acid Phosphate

PLEASANT TO THE TASTE. Dr. A. L. HALL, Fair Haven, N. Y., says "Have prescribed it with marked benefit in indigestion and urinary troubles." DURHAM, IOWA, March 2, 1882.

Ayer's Sarsaparilla has cured me of Inflammatory Rheumatism, after being troubled with the disease for eight years. W. M. MOORE.

"Oahspe: The New Bible in the Words of Jehovih: History of the Earth and her Heavens for twenty-four thousand years." The strange and interesting book bearing this title, and which we mentioned last week, is for sale at the JOURNAL office. Price \$7.50. A circular giving full information will be sent on receipt of a two cent stamp and the address.

The Rev. Robert Laird Collier, just out of Harvard's Divinity School, was ordained pastor of the old First Unitarian Church at Hingham, Mass.

SYMPTOMS OF WORMS.

The countenance is pale and leaden-colored, with occasional flushes of a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach; at others, entirely gone; fleeting pains in the stomach; occasional gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains through-out the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine tur-bid; respiration occasionally difficult and ac-companied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable. Whenever the above symptoms are found to exist,

exist.

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