

RELIGION PHILOSOPHICAL JOURNAL

DEDICATED TO THE ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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

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A DISCOURSE,

Delivered at the Funeral of Dr. James North at Hammoncton, N. J., by Mrs. Maria M. King.

PRAYER.

Our Father who art in heaven, giver of life and author of good, we children of thy love and dependents on thy bounty, ask thy blessing on us assembled here. We look up for that hope and comfort we need in this hour, expecting the divine gift of the spirit promised to all who seek it. We are grateful for the evidences we have of thy being, and of the care thou hast of us; for evidences of life in the future and of immortality. In the presence of death we rejoice, in that we have the assurance, both from nature and revelation, that because thou livest, we shall live also—because, inasmuch as we are thy children, formed in the beginning in the image of Nature's Supreme Head, having within us a breath of that divine life, which was, and is, and is to be, eternally, we cannot fail of life eternal. O God! the richest of all thy blessings is this hope—this certainty, based upon eternal law, that death cannot destroy us! It is our comfort in bereavement, our strength in battling with the weaknesses of the flesh, our triumph in death. We rejoice that there is a home beyond this sphere of life, where the weary are at rest; and we are glad to believe that our brother deceased has found that home, and is now in peace, "at rest on the bosom of love." May it be ours to ever follow that which is good, that in the end our rest may be sweet, and life in the great future open joyfully before us.

THE DISCOURSE.

"If a man die shall he live again?" The circumstance which calls us together on this occasion is not one of rare occurrence. It is the one sure to happen in every family, time and again, and to every one of us individually. Therefore, it behooves us to inquire in all seriousness, with Job, if a man die shall he live again? And also to question, whether we are to regard so natural and sure a dispensation as death as a calamity, or to look upon it as a curse, escape from which would be an inestimable boon. It becomes us to consider whether death is indeed the enemy of mankind, an evil imposed as a penalty for sin; or whether it is a friend disguised, whose mission in all nature is beneficent, and particularly to man, as commissioned to open to him the gates to a higher life. Death is invested with a gloomy aspect to the majority of mankind, many of whom are, through dread of death, all their life time subject to a fearful bondage. It is the "monster," the king of terrors, who lurks, a grim spectre, by every hearth-stone, waiting for victims which are his destined prey, by the inevitable law; and whose universal reign is bewailed as the curse of God upon a fallen world. And I heard a voice of lamentation and mourning, "Rachel weeping for her children, and would not be comforted because they were not." I looked, and behold, the whole earth was in mourning, because age and decay are the birthright of man; because war and pestilence stalk abroad, and accident and disease are as rampant lions devouring their prey in season and out of season; and the parents and children, wives and husbands; the benefactors and teachers; the warriors and statesmen; the tillers of the soil, the laborers at the anvil and the loom, in the household and the mine—all, all, are the harvest of death! And I said, is life worth the living, since it is but a prey to death? since man comes forth but to mourn and to die? The voice of the spirit then answered: Let God be just and every man be accounted a deceiver, in so far as he misrepresents divine justice, and calls death his enemy! Rejoice, O man! Rejoice, O Na-

ture! for life is as well as death, and is forever the conqueror! The sceptre is life's, after all; and death wields its power in obedience to the mandate of the highest, whose servant it is to gather in the harvest which life is to garner for distribution as living agencies in the universe of activity.

Let us inquire, for a few moments, into nature's law of death. The law of life interlinked with the law of death, this is nature's mode of manifestation. It is nature's lesson from beginning to end. Death is the name which has been given to the force opposing itself to organization in the world of matter. It is disintegration opposed to aggregation and assimilation by organic law. It is the force chemical affinities oppose to the vital processes, which build up and sustain living organisms, and forms of substance vital with forces which cement atoms and molecules into masses. It is a force potent as the propagator of life. Hence, as generally comprehended, the name death is a misnomer, as conveying a wrong idea of its office in nature. It is a destroyer in the sense of subjecting forms to the conditions of dissolution, when their elements scatter and the forms disappear, that is the material forms, and in no other sense. It wears its ugly visage as the protector of life. It warns from too near an approach to its presence, like a giant Despair, a grim Cerberus, guarding the domains of the mysterious future against intruders, lest henceforth shall not have full opportunity to fulfill its designs in the living world.

As the force warring against vital processes, death may be termed the opposite of life. It tears down what organic force builds up; but mark, in this way liberating elements which the builder, organic force, needs to work into the structure it is uprearing. So chemical affinity, the lower order of force, which death represents, reveals itself as the hand maiden of life—the helper, without which life or form cannot be. The functions of life could not go on anywhere without disintegrating force attendant upon it, to supply material for its use; neither could the work of disintegration proceed unattended by the activities which exhaust vitality. So is illustrated the eternal round which is life, after all, nothing but life, motion, vitality. The reactions which are life and death are at the foundation of life in every realm of nature, in every sphere of life; for they are coeval with the life of nature, and co-extensive with the universe.

The principle I have presented is illustrated in a thousand ways in nature all about us. It is said that man is a microcosm, illustrating in himself universal action. His material life is sustained by the interaction which are life and death. You doubtless understand how chemical action operates upon food in the stomach, and how the selective, assimilating forces of the body appropriate the elements fit to be retained, while the grosser ones are cast off as effete matter, dead to all the uses of higher organisms. This illustrates the office of death in nature. How the blood courses through the system, the vital current that builds up at the same time that it removes the products of decomposition, which has been in progress among the tissues in consequence of the activities therein! Every movement of the body, every vital pulse, uses up force; and there is degeneration in consequence. Some substance that has lost a portion of its vitality has to be revitalized by the surging current that the magnetic forces received through other channels; and other that has to be removed as exhausted substance. So decomposition and recombination constitute the activities of the system, balancing each other, and forming the enginery of life.

In the economy of the universe, succession of forms is the order; the higher succeeding the lower by the law of selection, which attends upon disintegration, as just illustrated. It is the jackal attendant upon the lion, always, to take the waste pieces, the master taking the choice morsels. Disintegration attendant upon construction, is the lesson of all time. One grade of matter and forms lives that another and higher may succeed it. One passes away, its higher life being built into another and higher, its lower reabsorbed into the mass of living elements below, to be appropriated where they will fit. Worlds, forms of inorganic matter, species and types in the organic world, all illustrate this law as it is revealed on the physical plane of being.

Law reaches into the spirit. Death is the purveyor of life on the spiritual plane. So analogy teaches, which is in conformity with the teachings of revelation. Forms organized on the plan of perpetuity, of which class man's is the superior and type, possess a soul principle—a spiritual body, that is set free by the dissolution of the physical form, the loosening of the attractions which hold together soul and body. This spirit form of man, we believe, is an entity, that cannot be appropriated by anything, as the higher essences of inferior forms are appropriated. It retains its identity, its individuality, separate from the form it has cast off. It is the higher essence of that form, which falls to pieces when deserted by this life principle, as possessing no force to hold it together. Reactions of the two principles on the lower plane have culminated in building up this spirit form; and now life triumphs, in that the living principle survives as an entity, to enter into life on a new and higher plane of existence, while death retains the cast-off form for its prey. The law of the existence of this material form is satisfied by the evolution of the spiritual form. Thus we see that there is an immortality for man's form, as well as his in-

telligence and consciousness. This Paul indicated in his illustration of the subject. Nothing is lost to nature. The real man lives on in spirit, indestructible in the form he wears.

The tokens of the immortality of life and form are scattered as thickly in nature as the leaves in the forest, the blossoms in the field. The seasons come and go in ceaseless rounds. Their succession is that of death and life, of decay and resurrection. In perpetual succession the buds unfold the flowers, the flowers wither, drop their petals in death; but from the heart the living germ unfolds the rich fruit, as the seed that is to propagate the life anew. The seed falls and becomes buried in the soil, its husk withers, drops off, a dead thing, mingling its elements with rich mother earth. But from that sepulchre there is a resurrection. A thing of life arises from the ashes of the dead—a form in the image of its predecessor, to reveal the truth, that the seed was instant with life, and that decay had only liberated the living principle from that which was in the way of its outworking a complete form like its original. The tree bears its burden of fruit in the season's summer time of activity and growth. It drops its burden and reposes, as though stricken with death. It is a lifeless thing to the view, leadless and barren, while winter's frosts and storms guard its rest. It takes up its life again in the spring time, resumes its function of fruit bearing; the autumn fulfilling the promise of the spring, as before. Thus, through the rounds of its existence, it typifies the eternal rounds of man's existence.

Within the tiny shell of the acorn, the oak in its grand proportions cannot grow; therefore, the shell must be cast off, that expansion into mature life may be possible. Within the narrow bounds of material life man cannot expand to the full possibilities of his being. Within his acorn shell lies engendered the spirit that cannot express itself justly as what it is until it has burst the bands of materiality, and arisen where the sunshine and warmth of spirit-life can stimulate its life and growth. Death, entrance upon a higher life, is as necessary to the development of the complete man, as are the changes through which the germs of the plant must pass to satisfy the idea and end of its existence.

"It is not the whole of life to live" a brief time in the present state. This life is but as the threshold of the existence in which man is to outwork the possibilities of his being. Then, why should change of states be a terror to any? why, since it is as natural as birth, and is, in creating, a birth of the spirit into a fullness of life impossible on earth? The bud does not dread to bloom nor the seed to expand into the plant that lifts itself up from the gloomy sod into heaven's genial light and warmth. Neither should any dread death when it comes in a natural manner. To the aged and diseased it comes as a deliverer, an angel of light, that is to conduct the wayworn pilgrim to bowers of sweet repose. In this new life, life's labors will be renewed. The spirit cannot rest in inactivity. The true uses of life will be learned, and the man will go on to perfection. How do we know all this? From nature, analogy and revelation. Revelation in one age vindicates revelation in another. Paul, by inspiration taught what is taught in the same way today, viz., that the dead live, and by a law demonstrated in nature's most common processes. Revelation is a law, a fact in nature that takes its place beside other laws, other facts, and its lessons cannot be ignored. In ancient days, as now, it was necessary that the facts of a future world and immortality should be revealed to man from that world. It has not been left to conjecture whether there is a soul in man that rises triumphant over death. "Because I live ye shall live also," says the risen spirit. Not simply because it is declared in ancient records that one or many rose from the dead and showed themselves unto men, are ye invited to believe in a future life. You have stronger evidence than that, such as you can rely on, as facts transpiring in your very midst, among your neighbors and friends and perhaps in your own families. Jacob's ladder has never been withdrawn. It ever stands as a medium of communication between this and the bright land of the hereafter; and on it the blessed angels of God—former angels of our households, mayhap—descend with richest gifts for us. Else how could we bear the burdens of life? Who can measure the consolation there is in an assured faith in a pure spiritual philosophy—the religion of nature? The light of heaven shining into our homes and our souls from the rising spiritual sun of this age is a legacy of blessing to the race which prophets and sages of every age have foretold.

Our brother departed was an ardent believer in this natural religion. He spent much time and money in investigating spiritual phenomena, and became satisfied to base his hopes and his faith on the evidence he obtained of the truth of this philosophy. He lived for many years a consistent Spiritualist, and found his faith one he could die by, in comfort. A faith that will do to live by, will surely do to die by; and one who lives worthily is prepared for death. He believed in a present inspiration—"a God with us," now and in all time, and listened for the voice of the spirit, which told in ancient days, as it tells to-day, of immortality, of guardian angels or spirits, whose work it is to minister in God's stead to man, and beckon him onward in the way of righteousness. God, the same yesterday, to-day and forever,

ever, ever reveals himself by the same law. If angels revealed God's word and will to man in one age and to one people, they do in all ages and to all people in proportion to their spirituality; for God is no respecter of persons; and further, in degree as a people are spiritualized by true enlightenment in the same degree are they prepared to seize the true significance of the truths revealed to man in nature and by inspiration. Thus it appears how religious ideas are modified and changed as men grow in intelligence. True Spiritualism does not encourage man in sin by depicting a future state where the consequences of sin do not follow him. On the contrary, it teaches that discipline follows man into that life; that he shall suffer for the deeds done in the body; and that this discipline, self-help and the help of God, is to accomplish the work of regeneration; and that all men are to be thus redeemed, and go on from glory to glory, in outworking the image of God in themselves.

Our friend has gone to his rest full of years and ripe for the change. His was not an untimely death to be mourned as out of the natural order. Though a sufferer for some years, he has lived to a good old age, and to him death could be naught but a blessed change. A diseased and decrepit body exchanged for the incorruptible spiritual body, which is to put on strength as it basks in the vital air of the "Summer-land"—this is not a fate to be dreaded by any who are waiting in debility for the "coming of the bridegroom." Let us believe, according to the privilege of our faith, that the departed spirit is in peace with friends and helpers about him, to aid the newly born in building himself up in the new life—that with joy unspeakable he realizes that he has crossed the stream; and is ready in faith and hope to take up his work again, and go on his way rejoicing.

From what I can learn, I believe that Dr. James North was a good man. That he was honorable, intelligent and efficient as a man and in his profession, appears from the honorable positions he has filled in life. What greater eulogy can be pronounced upon any? Let his friends find their comfort in this, and in their faith that in a better land he awaits a happy reunion with them—every one. May we all imitate him in all that is good and noble in his character, and find the reward of well doing in this life and that which is to come.

Max Mueller on the Mahatmas or Himalayan Adepts.

Sanskrit Origin of Koot-hoomi's Name.—Prof. Monier Williams Quotes from the Religio-Philosophical Journal in his Recent Work on India.—Rev. Samuel Johnson a Believer in Psychometry.

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal:

It is claimed by Madam Blavatsky and the other so-called Theosophists that in the recesses of the Himalaya mountains there live a number of mahatmas or adepts, whose existence is shrouded in an almost inscrutable mystery, and who are the possessors of an almost boundless knowledge of the laws and forces of nature, both in the material and spiritual realms, compared with which that of the scientific world of Europe and America dwindle into insignificance; and not only do they possess a complete knowledge of nature's arcanes, but in addition, they are asserted to have an almost sovereign control over the mysterious potencies enshrined in what we usually term natural law. In Professor Max Mueller's last work ("Biographical Essays," New York, 1884, page 172) I find the following reference to these mahatmas and their supposed mysterious attributes. Prof. Mueller is giving an abstract of the autobiography of Dayananda Sarasvati, the recently-deceased founder and leader of the Arya-Samaj, an English translation of which was published in the *Theosophist*, Mad. Blavatsky's occultic monthly, and a copy thereof furnished Prof. M. by Mad. B.; and after quoting extensively from this autobiography, Prof. Mueller continues thus:

"After this follows a description of various journeys to the North, where in the recesses of the Himalaya mountains Dayananda hoped to find the sages who are called Mahatmas, and are supposed to be in possession of the highest wisdom. These journeys are described very graphically, but their details have been called in question, and may therefore be passed over: 'That there are hermits living in the Himalaya forests, that some of them are extremely learned, and that others are able to perform extraordinary acts of austerity, is well known. But equally well known are the books which they study, and the acts of Yoga which they perform, and there is really no kind of mystery about them. They themselves would be the last to claim any mysterious knowledge beyond what the *Shastras* supply. Nor are such Mahatmas to be found in the Himalayan recesses only. India is full of men who seek retirement, dwell in a small cell or cave, sleep on the skin of a tiger or stag, abstain from flesh, fish, and wine, never touch salt, and live entirely on fruits and roots.'

Attention is invited to that portion of the above which I have italicized. From this it appears that Prof. Mueller is inclined to call in question the existence of any such mahatmas as the semi-mythical Koot-hoomi and the other Himalayan Brothers, fabled to possess such extraordinary knowledge and power. Like the Professor, I strongly incline to

the belief that the alleged revealer of "Esoteric Buddhism" and inspirer of "Isis Unveiled," Koot-hoomi, is largely a product of the teeming fancy and gifted imagination of the learned Blavatsky. There may be an adept in the Himalayas named Koot-hoomi, but most, if not all, of the things ascribed to him are probably fictitious.

It has been more than once stated that the name Koot-hoomi does not belong to any of the languages of India, and it has been suggested that it was a compound of the last syllable of Col. Ocleot's name united to that of Mr. R. W. Hume, a prominent Theosophist. It is a little surprising that any competent Sanskrit scholar should have expressed his ignorance of this name, as it is a well-known Sanskrit proper name. It is almost impossible that any good Vedic scholar can be wanting in knowledge of the name of Kuthumi. Koot-hoomi is an Anglicized mode of spelling the Sanskrit Kuthumi. Among the multitudinous law books or legal codes, classed among the *Shastras* or sacred books of India, and attributed to ancient mythical inspired law-givers, there is one claiming to be written by Kuthumi (Dawson's "Classical Dictionary of Hindu Mythology," p. 83; Monier Williams's "Indian Wisdom," p. 305; Weber's "History of Indian Literature," p. 84, note). The Sama-Veda, one of the four Indian Vedas, has come down to us in three or four recensions, or traditional versions, belonging to as many respective schools or sects. One of these schools or sects is that of the Kauthumas, and the shakha or version of this school is called the Kauthuma-shakha or the recension of the Kauthumas; this recension is the vulgate of the Sama-Veda, or the one in most common use (Max Mueller's "Ancient Sanskrit Literature," 1880, pp. 181, 373; Barth's "Religion of India," p. 1, note; Weber's "Indian Literature," pp. 65, 83, 84; Garrett's "Classical Dictionary of India," p. 355). Kauthuma is derived from Kuthumi, according to one of the most common laws governing Sanskrit word-formation,—the changes of vowels called *vriddhi* and *Guna*. According to this law, when nouns are formed from other nouns, the one expressing some relation to the other the *u* in the base of the original noun is *vriddhi* or changed to *au* (as *Paundha*, a Buddhist, from *Buddha*; *paundsha*, manly, from *purusha*, man; *Pauranika* Puranic, from *Purana*), and in case of a terminal *i* in the original noun, this *i* is changed to *a*. Thus Kuthumi is modified into Kauthuma, which latter word may be rendered in English as equivalent to Kuthumite or Kuthumist. The Kauthuma recension of the Sama-Veda may therefore be called the Kuthumi or Kuthumite version or Shakha.

The asserted name of Mad. Blavatsky's semi-mythical mahatma, Kuthumi (in English Koot-hoomi), is undoubtedly an old Sanskrit proper name, and the theory of its derivation from those of Col. Ocleot and Mr. Hume does not appear tenable.

False Philosophies in the Universities.

To the Editor of the Religio-Philosophical Journal:

I can not resist the impulse to allude with special commendation to Prof. Buchanan's article in your issue of Jan. 10th, headed, "False Philosophies in the Universities." Seldom, methinks, do we find so much solid sense and sound advice embodied in so few paragraphs.

Permit me to invite the JOURNAL readers to a careful and thoughtful appreciation of his position concerning the folly of endeavoring to maintain in this very practical and realistic age, the study of those crude and absurd philosophies (unworthily so-called) into which the world was led by Plato, Aristotle and others.

As well might we plow with the snag of a forked stick, sow with our hands, reap with a sickle, thresh with a flail, winnow with the wind on the "shelling-hill," and grind by hand with a rubbing stone, as go back to the uninformed vagaries, however subtle, or however nonsensical of these earlier thinkers, who pretended to think without positive science. The inculcation of their antiquated ideas is the bane of university culture to-day as Prof. Buchanan well argues, and should have been long since as thoroughly outgrown as the things above enumerated, or as the thousand other relics of the past that a wiser culture has long since supplanted, never to return, unless the night of ignorance and shallowness shall again prevail.

In my opinion, the metaphysical, empirical, non-objective reasoning still lingering in the schools (for we name all such nonsense in the same category) is a main cause whereby the "allow" intellects of a remnant of this age, are so besotted that they become easy victims to the absurdities involved in the mysteries of the trinity, the vicious atonement, baptism and all other crude forms and fancies for human redemption from evil that have no practical effect or objective reality.

Many thanks to the Professor for his wise and timely utterances. J. G. JACKSON. Hockessin, Del.

"Do nothing; say nothing; time will put everything to rights," is Emperor William's invariable answer when one member of his family comes to complain of another.

Mr. Gladstone declares that in all his political life he has never been kept awake five minutes by any debate in Parliament.

The deficit of the last World's Exposition, held at Paris, was upward of \$6,000,000, and that of Vienna, in 1873, was over \$9,000,000.

For the Religio-Philosophical Journal. From Puritanism to Spiritualism. 1817-1884.

BY GILES B. STEBBINS. CHAPTER IX.

In the autumn of 1873, I visited Rev. Sims Paine of Friendship, Alleghany County, New York, a veteran Universalist preacher.

About fifteen years ago I was riding on horseback, between Sparta and Townsville, in Crawford County, Pennsylvania, when I plainly saw Joseph Phelps, a leading Universalist, some eighty years old, whom I well knew, passing along by my side, on foot, and easily keeping pace with my horse, slow or fast.

Again he said: "About twenty years ago I was stopping in Eddyville, Cattaraugus County, N. Y., and riding one pleasant autumn afternoon in my sulky, some two miles east of Rutledge, in the same county, when I saw my niece and son, one on either side of the road, passing or floating along just above the ground, and keeping easy pace with my own motion.

These are not miracles, but natural results of the opening of the inner vision, and of the power of spiritual beings to become visible under fit conditions, and to rouse our torpid faculties to a sense of their nearness and intelligence that we may come to know ourselves better.

A lady, eminent in worth as well as in position in Washington, told me of going to a magnetic healer for treatment, getting no lasting relief from the ailment she hoped he might help, but being permanently and perfectly cured of deafness and pain in one ear.

At E. V. Mansfield's, in New York, I wrote four messages, each of from one to four questions, at his table while he was at the other end of the room; folded them inside the long sheet so that the paper was four times around them; pasted them with gum, and then called him. He sat by the table, laid his left hand on my folded paper; held a pencil over his paper in his right hand, and soon began to write rapidly, tossing his manuscript to me when ended.

At Moravia, New York, in the séance room of Mrs. Andrews, I saw a brother of my wife, who passed away years before, asked a stranger next me to describe the person just visible to us both, and she gave color and style of hair and beard, and cast of features exactly as I had seen them—proving it to be an objective reality and no subjective vision of my own dazed brain.

Coming home from a visit at Grand Rapids, years ago, wife and myself stopped at Lyons. We spent an evening at the house of Dr. Jewett, and had some interesting experiments to test the fine psychometric powers of Mrs. Jewett. I stepped across the yard into the next house, opened our trunk, reached down into a corner and took out what I supposed was a piece of gypsum from the Grand Rapids plaster beds, which was wrapped in paper as were several other specimens.

Inquiry touching Spiritualism is far more widespread than many imagine. Many proofs of this have come to me. Once at a camp-meeting, I sat at table for several meals at the restaurant, opposite a gentleman who made intelligent inquiry as a looker-on might.

A gentleman once called at my home, spent two hours in a conversation which showed his great wish to gain knowledge, and also his own thoughtfulness, and left. I afterward learned he was President of a college under evangelical auspices. At his request I once called on a veteran and eminent clergyman, who had filled near a half century of pulpit services with large orthodox parishes,

and found him a full believer in spirit-presence. Many such there are who think much yet say little or nothing; sometimes fearful and sometimes kept back by the poor folly or fraud they see among noisy and shallow Spiritualists. The timid are to be pitied. For the folly or fraud that some make an excuse for keeping silent the more's the pity that it exists; but foolish and knavish professors are everywhere, and their abuse of a good thing is a very poor reason for not saying that the thing itself is good. Courage and fidelity are greatly needed.

These personal experiences must end for want of space. What significance or value have such facts of spirit-intercourse and of the inner-life? What changes are they making in the thought and life of the world?

[To be continued.]

A Visit to Henry Clay in the Spirit Land.

An Alleged Contribution from Washington Irving, Dictated by a Clairvoyant While in a Trance Condition, to a Call Contributor.

[Saturday Evening Call.]

Having recovered my health after a sojourn of two weeks amid the charming scenery of Mount Rosalia, or the Rose-colored Mount, I set forth one morning, accompanied by a competent guide, to visit the home of my friend Henry Clay. The morning was uncommonly fine, even for the sweet Land of the Blest, and the fragrance from the roses blooming upon the hill side was fairly intoxicating.

Our phaeton was a small, white swan-shaped carriage, ornamented with golden designs, and propelled by a galvanic battery in the graceful swan-head, which at my request took the place of the ordinary steed.

This was, to me, an exceedingly novel mode of travel, which my short sojourn in the Spirit-world had prevented me from before enjoying.

We glided over the electric ground with the speed of lightning and smooth harmony of music. The road over which we rolled was white and lustrous as Parian marble, and adorned on either side with most rare and beautiful forms of foliage; ever and anon we passed gay cavalades and bands of spirits, who were evidently, from their festal garments, and the bright emanations which they diffused through the air, bound for some harmonial gathering on one of the numerous islands which dot the sparkling river Washington, so named after George Washington.

The distance from the point whence I started, according to earth's computation, was over one hundred miles; but though I desired my guide to move onward as slowly as possible, that I might enjoy the prospect before me, we reached our destination in less than a quarter of an hour!

I had received a special invitation from Henry Clay to visit him on this occasion, as he called together some choice friends to give me welcome; yet, although I knew I was expected, my surprise cannot be described upon beholding the air filled with bevy of beautiful ladies, like radiant birds, approaching, with the sound of music and flutter of flowers, to receive me. Thus surrounded and escorted I was borne to the noble palace (for such it may justly be termed) of Henry Clay.

The structure is of white alabaster, faced with a pale yellow semi-transparent stone, which glistened most gorgeously. The form of the building is unlike any order of architecture with which I had been acquainted. The avenue by which it was approached was decorated alternately with statues of representative Americans, and a peculiar flowering tree, whose green leaves and yellow blossoms, of gossamer texture, resembled the fine mist of a summer morning. Terminating this avenue was the main entrance, surmounted by the grand dome of the edifice. In the rear of this rotunda, extending on either side, appeared the main building, rising, turret on turret, like a stupendous mountain of alabaster beaming as with soft moonlight in the clear summer air.

We entered by ascending a staircase composed of twelve broad steps. And here let me pause, before recounting my interview with the celebrated statesman, to describe the main hall, whose magnificence I, upon entering, hastily surveyed, but which I afterward studied more completely. The floor of this hall was formed of delicate cerulean blue gems. From its centre sprang, like a fountain, a most wonderful representation of a flowering plant resembling the lotus, composed of precious and brilliant stones. The green leaves forming the base were the transparent emerald, and the white lily which surmounted the stem blossomed out clearer than any crystal. The yellow centre, corresponding to the pistils, formed a divan. This beautiful ornament was intended for the desk of the orator. The dome, which was several hundred feet high, was open to the summer sky, and arranged in tiers graduated one above the other. The lower tier was filled with paintings indicating the progress of the United States of America. Surrounding this was a gallery of small compartments, each hung with silver and gold gauze drapery, and similar in construction to the boxes of a theater; these opened into halls or alleys leading to private apartments connecting with the main building. Above these boxes were placed artistically carved animals, representing the native beasts of America. Above these again, appeared groups in marble of the fruits of the country.

No sooner had I entered the building which I have been describing, than a peculiar rushing sound like distant music reached my ear; on lifting my eyes in the direction of the sound, I beheld descending through the air the majestic form of Henry Clay. He approached with extended hand and fascinating smile to receive me. How like and yet how unlike the famous man I had known on earth! The gray hair of age had given place to the abundant glossy locks of youth. The intellectual eye beamed with a new life and his whole person sent forth an effulgence most attractive. Those of my readers who knew him on earth will well remember the peculiar fascination of his sphere, but they can form from the remembrance but a slight idea of the attractive aura he sheds forth in this existence. I immediately felt myself drawn by an invisible power toward him. He grasped my hand with the frank cordiality and grace of former days, and leading me thus, we arose together and passing through one of the arched compartments of the upper tier, entered another portion of the building. As we moved on I seemed to live portions of my earthly life, long past. The gorgeous and fantastic architecture which everywhere met my eye reminded me of the halls of the Alhambra. Swiftly passing, we emerged through a spacious arch upon an open arbor, where were congregated the guests whom I had been invited to meet. I started back with a shock of delight when I beheld, in the centre of the group, the immortal figure of George Washington. I knew him instantly, partly from the likenesses which had been

extant on earth, and partly from the noble spirit which emanated like a sun from his person. The group parted as we entered and I immediately felt resting upon my shoulder, like a benediction, the soft, firm hand of the Father of his Country. "Washington!" I exclaimed, fervidly grasping his hand. "At last we have met!" he responded, and a smile of ineffable joy lighted his countenance. He then spoke of the many changes through which the United States had passed since his removal to the spirit land. I was surprised at the extent of knowledge he displayed. Not the slightest variation in the scale of political economy had escaped his notice. He expressed himself pleased especially at the great progress and development of the people within the last twenty years. He alluded to their rapid march through the western territories; the founding of new and important States; the development of the agricultural and mineral resources of countries supposed to be almost valueless; of the inventions and construction of machinery adapted to the wants and necessities of these new and rapidly increasing States. This marvelous growth is owing to their being essentially a mediumistic people—is it not so?" said he, smiling and turning to the assembled guests. "Yes, yes!" I heard repeated on all sides. On this commenced a general conversation. I listened as one in a dream. Around me I beheld the faces and forms of the heroes, each bearing the shape and semblance of humanity, though removed from earth millions of miles into space. One and all emitted, like stars, their own peculiar luminous aura. Collected in motley groups were Benjamin Franklin, John Hancock, William Penn, Old General Jackson, John Jay, John Adams, De Witt Clinton, and many of the old Knickerbocker residents of New York; with Sir Robert Peel, Lord Brougham, the Duke of Wellington, Hunt, Keats, Byron, Scott, Cowper, Hume, Goethe, De Stael, Mrs. Hemans, and many others.

"The people of America have progressed to an astonishing degree," said a musical voice at my left. "We must initiate Irving into the means by which we impart knowledge to the mediumistic nation through the Cabinet at Washington."

"Certainly," responded Henry Clay. "Let all formalities cease. We will partake of refreshments, and then Franklin will make him acquainted with the wonderful aids to science and humanity with which he has supplied my residence."

"As he ceased speaking, a shower of sound, like the music from the ringing of innumerable crystal bells, filled the air. Accompanying this, and apparently descending from the ceiling, a soft light of aromatic odor diffused itself through the apartment. This was followed by the appearance of a shining disk of amber and pearl, revolving rapidly in its descent till it reached the congregated party. This magic circle (which Thomas Hood, who was present, facetiously termed the "wheel of fortune") was supplied with refreshments truly supernal. Here were fruits of most brilliant dyes; some of soft pulpy flesh, and others of the consistency of honey; some more transparent than the diamonds of earth; others substantial, seemingly intended to supply the demands of hunger. Here were confections resembling foam and cloud, whose very taste was elysium. The guests ate and chatted vivaciously. I received much information concerning the various products of this great land which were displayed upon the table. The most luscious fruits, I considered, both in flavor and quality, were those produced on an island of Cuba, which was under the protection of a band of spirits called the "Good Sisters."

"The company having regaled themselves at the table, arose and divided into groups laughing and chatting like ordinary mortals. I felt immediately attracted to a cluster of which Benjamin Franklin was the magnetic center. I reminded him of the duties imposed on him by our host, and told him playfully that I desired to investigate the mysteries of this wonderful palace. He cordially acquiesced, and in company with a few friends, we commenced our explorations of the table from which we had just arisen, so superior to the cumbersome ones of earth. "It is a very simple contrivance," he smilingly remarked. "You observe inserted in these twisted columns, ornamented with leaves, which support the ceiling, an electric wire, similar to that of a telegraph. From each of these central columns, this wire connects with the upper gallery. Here," said he, pointing to one of the leafy ornaments, "you perceive the means of communicating. Unobserved by you, our gracious host touched one of these springs which are connected with the crystal bells, and announced to his servants his desire for refreshments. "Servants?" exclaimed I. "How singular! I little supposed, from the religious teachings I had received, that there would be menials in heaven!"

"These has a poor memory," remarked William Penn, with a bright smile. "Did not the Bible teach thee that there was an upper and a lower seat? These servants are composed mostly of those who were held in slavery on earth and who desire to receive instruction that they may progress in the spheres. They are willing assistants; giving that they may receive in return. If thee dislike the term 'servant,' thee may use the term 'friend,' for they are friends and co-workers. Through those doors in the gallery they bring the refreshments which they gather from the hanging gardens without, where they live like the Peris of the East. The luxury of the princes of earth cannot compare with the life of enjoyment and freedom led by those whom I have termed 'servants.'"

I here took the opportunity to ask Franklin if it was necessary, in communicating with absent individuals, to use those external appliances? "Not always; thought can commune with thought if upon the same plane; but a mind like that of our great statesman cannot readily communicate with one whose mind on earth never rose above the domestic affairs of life. In such cases, external means are necessary."

"Come," said he, turning; "I will show you something more remarkable than this." So saying, he led me through an open door into one of the spacious gardens which grace the palace on either side. We walked but a few moments, arm in arm, over a soft velvet lawn, of the color of a delicate violet. Exquisite tints everywhere met my eye. The air was like wine, and so luscious and entrancing were the surroundings that I felt inclined to tarry, but my sage guide, calling my attention to the majestic dome towering in the air, desired me to exert my will to ascend. I did so, and immediately felt myself rising as if pressed by some elastic substance, until I reached the top. The dome, which appeared to be composed of glass, I perceived, as I approached, was covered with a thin web resembling that of a spider. The apex of this dome was surmounted by a globe representing the planet earth, with its continents and seas. Openings corresponding to the different continents admitted persons into the globe. We entered that correspond-

ing to the continent of North America. Each of these entrances, I was told, was particularly adapted to the admission of the inhabitants of the different localities they represented. On looking down I beheld the apartment I had first entered. It was no longer vacant—each gallery was filled with spectators. On the lily-shaped rostrum stood Henry Clay and George Washington—Washington speaking to the people. "You observe," said the guide, "secondary stems from that lily branch off and extend to this point. It appears to you a mere ornament, but it transmits the thoughts and words of the speaker to the city of Washington. Other branches, as you notice, lead in other directions. If the speaker desires his thoughts to be transmitted to any given point, he leans toward the stem leading to that point. This silken web which you have admired is sensitive electric telegraph. It is composed of the elements of mind; in the world you have lately inhabited it would be intangible, but it has a subtle connection with the human brain, and spirit thoughts directed through it go with the promptness of electricity to their destination. Thought is electric, but its power of transmitting itself is, like that of the human voice, limited; the voice requires the artificial assistance of a speaking trumpet to throw its sound beyond the ordinary distance; thought requires a similar artificial conductor. "You remember," said Franklin, "in my early experiments with the kite and key, I could not obtain the spark until I had established the necessary attraction, although the air was filled with the electric current. So of the thought, electricity, which is constantly flowing; we have to apply means to concentrate it and give it form and expression. On earth, word and gesture are media for thought, but the savans have not yet discovered the means by which unspoken thought can take form, and expression. No galvanic wire nor chemical battery has yet been invented by them, through which these electric sparks may be drawn down from their unseen habitations among the clouds; but in the world of spirits this great discovery, as I have shown you, has been made. In this appliance you find the thoughts of the speaker running through these sensitive wires until, like telegraphic messages, they reach their destination on earth."

I listened to Franklin's explanation of this gigantic sensorium with my soul filled with love and admiration for the great Creator who had formed the human mind with its vast capacity for penetrating the sublime mysteries of nature.

After leaving the dome I continued my inspection of the edifice. But of its halls and galleries, its bowdairs, libraries, and peerless gardens, I will speak at some future time.

Creed of a Free Religionist.

Evolution of every kind is of interest to the JOURNAL'S readers, and the following brief history of his own church which Mr. Potter contributes to the paper of which he is editor has a value entitling it to wider circulation. Mr. Potter's creed is also worthy of study even though it does fall short in some respects of what we would like to have had him affirm.

The senior editor of The Index has just completed a connection of twenty-five years with the First Congregational Society of New Bedford as its minister. That society is a good specimen of ecclesiastical evolution. The parent society was organized early in the last century, on the old basis of New England Congregationalism, inheriting the Puritan faith and traditions. In the latter part of the century, it had an Arminian minister, Dr. West, a vigorous thinker and a liberal one for his time, who prepared the society for the adoption of Unitarianism. This step was taken by the larger part of the congregation in 1811. From that time forward, the society has been gradually growing more and more liberal, as evinced, first, by modifications made from time to time in the form of the church covenants, or creeds, that had to be assented to by those who became church members and communicants in distinction from pew-holders; and, second, by the gradual disappearance of all creeds and covenants whatsoever and of so-called sacraments, and the abolition of church-membership itself as anything distinct from membership in the society at large—until now the society stands practically on the ground of free religion. It has not been represented in the National Unitarian Conference for many years, though popularly known as a Unitarian society. Its membership is freely open to any who may desire to take part in it, no question concerning beliefs being asked. Any adult person of either sex becomes a voting member of the society by regularly selecting and paying for a seat in the church—a degree of liberty which might lead to harm, perhaps, in a new organization, but which works harmlessly in this. The present minister has been in the habit for years of regarding Christianity as one of the fallible historical forms of faith, and of reading in the pulpit from the Scriptures of all faiths and from modern writers, as having, none of them, any other authority than that which truth itself gives to them. On Sunday, December 28th, giving a discourse appropriate to the twenty-fifth anniversary of his settlement, he summed up the main points of his teachings in certain articles of his belief, not, of course, to be imposed as a creed upon any members of the society, but as a succinct statement of his leading convictions. As these may also have an interest to readers of The Index, they are printed here:

1. I believe in God as the power eternal, immortal, invisible, omnipresent, within and behind all phenomena, unknown and yet known, working in and through nature, producer and sustainer of all forms of existence, vitalizer of all organisms and life, welling up as mental and moral energy in the consciousness of man, and striving in the development of human history to establish righteousness as the law of life for the individual and for the race, and as the surest, amplest providence for human guidance.

2. I believe in man as the highest consummation and expression of the eternal energy in that part of the universe which comes within his knowledge. Beginning on the level of animal existence, springing from lower forms of life that were anterior to him, I believe that in him the eternal energy has fashioned such an organism that he has been able to rise from the plane of animal life, through the various grades of savagery and barbarism, until he has reached the heights of civilization, enlightenment, and power which he holds to-day. I believe that he has made this progress, and has capacity for his definite progress in the future, through his natural faculties of reason, conscience, and affection, which are a manifestation in him, under finite limitations, of the eternal energy itself, and which may be so vitalized as to make man a secondary creator, through the

practical application of his increasing mental and moral wisdom, in co-operating with and carrying forward the eternal world-purpose.

3. I believe that the moral law, or conscience, is man's intuitive perception of the equation of rights between human beings in their relations to each other. I believe that a certain stage of intelligence through the discipline of experience had to be reached by primitive man before this perception became possible, just as a certain degree of intelligence was necessary for perceiving the relation of numbers in the multiplication table; but that, when this degree of intelligence was reached, the perception of the equation of rights between man and man would follow as necessarily as the perception of the relation of numbers. I believe, therefore, that morality rests on as permanent and irrefragable a basis as does the science of mathematics.

4. I believe that religion is the expression of man's relation to the universe and its vital powers, or to its living, sustaining energy. From connection with and dependence upon this power, it is not possible for man to escape. The fact of this relation is established by science; and science, in its broad sense, must be depended upon to give the true theory of it. But, in all ages, man has been conscious of it, and his expressions of the relation has threefold form—through thought, through feeling, and through action. Through one or another or all of these forms of expression, he has sought to perfect his relation to the universal forces and laws. I believe that from this fundamental idea have grown all the special religions, while their distinguishing beliefs and ceremonies have been shaped by the intelligence of the people holding them. I believe, therefore, that the religions all have a natural origin and a natural development; that, by virtue of their common root, they are sects of one universal religion; and that, notwithstanding their differences and antagonisms resulting from their special doctrine and claims, there are among them certain underlying unities of belief and aspiration and moral sentiment by which they are bound together in one fellowship.

5. I believe that the sacred books of the various religions have the same natural source—the human mind in its effort to express its relation to the infinite power. They are the religious literature of the race or people producing them. Various in merit, they all contain important truths; and the truths in all of them are mingled with errors. As a transcript of what humanity has thought and felt, as it has struggled with great problems of life, they are invaluable. But they are to be read to-day, not as infallible authority for truth, but with that discrimination which can separate truth from error, and find refreshing for the heart and moral stimulus for conduct instead of a creed to bind upon the intellect.

6. I believe that the founders and prophets of the religions were human beings of superior intellectual endowments or moral insight; holy men and seers, who became the natural leaders of the people about them; and around whose lives, through the pious imagination of their followers, there afterward gathered legends and myths to express the people's wonder and admiration for their greatness and power. I believe that the lustre of the moral example of Jesus is not dimmed nor the power of his character for moral inspiration impaired by thus placing him in the natural line of humanity, and in a group of kindred souls, who have lived and wrought and died, and borne brave testimony to the truth and the right, for the guidance and healing of the nations.

7. I believe that reward and retribution for deeds done in the body are assured by the natural law that binds effect to cause; that moral error or wickedness produces as its inevitable consequence pain and wretchedness; that, if continued, it is suicidal in its agency and tends to the ultimate destruction of its own power; that moral good, on the contrary, is self-perpetuating, and leads ever more and more to larger and higher life, to realms of purer happiness, and to ever-greater capacity for virtue and for virtue's service.

8. I believe that, on the ground of the strongest and most rational probability, though it be beyond the realm of knowledge, man may entertain a confident hope—nay, a faith—in his own personal immortality; that the eternal energy having achieved self-consciousness in the wonderful personality of human character, with its power of progressing upon its own nature, will not lightly throw away such a being and such an advantage after a few years of earthly life. I believe, however, that, while man may entertain this hope and hold this faith, his first duties is not to dream of the life hereafter, but to work zealously for the amelioration of human society on earth; to show himself less anxious to save his own soul for eternal bliss than to save other souls around him from present ignorance, wrong, and wretchedness to a capacity for moral and spiritual life.

9. I believe that, as God, the eternal, living energy, is ever seeking and striving to embody his power more and more in man, soliciting him by inward constraining impulse to truth and goodness and moral beauty, so also may man correspondingly seek and find God; for

"God is seen God In the star, in the stone, in the flesh, in the soul, and in the cloud.

And, thus looking within and around me, I ever re- vive of the soul which in bending up- raises it too)

The submission of man's nothing-perfect to God's all-complete, As, by each new obeisance in spirit, I climb to his feet."

10. And, finally, I believe that in this verse we have a statement of religion's threefold expression,—its thought, its emotion, its deed. Here is practical religion, and here also are the spirit and attitude of genuine worship and prayer. Wm. J. POTTER.

Houses have been established in Paris where any one who desires it is furnished a slice of bread and a glass of water flavored with a few drops of vinegar. It is urged that none but the really destitute will be tempted by such fare, and a slice of bread and a cup of water thus promptly supplied may often save a helpless one from despair. Lord Coleridge says that when in this country he was struck by the absence of childhood. We defer to our children, ask their opinions, allow them to engross the general attention, force social obligations on them, and cut them off from "all the sweet dependence of their years," making grown persons of them before English children have left the nursery.

Horsford's Acid Phosphate. IN NIGHT SWEATS AND PROSTRATION.

Dr. R. STUDDALTE, St. Louis, Mo., says: "I have used it in dyspepsia, nervous prostration, and in night sweats, with very good results."

Woman and the Household.

BY HESTER M. POOLE. [28 Greenwich Avenue, New York City.]

THE ERRING.

Think gently of the erring; Ye know not of the power With which the dark temptation came In some unguarded hour. Ye may not know how earnestly They struggled, or how well, Until the hour of weakness came And sadly thus they fell.

With the advance in civilization comes new and enlarged methods in regard to treating the insane. It is no longer the presence of an evil spirit, it is known to be the result of a diseased nervous condition, having its origin in the violation of physical or mental law, or in heredity.

Insanity is greatly on the increase in this country. American nervousness has become almost a national disease. Doubtless it is sometimes difficult to know when the line of demarcation is passed, and delusions become fixed. Circumstances may so act upon a sensitive and excitable temperament as to give all the appearance of permanent mental disorder.

Woman, by her own delicately organized nature, needs the ministrations of her own sex. No male physician has any business to deal with the diseases peculiar to women (to which many insane patients are subject), any more than a woman has to prescribe for the diseases of men.

Now in the testimony which was given before a committee of inquiry into the condition of asylums, which Mr. Sillman was instrumental in obtaining, is the testimony of several women who had been retained long after their convalescence, even if they had ever been insane, which is doubtful. One case is that of a young mother, who, rendered sleepless by the use of opium, was torn from her babe and sent to Utica.

All irresponsible power is dangerous, and no class of persons are so subject to abuse as those who have either lost their reason or are supposed to have. The least that can be done for such unfortunates is to have about them the best educated, the wisest and the tenderest of their sex.

As might be expected, medical women are moving in this matter, toward the reforms needed. The Woman's Magazine for December, has a long extract from the report of Dr. Jennie McCowen of Davenport, Iowa. It was read by her before a meeting of the Medical Association held at Rock Island, Ill. We who believe so much in the power of psychology shall agree with her in thinking that "the future of psychology is to come through a more careful study of the relations of physical conditions to mental states."

It is not my aim to go into an analysis of the causes of insanity, nor of its modes of cure. Both are subject to subtle laws which

are yet but dimly understood, in which magnetism plays a most important factor. I am only trying to call attention to a field of work in which woman must have opportunity to minister to the criminal and insane.

In this connection we may well conclude with some words which will go home to the heart of every reader, from the pen of Mrs. E. L. Saxon, in a late exchange. They are these: "The terrible nervous strain endured by women at the climacteric period of life is one little understood or pitied, and demands greater pity and tenderness than any other condition which feminine nature is ever called to endure. After a life of maternal martyrdom, she craves affection, is filled with morbid fancies, doubts the love of her own children, and weeps in silence, feeling sometimes as if she must lay violent hands on herself and pull away the props of life. Husband and children, unused to such moods, seeing her usually the patient bearer of all their selfish whims, begin to grow cold, and whisper that "mother is insane." Woe betide the aching-hearted woman, if her temper gets violent, and her nature turns to fury instead of tears, - if she reproaches and upbraids those about her. For, ill-versed in psychological or physiological laws, they do not remember that the long strain upon the child-bearing, patient woman is now showing its effect. All are cross, and instead of being patient, pitiful, sympathetic and loving, instead of humoring every whim, lavishing caresses, and wiping away the tears - feeling that mother is baby now for a little while - she longs for the old lover-like tones that were once hers in girlhood, the same fond protestations that she is loved, that the worn out woman is still as charming as the dainty bride, and tenfold dearer, because of her long suffering maternity and her patient wifely duty. I know of four divorces that came from just this condition of things, and the old idiot of a husband married in two of these cases a bit of girlish pink and white, and left the wife of a lifetime to end her days alone in anguish and sorrow that passed all description. I hope every man who reads this will brand it in his memory, and from medical works inform himself on the great trial that comes to some women, as a baptism of agony almost unendurable while it lasts; sometimes for years. Let women, too, study the laws of life and health, that they may be able to steer clear of some of the shoals that wreck and mar forever by the ignorance of which they are victims."

The Lapeer, Mich., Society of Spiritualists.

As Secretary of the First District Association of Spiritualists of Michigan, I should have sent you a brief report of their last meeting, held at Romeo, Macomb Co., Dec. 6th and 7th, had not sickness intervened; but I noticed brother Stebbins of Detroit kindly took that part upon himself, and wrote out all the essential facts. I wish to briefly mention the Lapeer Local Society's work of the past, and the present plan for furtherance of the cause. Its members have been holding regular meetings once a month this winter, at the Fireman's Hall, until their last, Jan. 4th, the use of the Universalist Church was offered them and accepted. Mrs. E. J. Conner, of Flint, Mich., has been their speaker. A little over six months ago this lady spoke to a public audience for the first time in Lapeer; now, she holds her hearers by the power of fascination, known only to sound reasoning and logical thoughts presented by a sublime spirit of reform and enlightenment.

The first Friday in February, the annual election of officers will be held. The Saturday following, it is proposed to have a general reunion of the spiritual friends at the F. Hall, and then the ladies will be ready with a "quilt" for sale, which they have been making in order to increase the Society's funds. On Sunday, good speakers will be in attendance, for instruction from the rostrum. It is hoped that all the friends who may reach us from all available points, will be present at that time.

Mrs. F. E. ODELL, Secretary, Farmer's Creek, Mich.

BOOK REVIEWS.

THE HIGHER BRANCH OF SCIENCE, OR MATERIALISM Refuted by Facts. By H. J. Browne, Member of the Royal Society of Victoria. Paper, Pp. 40, 12mo. Melbourne, Australia: W. H. Terry. This, as explained on the title page, is "a paper read at the Hall of Science, Melbourne, on the 15th August, 1884," which was written with the intention of being read at a meeting of the Royal Society of Victoria, but which was declined by the council of that conservative Association.

THE NEW PHILOSOPHY. By Albert W. Paine. Pp. 168, 12mo; price, \$1.00. Bangor, Me., 1884. This is a series of essays on subjects pertaining to the spiritual, intellectual and moral nature of man, and as the author is fully imbued with the spiritual philosophy, it is in its full, broad light that he discusses them. Having first grasped its meaning, he has the key whereby he unlocks the most profound recesses of investigation and his work is complete and harmonious. The author says in the beginning: "The increasing interest everywhere manifested in matters of a metaphysical character induces the writer to present the following views upon the all-important subject of man's mental and spiritual nature."

His subjects cover a field so vast that he is permitted to treat them only in outline, and hence the work is eminently suggestive. The book is excellent in type and binding.

New Books Received.

SONGS OF THE SILENT WORLD, and other Poems. By Elizabeth Stuart Phelps. Boston: Houghton, Mifflin & Co. Price, \$1.50.

THE HIDDEN MANNA. A Sermon by Rev. John W. Chadwick. Boston: Geo. H. Ellis. Price, pamphlet, six cents.

The immigration of '84 was considerably short of that of the previous year.

Virginia newspapers refer to the Spanish earthquakes as the "Anger of Hell."

American oysters are now being transplanted into German waters.

"A Word to the Wise is Sufficient."

Catarrh is not simply an inconvenience, unpleasant to the sufferer and disgusting to others - it is an advanced outpost of approaching disease of worse type. Do not neglect its warning; it brings deadly evils in its train. Before it is too late, use Dr. Sargent's Catarrh Remedy. It reaches the seat of the ailment, and is the only thing that will. You may dose yourself with quack medicines 'till it is too late - 'till the streamlet becomes a resistless torrent. It is the matured invention of a scientific physician. "A word to the wise is sufficient."

Partial List of Magazines for February Received.

THE NORTH AMERICAN REVIEW. (New York City.) In discussing the question as to how far ministers may properly go in politics - which he does in the North American Review for February - Rev. Henry Ward Beecher shows himself to advantage perhaps all the more because it is a matter that touches him personally as well as professionally. "How shall the President be elected?" is ably treated by five happily chosen writers, viz: two United States Senators, James and Vance; a college president, F. A. P. Barnard, of Columbia; New York lawyer, Roger A. Pryor; and a well known journalist, William Purcell. Another notable article in this unusually strong number, is a review of Holmes's Life of Emerson, by the veteran historian George Bancroft; and still another is an essay by Prof. C. A. Young, on "Theories regarding the Sun's Corona." The Rev. Dr. W. G. T. Shedd defends the dogma "Endless Punishment," and Prof. G. Stanley Hall writes on "New Departures in Education."

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: The Sight and Hearing of Railway Employes, by Wm. Thomson, M. D.; Calculating-Machines, by M. Edouard Lucas; The Larger Import of Scientific Education, by J. W. Powell; Evolution and the Destiny of Man, by W. D. Le Sueur; Food and Feeding, by Grant Allen; Sulphur and its Extraction, by C. G. Warnford; Physical Training of Girls, by Lucy M. Hall, M. D.; Field Experiments in Agriculture, by Prof. H. P. Armsby; Cholera: I. Its Home and its Travels, by Dr. Max Von Pettenkofer; The Chemistry of Cookery, by W. Matthews Williams; Sick-Rates and Death-Rates, by C. T. Campbell, M. D.; Properties and Constitution of Sea-Water, by Dr. Antoine de Saporta; Why Birds Sing, by Dr. B. Placzek; Sketch of Sir David Brewster; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE CENTURY ILLUSTRATED MONTHLY MAGAZINE. (The Century Co., New York.) Contents: Frontispiece - Head of a Man, by L. Bakhutian; A Florentine Mosaic: In the Sierras; Oliver Wendell Holmes; Canada as a Winter-Resort; Rain in the Night; The Bostonians; Royalty on the Mississippi; The Knight of the Black Forest; Dutch Portraiture; To a Debu-sante; The Life of St. Lapham; Longfellow in Westminster Abbey; The Battle of Shiloh; Albert Sidney Johnston and the Shiloh Campaign; Notes of a Confederate Staff-officer at Shiloh; Memoranda on the Civil War; Topics of the Month; Bric-a-Brac. This the "Mid-winter" number of the Century is the largest edition yet published, and contains many notable contributions.

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CHICAGO, ILL., Saturday, January 31, 1885.

Irreligious Persecution.

By this we mean what is usually called religious persecution. At once the long line of martyrs and confessors who have died, or suffered sorely at the hands of priests and bigots, for their fidelity to truth as they saw it, comes up before the mind's eye. Their persecutors were impious while pretending to highest piety, irreligious scoffers while claiming to be eminently religious. Yet the followers of these martyred sufferers often imitated the worse than heathenish example of those who had persecuted the prophets and, in their turn, scourged with tongue and pen and even bloody whips, other and greater prophets. The Puritan, under ban and scourge, in prison and on the scaffold in England, banished Baptists and Quakers and put heretics in stocks and jails in New England. For this he is not to be held as a sinner above all others. It was the method and spirit of his age, and he only caught the contagion, and did evil in the blind hope that good could thus be wrought, and the true church of God be built up and glorified.

Catholic inquisitors lighted the fires to burn Protestants. Phillip of Spain rode beside his queen from their wedding through the crowded streets, and the gorgeous procession halted in the great public square that the royal wedded pair might see the red flames consume the bodies of burning heretics, and hear the agonized cries of the poor victims.

When the Puritan fighters surrounded and burned a village and camp of Pequot Indians in the New England forest by night, hardly one of the imprisoned hundreds escaping, the grim historian gloated over the bloody deed, and said of the murdered pagans: "The stink of their burning flesh went up as a sweet savor unto God!"

In 1648 the English Presbyterians (see Neale's "History of the Puritans") tried to have Parliament pass a law punishing with death the persistent teaching of any doctrine opposed to the Trinity, and imprisoning for life the promulgators of Quaker, Baptist, Popish or Arminian opinions.

It is true that here and there a voice spoke out in warning and rebuke, but those voices were drowned by the roar of angry mobs and the impious outcries of priestly persecutors. John Milton nobly said:

"Opinion in good men is but knowledge in the making; if a man believes things only because his pastor says so, or the assembly so decides, without knowing any other reason, though his belief be true, yet the very truth he holds becomes his heresy."

The Quaker trusted the "inner light" as higher than creed or dogma, and thus was lifted above abuse for opinion's sake,—his pathway was never bloody, and no prisoner ever pined in his cell as a victim of Quaker hate.

But, it may be asked, why bring up these deeds of a dark age, happily gone forever? Why expose these sad errors of men honored and beloved? In the words of Whittier, when exposing like errors, we answer:

"Not to reproach the honored dead, This record from the past I summon, Of manhood to the scaffold led, And suffering heretic woman."

No—for yourselves alone, I turn The pages of intolerance o'er, That, in their spirit dark and stern, Ye haply may your own discover!"

The persecuting spirit of dogmatic bigotry miscalled religion, is not dead yet. The old fires are dull, and no more fagots are lighted, but detraction and abuse of heretics are still alive, and therefore we say with Whittier:

"What marvel that, in many a mind, These darker deeds of bigot madness Are closely with your own combined, Yet 'tis in anger than in sadness? What marvel if the people learn To claim the right of free opinions? What marvel, if at times they spurn The ancient yoke of your dominion?"

There is another reason also. It is to point back to the source of this painful error, into which so many men have fallen who really did good and true work in their day,

marred and weakened as that work was by their strange misconduct.

This error of persecution for opinion goes back to an early day of the Church, when it was held that disbelief of accepted and established dogmas was a crime. Christianity is not atone chargeable with this. It was the spirit of a fiercer age, and cropped out in many ways. It was assumed that heretics and pagans were under the power of Satan, and therefore must be put out of the way. Nestorius said to an old Roman Emperor, a Christian after his own fashion: "Give me the earth purged of heretics, and I will give you heaven."

The right of the civil magistrate to punish heretics was stoutly upheld by Luther, Calvin, John Knox and other great Protestant leaders, and all the people of Protestant Netherlands were condemned to death as heretics by the Catholic kings of Spain—Charles and his son Phillip, and thousands of them died.

John Knox said: "It is not only lawful to punish to death such as labor to subvert the true religion, but magistrates and people are bound to do so, unless they will provoke the wrath of God against themselves;" and he said that such punishment was "for the glory of God and the salvation of ourselves."

Zwinglius opposed this doctrine in Switzerland, and Luther, his early friend and co-worker, denounced him fiercely for his noble charity. Luther and Calvin, with others, taught, too, the doctrine that salvation was only possible in the church—the church, of course. This, too, the noble Zwinglius repudiated, and Luther despaired of his salvation!

Thus we see that this error of a dark age, that disbelief in dogmas was a crime to be punished by priest and magistrate and people, darkened the lives of many of the ablest and of some of the best men in those days. We see, too, how that old error that heresy is a crime darkens the lives and chills the souls of bigots to-day.

But we are outgrowing it. This chill shadow of the past is being dispelled. Error comes from want of light, from lack of mental and spiritual development. We are to affirm our own views earnestly, to prove our own conclusions clearly, to warn and criticize those who do not see with us faithfully and fairly, but never to abuse or persecute atheist or pagan or sectarian dogmatist. "Let every man be fully persuaded in his own mind," is good gospel from Paul in Judea. "Let every man be free to speak his own mind, fully and fairly, in good faith and in good spirits," is a modern gospel we would add to the great word of Paul.

Spiritualists especially should understand that "the discovery and application of truth," in morals and ethics, and touching the inner life and the future destiny of man, is the result of mental and spiritual evolution, and that natural growth is best attained with freedom, is indeed only possible when intuition and reason act without artificial fetters, and thought and speech are free.

The encouraging truth is that the old methods of thinking are passing away. As a great writer says:

"The indifference of most men to dogmatic theology is now so marked, and the fear of tampering with formularies no longer based on general conviction is so intense with some men, that general revisions of creeds have become very rare; but the change of belief is not the less profound. The old words are retained, but they no longer present the old images to the mind, or exercise the old influence on the life. The modes of thought and the types of character which they produce, are essentially and universally transformed. The whole intellectual atmosphere, the whole tenor of life, the prevailing enthusiasms, the conceptions of the imagination, are all changed." (See Lecky, "Rationalism in Europe.")

All this is not to end in the cool indifference of modern agnosticism—which often but thinly veils a shallow pride—or in the negations of a skeptical materialism, but in a higher recognition of the supremacy of the soul, and adding of knowledge to our intuitive and rational faith in great spiritual truths, and an affirmation of those truths, not in any dogmatic spirit, but with a clear and positive conviction, an enthusiasm uplifting and triumphant.

A Bait for Rural Innocents.

The cupidty and stupidity of the public furnishes an exhaustless source of revenue to sharks, whose fertility of invention supplies a new process for extracting the precious metal from hominal ore as soon as old methods have become useless. The latest dodge is labelled "The Farming World" and is a poorly printed paper, apparently only used as a medium for securing a cheap method of advertising, by making the U. S. Mail distribute a knowledge of the scheme at newspaper rates for postage. The ostensibly responsible head of the swindle claims to be "K. Turner." This name is a sly intimation to the public that whatever his real name may be, he is, in fact, a kute turner of its avarice to his own profit.

The "Farming World" is profuse in premiums, in amounts from \$2 to \$5,000, and takes pains to advise correspondents to remit by express or postal note in preference to registered letter or money order; which fact alone is strong evidence of fraudulent intent and a desire to avoid attracting attention at the Post-office, where money orders and registered letters must be receipted for. The concern advertises its office as 121 and 123 Clark St., Chicago, but its headquarters are at 92 La Salle Street, where a dozen young girls—more or less, are kept busy in directing the bait to all sections of the country.

A Materialistic Fizzle Explained.

For straightforward, consistent materialists the JOURNAL has no word of censure; it freely acknowledges the value of their work in agitating thought and in advancing the interests of religious and civil liberty. To this class of materialists the JOURNAL accords its respect, and gladly chronicles the work done by them. But unfortunately this class has not been the dominant element in the American Materialist party. The control has been and still is mostly in the hands of weak, vacillating men, unphilosophical, ill-bred, and largely with a low development of the moral sense, with no adequate conception of what they are so forward in advocating. In addition to other deficiencies which handicap them are those of insignificant numbers and impecuniosity. Hence some of their newspapers and wire-pullers are constantly in the attitude of sycophants in their policy toward Spiritualists. If a lecturer is to be hired or a convention held, forthwith all their artifice is brought to bear to wheedle Spiritualists into attending and bearing a large share of the expense as well as swelling the audience to respectable proportions. This has been the history of the materialist movement for many years, and the JOURNAL cannot recall a single instance where their meetings have not been a fizzle, that they were not saved from this disaster through the good-natured weakness of Spiritualists. So clearly has the JOURNAL shown the suicidal folly of holding joint meetings and conventions with materialists, that in Michigan and some other States, it is now impossible to rally reputable Spiritualists to attend, or wheedle money out of them to pay a speaker for satirizing their views and making sport of their most hallowed feelings.

Not long ago a thoroughly advertised materialist convention aborted at Salamanca, N. Y., whereupon the organ par excellence of this wing endeavored to gloss over the cause of failure. Mr. H. L. Green, the chief getter-up-of-materialist-pow-wows-for-pay, would not stand this; he knew better and felt that for once at least a little wholesome truth would so discipline his fellows so as to make them wiser. Here is his leading reason why the meeting held in his own city of Salamanca proved such an unmitigated failure. Listen to his spasmodic candor:

"Last year our audience was largely made up of our spiritual friends, who did not attend in any great numbers this year."

His further reasons, "a very hotly contested presidential election" and "hard times," are mere filling. It is a notorious fact that the several Spiritualist camps and conventions held during this same presidential campaign and these same hard times were never before so large attended and well supported. Evidently Spiritualists all over the country are taking the JOURNAL's advice and allowing these periodical aggregations of materialistic mongrels to die of inanition. It may be tough on Green, fatal to the imported vice-chief of the National Liberal League, and even discouraging to its secretary, the ex-Unitarian preacher Putnam; but the latter will at least have the mournful satisfaction of preaching a funeral sermon over the remains and consigning them in accordance with his philosophy to eternal oblivion.

American Spiritualist Association.

The report of proceedings of the annual meeting of the A. S. A., held at Lake Pleasant last summer, and embodying the Association's declaration of principles, constitution, and officers for the current year, is now published in a pamphlet of 24 pages octavo, and ready for distribution. The pamphlet contains quite full reports of the speeches made at the Annual Meeting, a suggestive letter from Vice-President Spinney who was unable to attend, an address to the public by President Jackson, a valuable paper on the "Necessity and Wisdom of Organization," by Wm. Ierion Gill, a quite full abstract of an able oration on organization, delivered by Dr. S. B. Brittan some years ago, and the resolutions of confederation with the London Spiritual Alliance. The pamphlet is of interest to every thoughtful, intelligent Spiritualist, and should be widely read and circulated. A copy will be sent free to any address.

The JOURNAL is requested, however, by the earnest and efficient President, J. G. Jackson, to forcibly impress upon the minds of its readers that the Association has no funds on hand, and that the distribution of this Report together with the publication and dissemination of other greatly needed missionary documents costs money, and that the only source of income is from the membership fee—one dollar—and voluntary contributions. President Jackson desires all who have an interest in the betterment and permanent, healthy growth of Spiritualism to donate as generously as possible to the support of the Association's work.

No officer of the Association receives any compensation, but on the contrary cheerfully gives time and money to the common cause. Those whose hearts are moved to help, may remit any sum they feel to give to the Secretary, F. M. Pennock, Kennett Square, Penn., who will acknowledge its receipt and turn it over to the Treasurer, or funds may be sent, if more convenient, to the publisher of the JOURNAL, who will turn them over to the proper officer. JOURNAL subscribers who are in a position to distribute judiciously the Report, will do well to send for ten copies each for that purpose, and, if convenient, remit any sum from twenty-five cents up, to help pay the cost of publication and distribution.

A Soul to Glorify.

An old hymn, often sung in revival meetings, has this verse:

"A charge to keep I have, A God to glorify."

While the sentiment of worship is doubtlessly an uplifting element, yet we do not suppose that the Supreme Intelligence needs to be glorified by us, and therefore we would change this verse to fit it for present use as follows:

"A charge to keep I have, A soul to glorify."

It was the wise and divine prayer of Socrates:

"And oh! all ye gods, grant me to be beautiful in soul. Teach me to think wisdom the only riches, and grant me only as much wealth as a good and holy man could manage and enjoy."

Here is no despoiling of outward things or of a decent competence of worldly goods, but a putting the soul above the senses and the illuminating idea that inward beauty is most excellent.

A central idea of Spiritualism is that man is indeed a "living soul," imperishable and enduring—a great truth which materialists blindly repudiate, and which agnostics coolly doubt and hold as of but small consequence; many of them, indeed, actually proud to proclaim themselves spiritual know nothings! while others reverently hesitate and doubt, yet seek to know.

That man is, as Emerson said, "an intelligence served by bodily organs;" that he is built to last; that his personality and individual life survive the shock of time and the change we call death; that his celestial or spiritual body only escapes from the perishing form of clay at the last hour on earth to serve the soul in the higher life, as the earthly body had served it here; that he sometimes returns and makes his presence known to us, as spiritual science demonstrates, are truths that thoughtful Spiritualists have learned, and they are full of inspiring light and strength to them. They all tell of the sway and shaping power of the interior and invisible over the exterior and the visible, of the positive power of mind over body, of the kingdom of the soul far wider than that of senses. Well may we say in the golden words of the Russian poet, Derzhaven:

"I hold a middle rank 'twixt heaven and earth; On the last verge of mortal being stand, Close to the realms where angels have their birth, Just on the boundaries of the spirit-land!"

Thy light, thy love in their bright plenitude Filled me with an immortal soul, to spring Over the abyss of death, and bade it wear The garments of eternal day, and wing Its heavenly flight beyond this little sphere— Even to its source, to thee, its Author here."

All brings us back to the soul—"the spirit in a man that giveth him understanding," the fountain of intuitive wisdom and knowledge, the light within not infallible yet of high value, the inward voice to hear and heed, which is better far than to make idols of holy books, or sacred creeds, or returning spirits, or any other outward authority.

There is great significance in that word of the Hebrew Bible: "Out of the heart are the issues of life." The Asiatic sage, Buddha, wisely taught:

"All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts."

We should assert, with positive and uplifting assurance, the greatness of the immortal soul, and the need of the cultivation of our spiritual faculties and of fearless obedience to our highest light within. From such fidelity to ourselves come fidelity to duty and to our fellow men. Shakespeare well said:

"Unto myself be true, And it shall follow, as the day the night, Thou shalt not then be false to any man."

Mrs. Hattie Alden writes that her attention was drawn to Spiritualism after her husband's death. She became a medium, and now it is the light of her life. She visited a family of "working church members" in Wisconsin, and they were surprised when she told them of her faith. She induced them to hold sances, and the result confirms the high estimate we have constantly placed on this method of pursuing investigation. At the first sitting the most interesting manifestations were received, which increased at each successive sitting. One of the children, a boy twelve years old, soon saw and heard the spirits talk and could go clairvoyantly to places and describe them correctly. Mrs. A. asks: "Have you ever known of a clairvoyant controlling a medium?" We presume our correspondent's question is suggested by the clairvoyance manifested by the boy. Instances are on record where persons in the body have been seen at a distance, and recognized. This is the "double," and probably a spirit in such condition might be able to control a medium. This, however, would reverse the case, being really spirit-control. The boy became clairvoyant through spirit influence. Perhaps, however, what is mistaken for clairvoyance is simply spirit control, as it is often difficult to draw a line of distinction between the two.

Gov. Porter's vision, told in another column, has been published far and wide through the secular press, and seems to have deeply impressed many who would not credit much better attested instances of psychic phenomena. In this case Gov. Porter's vision was probably purely subjective, the creation of his own imagination stimulated by long thought upon Crawford's case, and culminating under exactly such conditions as an ex-posed would have predicted. The case, however, is an interesting psychological study. Prison keepers need have no reluctance in allowing their convicts to read the account, for should each one of them spend part of his time in trying the experiment of projecting his image before the Governor of his respective State, it probably would not injure prison discipline nor cause the penitentiaries to be depopulated.

GENERAL ITEMS.

Lyman C. Howe is doing an excellent work in Kansas City.

Mrs. H. Littler will please accept thanks for a box of exquisite flowers.

Prof. Alexander Wilder has been dangerously ill with pneumonia, and is still unable to leave his room or to write.

Of the 275 students at Johns Hopkins University 140 are "graduate students" from nearly eighty different institutions.

Rev. Samuel Watson has been lecturing at Little Rock, Ark. The Capital Theatre was filled with anxious seekers after truth, who listened with great interest to his remarks.

The Theosophist for January is at hand, and contains the usual number of articles upon oriental philosophy, art, literature, mesmerism, Spiritualism, etc. Price, single copies, 50 cents. For sale at this office.

J. J. Morse has removed to 16 Dunkeld St., West Derby Road, Liverpool, England, where all letters and communications to him may be addressed. We are sorry to hear that his health is bad, but trust ere long he will be fully restored.

From several correspondents the JOURNAL learns that the attendance at lectures in Kansas City has nearly doubled since Lyman C. Howe began his engagement. To those with a real desire for true spiritual growth in preference to mere sensationalism, Mr. Howe is always attractive.

Mrs. S. F. De Wolf will speak before the Peoples' Society of Spiritualists next Sunday at 3 o'clock, in Martine's Hall, 55 Ada Street. Mrs. De Wolf lectures in an unconscious trance. She is clairvoyant and often gives descriptions of departed friends to those in the audience. Her lectures are well received.

"Chinese Gordon." A biography of this remarkable man ought to be interesting, especially if written by the famous war correspondent, Archibald Forbes. John B. Alden, New York City, the enterprising publisher, has just issued the "Literary Revolution" edition in neat cloth binding, large type, for only fifty cents.

We have received from Dr. J. C. Hoffman, Jefferson, Wisconsin, "Opiophagy a Guide to Health," pointing out a speedy and permanent emancipation from the opium, morphine, and chloral habits. It is a circular of twenty-two pages containing, besides other important matters, many testimonials from those who have been cured by Dr. Hoffman.

Mr. Stebbins's contributions under the title, "From Puritanism to Spiritualism," have attracted wide attention; the series of incidents and bits of history which fill his account may be relied on as correct as far as it lies in the power of a truthful man and experienced chronicler to make them so. Many readers write, expressing a hope that this series of contributions will be published in book form.

The infernal outrage perpetrated last week in London, in the attempt to blow up the Tower and Parliament Building with dynamite, is a sad commentary upon the boasted civilization and culture of the closing years of the nineteenth century. Especially is it remarkable and lamentable when one reflects that this barbarous piece of inhumanity was the work of people who have for hundreds of years been under the domination of the Christian religion.

In Boston the old Hollis Street Church, so long a landmark, is about to be transformed into a theatre for light comedy and burlesques, having been purchased by Mr. Isaac B. Rich (of Colby & Rich) and another theatrical manager for that purpose. In Chicago the final use of such buildings has been for billiard halls, livery stables and political clubs. Evidently they have more respect for the fitness of things at the Hub.

We learn from the Marion (Iowa) Pilot that our esteemed friend and contributor, Major J. B. Young has lately delivered two lectures to his townspeople on "Foreign Views and Notes of Travel." Major Young is an observing traveler and an entertaining speaker; and in taking his hearers from New York to London, thence to Paris, Florence, down the Danube, to Constantinople and elsewhere his fine descriptive powers would have full play.

E. W. Capron, of New York City, has our thanks for a photograph of his benignant face. Mr. Capron is now sixty-five years of age, having first seen the light on January 1st, 1820. He is one of the pioneers in Spiritualism, being credited with writing the first article ever published affirming and explaining the phenomena; this appeared in the Boston Chronotype in July, 1849; in November of the same year he lectured on the phenomena, advocating investigation.

Dr. Ashburner, in exemplification of the relation between the odic influence from human hands, demonstrated by the experiments of Reichenbach, and that from branches of trees, relates a case in Light, where a patient, Susan L., highly sensitive, while in a "sleep-waking" state, exclaimed that she saw "a shower of fine little sparks" come from a piece of hazel which happened to be in his hand. When he quietly changed the stick for another of fir or ash, she saw nothing, but again saw the "little sparks" when he resumed his hold of the hazel or whitethorn. Her perceptions in this experiment were always the same, and they were tested in various ways. Eight other sensitives were separately tested as to their susceptibility to the influence from different kinds of wood, and each gave corroborative results. Numerous others, with lower degrees of sensitiveness, gave different results; with some, indeed, they were inappreciable.

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal Shall We Live Again?

BY REBECCA MORROW REAVIS.

"If a man die shall he live again?" So questioned once the ancient seer, While from his prison-house of pain His soul sought out a brighter sphere.

Onset—A Small Bit of History.

When the Directors of an Association, because they have the legal right so to do under the charter given by the State, go deliberately and purposefully to the work of pleasing themselves regarding the property of the Association, they are elected to be, it is fitting that they meet with the condign punishment and scathing rebuke administered on the 14th to those of the Onset Bay Grove Association by being quietly, unostentatiously, and grimly snuffed out of existence by the votes of that outraged and indignant body in annual meeting assembled. They came up to the gallows in a subdued and solemn manner, knowing their deserts, and after their heads were off, departed quietly, as though convinced that they had received what they came for. The whole affair was exceedingly impressive, and should carry its lessons with it!

Spiritualism.

When the religious predilections of a portion of your patrons are openly attacked with an air of triumph, I make no apology in asking a brief space in your columns for reply. In your issue of the 18th instant, in referring to an exposure of a materialization case, you say that "a few more exposures of these humbugs ought to shake forever the faith in that sort of spiritualism." If our faith is founded on such humbugs, it should be shaken clear out of us; but if it is founded on eternal verities, what then?

A New Rule.

The Brooklyn Spiritual Union, holding its conference at the Masonic Temple, lately adopted a Rule that should be interesting to Spiritualist Societies throughout the country, as by it the way is cleared for a definite declaration of principles without at all offending those superstitious persons who confound "organization" with "paternal government" and "creedal abuses."

Notes and Extracts on Miscellaneous Subjects.

Ireland has but ten theatres. An Italian jeweler has just made a clock entirely of bread. A canary has just died in Connecticut aged twenty-five years.

There are 16,000,000 school children in the United States, 10,000,000 of whom are enrolled in the public schools. The Marquis de Vaucelles, half-brother of D'Alembert, has just celebrated his 100th birthday anniversary at his home in Paris.

Dear Little Hands.

Dear little hands, I loved them so, And now they are lying under the snow...

Dear little hands, I miss them so! All through the day, wherever I go...

Dear little hands, they have gone from me now, Never again will they rest on my brow...

Extraordinary Manifestations.

A few people met at a private house in Park-avenue last night and gazed with wonder at an intellectual Luis Hunt...

Mrs. Ohl's natural diffidence deepened to almost school-girl bashfulness as she rose upon a large wolf-skin rug...

Mrs. Ohl said, in response to a question, that it made no difference to her whether she sang soprano, baritone or tenor...

Time is Money. Time and money will be saved by keeping Kidney-work in the house...

The Richest Man in the World would be poor without health. The dying millionaire consumptive would exchange all he is worth for a new lease of life...

The latest rumor regarding the earth is that it will be one huge globe of ice in 3,000,000 years from date.

Since last October I have suffered from acute inflammation in my nose and head—often in the night having to get up and inhale salt and water for relief...

Liquor is reported as now being expressed to prohibition counties in Georgia in nail kegs.

Ayer's Cherry Pectoral,

Employed promptly, in cases of Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, and Influenza...

Cures Incipient Consumption.

Consumption is the blighting plague of our nation. In its silent march through the land, it is stealing away from our homes thousands of the brightest and best of their inmates...

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By E. D. BABBITT. Being an answer to Dr. Brown-Séquard, the magnetic theory defended, etc.

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INVALUABLE IN PSYCHICAL RESEARCH.

BIOGEN.

A Speculation on the Origin and Nature of Life. BY PROF. ELLIOTT COUES.

IA MAN

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DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY.

By MARY F. DAVIS. A Whole Volume of Philosophical Truth is Condensed into this Little Pamphlet.

Mrs. Davis has developed with rare faithfulness and pathos, the pure principles of true Spiritualism. The sorrowful may find consolation in these pages, and the doubtful a firm foundation and a clear light.

The Truth About Jesus.

Synopsis of a Discourse Delivered in the Unitarian Church at Mt. Pleasant, Mich., Sunday, December 28th, by Charles Ellis.

The great mass of people in so-called Christian countries deny the existence of Jesus. The ultra-skeptical thinkers and the whole Trinitarian church stand together. The former deny that such a person ever existed and the latter affirm that he was a God, which is equivalent to a denial of his existence. Jesus, therefore, has but few friends in Christian countries. The speaker declared it his purpose to stand up for Jesus as against both of these parties.

The books of Matthew and Luke contain genealogies of Jesus. One traces him to David, the other to Adam. Neither speaks of Mary as his mother, nor of God as his father. No one writing a biography of such a person as a god who had been born of a woman well-known, would have made such a mistake as to call him the son of Joseph. It is claimed that the Son of God was to be the descendant of David. But the lineage of Mary is not given, and therefore, if Jesus were the Son of God and Mary he could not have been the descendant of David, for the lineage is traced through Joseph. To have been the descendant of David he must have been the son of Joseph, as the genealogies state, and we are thus forced to the conclusion that at the time these genealogies were made nothing had been said about Jesus as the Son of God by miraculous conception. Suppose that to-day it should be announced that a virgin had become the mother of a son whose father was God; the story would be proclaimed over the world. If, after thirty years, that child should become an agitator and a great reformer the story of his miraculous conception and birth would be recalled, and people writing his biography would mention that singular story of his strange origin. Any other supposition would be unreasonable and absurd. Therefore, if Mary had made any such claim as is alleged, for the fatherhood of her son there would have been some mention of it in contemporaneous history. But historians are silent as the grave. In Jesus's youth he was known as Joseph's son, as though no question of his parentage had ever been raised. Hence, the miraculous conception must be ruled out of court and Jesus stands as a man begotten and born as all other men have been and so linked to humanity by ties of blood. This, then, disposes of the Trinitarian claim by which the man, Jesus, was swallowed by the myth, Christ, and the Christian world deceived into the dangerous belief that it is securing paid-up policies against the effects of sin through acquiescence in the dogma of redemption.

There remains the objection of the skeptic. If you were traveling through a wilderness you would be able to tell when you came across the work of man. So the geologist traveling over the world knows where glaciers have ground across the face of the country. So, too, the traveler can tell in passing through a country what kind of social and moral conditions have existed therein. So, also, can one tell by their conduct what kind of training boys and girls have had at home. The application of this rule shows that in Judea an agitation was begun which at length resulted in what is known as Christianity. The indications are unmistakable. Whether the name of the agitator was Jesus or John or Patrick makes no difference. The work done was a human work and is of interest to us only because it was human. But it is claimed that the story of Jesus Christ is the same as that told of Krishna, 1,000 years before Christ, and of Buddha a century before him. I see no reason to doubt that the stories are all inter-related, but they concern the Christ, not Jesus, and therefore they do not touch this subject which is a consideration of the character and work of Jesus only. The teachings of Jesus were not the religion of the Brahminical followers of Krishna. Brahminism was built on caste. It despised the poor people. Jesus was one of the poor people; spoke to and for them, and died for them. Buddhism was a religion that had no God. The central thought of Jesus's teaching was that God was a loving father. Thus, the speaker maintained, there was no ground for confounding the work of Jesus with that of those older religions. Jesus was entirely human and his work was equally human. Long after his death the Christ idea was added to his original work and he became lost in the mass of theology, wherein all the Christs of antiquity are blended. Jesus was doing God's work, but he was not God. In point of fact, a God cannot do a man's work in a man's place. Even Gods must recognize the eternal fitness of things.

Jesus was a diamond in the rough. There is no reason to suppose he had had any education. That story of his confounding the scribes in the temple with his learning is the virus of superstition that gathered about his name in after years. He was to morals in his day what Burns was to poetry, a child of nature. A chief reason why intelligent men and women do not understand Jesus is that they look for the scholar and the God, and so fail to see the plain, honest man who, without a certificate of ordination, with no polish of education on his lips, went about doing good and filling the poor, long-suffering people with a conviction that they should find comfort in another life if they could not get it in this one, and that their purity of heart would be accepted at the gate of heaven when the scribes, pharisees and hypocrites would be cast out. People fail to find Jesus because they look for too much. They seem to think that it was he who established Christianity, that he elaborated the doctrines of the fall, total depravity, future punishment, redemption, the various methods of baptism and communion, predestination, justification, sanctification, adoption and all the irrational stuff that goes to make the unintelligible mass of Christian theology. But the fact is he knew nothing of it, and was killed because he was breaking up just such a mass of fraud among the Jews. Jesus had no theories. He simply felt a great sorrow in his heart for the poor people, and that sorrow shaped itself into speech and action. His sympathies with the people made him denounce the scribes and pharisees of his day, because they were deluding the people and making religion a mockery. His denunciations prove the genuineness of the reform, for the true reformer must always oppose that which he would remove. As an oily-tongued rabbi he would never have been known. Gentility in broad-cloth and kids, sealskin and bangs won't make a reform. Jesus wanted to make the people see that burnt rams, bullocks and doves, offered to God were only a mockery. He wanted to make them see that religion is practical righteousness. Sham was not worship, and would not be accepted. He broke the Sabbath. His opponents tried to break him down by slander, just as the church has always tried to destroy the man it could not answer. Love God, love man and live forever was the proclamation that Jesus made. Love was to be the motive of life. Nothing com-

plained in that! It is the simplest religion in the world. Be good and you are doing the will of God. That is good religion for all times and places. But people do not live it. They are worshipping the Christ of mythology and crucifying the religion of Jesus, just as in his day the people were worshipping the husks and chaff of ritual and forgetting the religion of character and conduct.

The reform begun by Jesus was against the rot of polytheism that had killed the heart of Judaism. Religion was everywhere sunk in the death that followed loss of faith in the Gods to deliver their people from the bondage of Rome. Jesus proclaimed a new conception of God. Do not despair, he said to the poor people. God will care for you yet; if not in a new kingdom on earth, then among the many mansions of heaven. His denunciation of sham and hypocrisy in the church was made in language that gleams yet, like the flashing of a sword. He was full of his work and ready to defy the whole power of the Sanhedrim even though he knew it might lead him to death.

Looking over the so-called Christian world to-day we cannot find either Jesus or his simple, honest, true religion. Instead, we see a vast system of theology. Instead of love to God and man as a religion we have a system of rewards and punishments based upon the assumption that mankind is fuel to be flung upon the fires of hell to thaw the infinite frosts of God's wrath. Instead of love to God and man as Jesus's simple religion, we have the infamous doctrine that being good and true men and women will count for nothing, and that we will be damned to all eternity, unless we believe that Jesus, the brave reformer, is God. Instead of the simple, common-sense teachings of Jesus we have in Christian theology a pile of husks, a stack of straw that buries true religion and encourages immorality. There is as much need of a Jesus to-day as there was 1800 years ago, and the safety of society and civilization demands that the truth be told about the young Nazarene.

As a brave man standing for truth and honesty in religion we can let our sympathies run back and take him by the hand. After 1600 years of misrepresentation the Christian church should accord to Jesus the position and the honor that belong to him, and myth and miracle should no longer hide him from his fellowmen. His practical religion should no longer be buried under the rubbish of dead theology, and his name should no longer be made to support a system of deception and tyranny such as the whole Trinitarian church is. He should no longer be held responsible for doctrines that he did not create, and that did not exist until he had long been in his grave.

In closing, the speaker insisted that all who felt convinced that it was wrong to worship Jesus as God, should have the right to follow their convictions without being subjected to the insulting cry of "infidel" or to a threat of future woe. A thousand years ago belief without knowledge was supreme. Then to call a man an infidel was to sign his death warrant. To-day, thought is supreme, and the truth is that the worst infidelity of the world is in the Trinitarian churches of Christendom, where men and women are kept in ignorance of the truth and forced to worship a myth in the name of God while the whole universe is bursting into speech and song in praise of the power that dwells in all and works unimpeded and serene above the bigotry of men who would fashion the infinite according to the conjectures of theologians who have been dust for generations. Ye shall know the truth and the truth shall make you free.

Is There a Hell?

An unknown author says: "It is remarkable how an error once set in motion will pass along from man to man, from generation to generation, acquiring momentum as it goes. A current and familiar phraseology oftentimes covers up an error until it becomes a common-place or matter of course, when the same thing looked into would be promptly set aside as an error."

The Philadelphia Ministerial Union, in which the evangelical denominations are represented, has been discussing the question of future punishment, and, by a rising and unanimous vote, adopted the following resolution: "That we put on record, as the sense of this body, that the old orthodox doctrine of future and endless punishment of the finally impenitent is firmly held by all evangelical churches of this day within our limits."

"Interview" one of these gentlemen of pretended orthodox faith, with the understanding that his views are not to be published to the world, and in eight cases out of ten, he will frankly admit that physical punishment in the future or eternal condemnation is at least doubtful.

Every scholar knows that the Hebrew word *Sheol*, and the Greek word *Hades*, when properly interpreted do not warrant the idea of physical or eternal punishment. Yet these are the words upon which hang the whole idea of hell.

Henry Ward Beecher has made quite an advance, and the orthodox church will ere long follow him. He says:

"I can conceive, therefore, how a man may believe it simply as an idea. In part of a system it is a mere logical abstraction. But how a man can look into the face of a dying child, the sweet daughter of his hope, cut off without any evidence of change; how one can look into society and see that nineteen out of twenty are not in those conditions which his system of theology requires precedent to heaven and salvation, and yet live and be happy, eat, drink, sleep, laugh, jest, drink in the light of the sun, the glory of the spring-time, walk in a rapture through summer, and believe this doctrine, I cannot conceive. When I look at it in the light of palpating human life, if I believed in this doctrine every leaf would waft a sigh, the ground would tremble with the imagined thunders of perdition; I would be clothed in sackcloth, my head would be covered with the prophet's 'a fountain of tears;' it would stop all the processes of human society; it would say to every man who entered upon the marriage state, 'Thou art a barbarian, to bring into life children under such fearful peril and risk!' I do not believe that the reason, nor the industries of life, nor the sanctities of the household, nor anything that is gracious and good could long survive a real belief in these hideous doctrines."

The old negro woman while describing the horrors of hell as they appeared from her

stand-point, was interrogated as to the possible failure in the supply of brimstone, replied: "Massa, every feller will bring his own brimstone with him." Although not described in very classical language, the old woman uttered a great truth.

Every "feller," indeed, takes his own brimstone with him. What burdens will be taken by the liar, the drunkard, the debauchee, the swindler, the betrayer of female innocence and the murderer, while divine retribution will require all these vast quantities of brimstone to be consumed. The great law of compensation, while just, is exacting. Suffering must follow in exact proportions to the offenses committed against man's nature, and the laws of eternal right. But how beautiful and consoling are the teachings of Spiritualism, that at some time the brimstone will be consumed and the greatest culprit will have paid the penalty of transgression and be raised to the dignity of an arch-angel. How grand and sublime the thought that perfect happiness is the destiny of all.

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

I am always interested in tests of spirit presence, and send you some facts. Becoming a psychic myself, tests by impressions were given through my own organism. Haps, well-ringing, horn-talking and even materializing are less convincing to my mind because so easily imitated by the skillful prestidigitator. They may be useful however in reaching the non-impressionable. When first conscious of an intelligence external to myself, with which I could communicate, it was by the moving of my hand which pointed to the question on the wall in answer to the question, "Who are you?" One motion was given for no, another for yes; but the impression outran the signal unless it was reiterated. I said: "If you are the spirit you represent, go to Dr. Alexander (a writing medium whom neither of us had ever met) many miles distant, and send me a letter over your name, through the mail." In four or five weeks the message came with the correct initials of the spirit. The Doctor said: "I am directed to send this to you; probably you understand it. I do not."

Sitting in my study hard at work, I was suddenly informed by the spirit that her sister, ten miles away, was seriously sick of pneumonia, and that I must immediately visit her; that the family desired me to attend her. Being only a student, not practicing, and knowing the family to be very skeptical as to my "pathy," and, further, that the alleged sick girl was well late Saturday night, and it was now Monday P. M., the message was so improbable that I disregarded it; but I was continually urged to go. Thursday I went out of pure curiosity. When I went to get my medicine case I was informed that it was not necessary. "Was patient well?" "No! Had called the family physician." On arriving in town I met her father who verified the message in every particular. Going to the house, it was verified by the patient and her mother. I did not tell them of my message, for they would have thought me demented or possessed of a devil.

At another time I was requested to go to the same village by the next train. "Any body sick?" "No. Some friend in trouble." My friends were not such as got into serapes, but having a good excuse I hurried to the train; and when I arrived in the town, I inquired for news, or if anybody was in trouble. Everything was tranquil. I was directed to the office of a young legal friend. The office was dark, silent and locked, but I rattled the door until a footstep slowly approached it from within, and pulled back the bolt, when I entered and greeted my friend, who could not answer in consequence of his choking tears and sobs. He was an orphan in a strange land, and his affianced had that afternoon "jilted" him when he was urging an early marriage.

Receiving at another time an important message in this way, I required the spirit to send me that identical message through two mediums, whom I designated. One of the mediums was my patient. She saw and described the spirit, and gave her name along with the message, but so many weeks afterwards, and so many things had transpired, that it was accepted by me as a piece of indelicacy on the part of the medium, and I ridiculed the idea. The other medium was an entire stranger to me and the spirit. The next week after the last named occurrence, the other medium sent for me to come to her house to receive a message, but I positively declined to go, saying to the messenger, "You receive it and bring it to me." An hour later the messenger returned bearing the description and name of the spirit, with the identical agreed message. In this way I was informed of the approaching demise of my mother and hurried home from the Centennial Exposition with my brothers in time to be present at that event which occurred a week or two after our arrival. Afterwards my youngest brother grieved seriously. I placed him upon his bed in a dark room and attempted to soothe him by words, when a hand from the darkness was laid upon him, and immediately his grief was assuaged. An hour later I experienced a similar touch; a hand stroking down my person that seemed to penetrate the cloth as it went, and left an influence none the less soothing. After retiring, a light, non-illuminating, one for each member of the family that had climbed the golden stair, formed an arch out in the air and over the only two windows in the room. There is no similar light, and it could not have been produced by artificial means. Each of us saw it and examined it, but it was not for some days afterward that we were aware of the other had seen it. In the last twelve years, I have had many tests similar to these narrated above, about affairs serious or trivial, at all times and in all places, so continuously as to seem another self; not always, but in the main, correct as to fact and detail; and when not true, seemed more an error of judgment or a lack of information than a desire to deceive.

I attended a seance with Dr. Slade in company with a fine trance medium. While the Doctor was engaged with a servant at the door, a spirit entranced the medium and gave a question to write on the slate. The question was written and placed between the tablets and they on top of the table, touching me, with Slade's finger tips resting on its top. Writing was immediately heard; and when examined the question was answered with the spirit's name signed to it. The spirit asked the question, giving the name through one medium and phase, and answered the same question through the other medium and phase.

Now I want to inquire of the materialist if there are any properties of matter, organized or unorganized, or any forces, or any known laws that will explain the above phenomena. I ask any other man to explain them on any other theory than that of spirit communication. D. C. MORROW. Sherman, Texas.

Gov. Porter Has a Vision.

In Consequence of it He Issues a Pardon to a Murderer.

Gov. Porter of Indiana practically completed his official work as Governor Jan. 10th. The last official act of Gov. Porter was the pardon of Peter Crawford, known as "Jake" Crawford, a convict in the Michigan City Prison, where he is serving a life sentence for a murder committed sixteen years ago. When he had signed the pardon the Governor said: "I feel as though I had done an act of justice," and he added to his private secretary, "I want that pardon forwarded at once, and here, Mr. Blackledge, [taking \$50 from his purse] inclose this with it. Tell him that I would especially request him to keep me advised as to his future movements." And then the Governor gave a story of most romantic interest. He said: "The case of that man has worked on my mind more than all the other applications for pardon that have been presented to me during my entire term. I first became acquainted with the case three years ago, when he was at Jeffersonville. Warden Howard called my attention to him while I was on a visit to the prison. He had just made an attempt at suicide, and had a frightful gash in his throat. I asked him if he had any friends who might interest themselves in his behalf, and the question surprised him. He answered that he did not know a soul in the world outside the prison where he had been for thirteen years. 'There is one man,' said he sadly, 'who may remember me if he is still living, but he is the only one I know.' The man is a big, fine-looking fellow, not having the expression or look of a criminal at all, and I became greatly impressed with him. He told me of the crime for which he was a prisoner, and referred me to the man mentioned to substantiate his story. He had been employed on a railroad contract, and while resenting the abusive treatment of the man in charge of the set in which he was working, he used a small pen-knife with fatal effect, but without any intention of killing his adversary. He was utterly friendless, while the man he killed was well known, and the case was prosecuted with vigor by the ablest lawyers in Clark County. The result was his conviction, and for sixteen years he has been a prisoner. He was little more than a boy, and in time was lost sight of entirely, and probably no one outside the prison even remembered that he had ever had an existence. I had him removed to the Michigan City Prison, and took the trouble to hunt up the man whose name he had given. I finally found him and from him heard the story of the killing even more favorably than Crawford had told me himself. There was no one to apply for a pardon for him, but the case appealed to me so strongly that for three years I have been considering whether it was not best to set him free in the absence of any petition. I never had any case work on my mind as this one did, and it seemed impossible to drive it away. The other night as I lay dozing, fitfully, but unable to sleep, that man's figure appeared at the foot of my bed, and I could see the face as plainly as I see yours now. I shut my eyes and tried to think of something else, but when I opened them again there stood Crawford, the most beseeching and reproachful look imaginable on his face. And there it remained until I made up my mind I would issue that pardon. Then the apparition, if apparition it was, vanished. Nothing ever made such an impression on my mind as that vision. I am firmly convinced that that man has suffered enough, and therefore, I set him free."

The Lone Star State.

The *Railway Advance* of this city, published by John R. Robinson, has an excellent article on Texas, descriptive of the wonderful resources of that sunny region. He grows very enthusiastic in expressing the many advantages of the State. He says that "The noon-day radiance of the genial sun beckons you to the sunny vales, rich slopes, woodlands and prairies of inexhaustible fertility. The tide of prosperity is setting in that direction and it is an irresistible tide that nothing will ever check until the measure of Texas's hope is full to overflowing. Galveston justly deserves the name of 'The Oleander City,' for here the oleander grows to a height of twenty feet, and many of the streets are lined with them on both sides. The orange grows and matures in most of the gardens, and in autumn the rich golden fruit, with its tropical suggestions, adds much to the attractions of the place."

He gives a graphic picture of San Antonio, and in conclusion says: "San Antonio and the surrounding country offer liberal inducements and attractions to the capitalist, agriculturist, stockman, and farm laborer. Good land can be bought with in fifteen or twenty miles of San Antonio for from three to six dollars per acre. Nearer the city it is higher, of course. Peaches do very well here. Melons grow very large, and are of fine flavor. Vegetables grow luxuriantly, and everything in the line of fruit and vegetables brings a good price in San Antonio. In fact, this is one of the best markets for the farmer to sell everything he can raise, that one could wish. Grape culture and wine making are becoming popular industries. Irish and sweet potatoes grow in great abundance on the sandy lands, and bring good prices in the city. Pecans abound on the creeks, and are worth from one to two dollars a bushel. A good many German farmers are settling in the eastern portion of the county. Floriculture is profitable in San Antonio, as flowers can be shipped to the Northern cities before the snow melts there."



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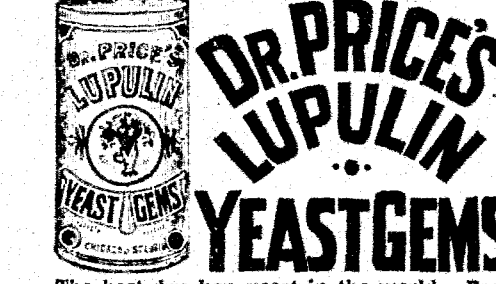
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