

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

### VOL. XL.

Readers of the JOURNAL are especially requested to sena in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting ineldents 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 Orient, N. Y., March 3rd, at the Funeral of Adele T. Edwards, By HUDSON TUTTLE.

you strove to restrain her; with what devoted love and tireless tenderness you cared for her, hoping against hope, knowing all was vain.

The night slowly came, the sun set, and darkness settled down like a pall, the sweet voice toned with love answers not our call, and our hearts are dead in a world that is death itself.

Suffering hearts by this dreary sea, is there no hope? Is there not something beyond the shadows? When the night gathers on this life, will not the sun rise on the morn of a morrow? Cannot philosophy, science or re-licion solve this cuestion, and remove all ligion solve this question, and remove all doubt? Is there no balm in Gilead-nowhere a strong staff on which to lean?

Invoke philosophy, with her robes of snow, pretending to a knowledge of the world and its infinite destiny. It will tell you of the cycle of being; the succession of generations. that life and death complement each other, and that all you may hope for is change. Unceasing change is the abiding law, and he who grasps to hold will find but shadow in his grasp. I speculate, says philosophy, and others may speculate. There has been six thousand years of speculation, and this is the conclusion:

Is the conclusion: That nothing is known, except that nothing can be known. If the sea before you is dark-ness, why complain? for is not the past equally dark? and of the present, even, what does any one know? Ask material science, claiming to resolve the earth into atoms, which the store of begins and calculate the weigh the stars of heaven, and calculate the pulsations of thought in the congeries of the living brain.

It answers with a speer: "What is there beyond? There is the transformation of atoms, nothing more. What do you expect-an individualized existence? Know, then, that these clouds rest over oblivion, atter and complete negation of being. Mind, soul, intelligence — they are of the body, and per-ish with it. Life arises from the co-ordination of conditions, and when these cease life gence after the brain which produces it dead." Most terrible, if this be true! If our hearts are strung to the tenderest touch of feeling, to respond to the greatest expression of emotion, only to feel the rule hand of blasting pain. what a mockery is life! what a sham this fair and beautiful earth! Is this all? Is there then no hope?" Must the aspiring human soul go down with the beast of the field into silent dust? Between the mind which feels an inspiration from the throne of infinite intelligence and the instinctive design of the insect is there no distinction? and does the same fate await both? I think there is hope; I think there is a guide out of the wilderness of doubt, into the clear sunshine of immortal light. It will lead us to the highlands overlooking the murky fogs, and above and beyond we can see into the ininite beyond. Let us again begin the discussion from primal principles. We find that there are and can be but two theories in explanation of the phenomena of existence: The materi al and the spiritual. The first assumes the eternity of the atom, and its attributes, and from the confluence of atoms would build its system of nature. There is nothing outside of matter. It is all in all, and, spiritless and goodless, is capable of arising out of chaos into worlds; into life, and through nerve-cells into thought. So much phosphorus burned in the blood yields so much intelli-gence. Homer's Iliad, or Newton's Principia, represents an exact and ascertainable amount of oxygen and phosphorus consumed. It is true this materialism has endowed what had been regarded as dead matter, heretofore, with living force, but at the same time it degraded spiritual energy, morality and intelligence to the plane of brute matter.

### CHICAGO, MAY 1, 1886.

from the realm of spiritual force, and susceptible of preserving its individual identity. It is not matter with its attributes, but the infinite energy of spiritual forces from which creation flows, as outward expression of an inward conception.

I said I would take the Bible to teach this system of the spiritual science of the universe. I pass its innumerable passages relating to this subject, and repeat from Paul, the most subtle and profound of all the apostles, and who best understood the infi-nite reach of the Christian doctrine. He

nite reach of the Christian doctrine. He covers the whole ground when he says: "There are also celestial bodies and bodies terrestrial.....It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body.....Now this I say, brethren, that flesh and blood can-bot in basit the kingdom of Code poither doth not inherit the kingdom of God; neither doth corruption inherit incorruption.....For this corruptible must put on incorruption, and corruption must put on incorruption, and this mortal must put on immortality." When this is done he says will be "brought to pass the saying that is written, 'Death is swal-lowed up in victory.'" More fully explained, Paul indexes the spiritual theory of life, and makes it the key underswith to unlose the score of the grave

wherewith to unlock the secrets of the grave.

Man is a duality, a spiritual body contained in a terrestrial body. The terrestrial body cannot inherit eter-nal life, which is the inheritance of the ce-lestial body. Death is the severance of the silver cord which unites these bodies. The physical body returns to its mother earth, the colestial body receives the shining robes of immortality. Such is the doctrine of Paul, and such was it received by the early church fathers. I want nothing more clear or forci ble, for it penetrates through all the centuries likea gleam of prophecy and every fact observed confirms its truth. What necessarily follows from the accept-

can no longer exist. Do you hear music ance of this doctrine? That the personality, when the instrument is reduced to ashes? the identity, everything which belongs to Nay; and no more need you expect intelli- personality, belongs to the celestial body, and must be retained after it is separated from the terrestrial body. Hence death can work no change. The individuality is no more affected than by stepping from one room to another, or by the garments it wears. Immortality is not a gift bestowed because of certain beliefs, but the birthright of the human soul Instead of the future being a bleak and barren promontory, it rises above the fog and clouds of life, and on its purple slopes we behold the friends who have gone before us into the shadows. There are fathers and mothers, our children and friends; there are gathered all the great and good of earth, with outstretched arms of love to welcome The great moral lesson taught by this view of life, here and hereafter, is that the present is the shadow of future realities. To-morrow we die, life here is so brief, an hour, a day, a year, is of little consequence. When we die the dross of this life will fall from us. Its objects, its vain ambitions, estates; bonds and deeds, fall as ashes, and the freed spirit stands alone, clad in its spiritual attainments. Never was a wiser command given in any age than to lay up your treasures above. Our friends are there, and it is ours to so order our lives that we shall meet them, unsoiled by the selfishness of this world. Not ours with vain tears to call back the beloved, but to realize that eternity is just ahead of us, and to so order our lives that when the messenger with inverted torch calls us hence, our robes may be of spotless righteousness, and we may be worthy of acceptance of those who have gone before us. Do not for a moment entertain the belief that the infinitely loving father has taken the beloved one away. Be assured that the most delightful portion of heaven would not be more attractive than her dear old home, her love may become purer and deeper for angel life, but the friends and neighbors of this life will not be forgotten. You may not recognize her presence when around the hearth the twilight falls, but she can recognize you, and read your thoughts. She will become the guardian angel of the household; and blessed indeed are those whose earth lines stretch across the gulf of death, and to friends of this life add the infinite love of dear ones on the other shore of time. There is hope beyond earth's shadows. There is an eternal life where the aspirations of this will be realized.

existence flows. As the physical body of man is a fragment broken off from the world of matter, so is his spirit a fragment broken passed through its broken bars, and what is our loss, is the angels' gain "Beyond:"

> It seemeth such a little way to me Across to that strange country, The Beyond! And yet not strange for it has grown to be The home of those of whom I am so fond. They make it seem familiar and most dear As journeying friends bring distant countries near.

So close it lies that when my sight is clear I think I almost see the gleaming strand; I know I feel that those who have gone from here Come near enough sometimes to touch my hand. I often think that but for our veiled eyes We should find heaven right roundabout us lies.

I cannot make it seem a day to dread When from this dear earth I shall journey out To that still dearer country of the dead, And join the lost ones so long dreamed about. I love this world, yet shall I love to go And meet the friends who wait for me I know.

I never stand above the bier and see The seal of death set on some well loved face But that I think, "One more to welcome me," When I shall cross the intervening space, Between this land and the over there, One more to make the strange beyond more fair,

And so for me there is no sting in death, And so the grave has lost its victory, It is but crossing with bated breath, And white set face, a little strip of sea, To find the loved ones waiting on the shore More beautiful, more precious than before.

#### For the Rollgio-Puile sepideal Journal. The Supremacy of Truth.-True and False . Charity.

The Use of Felschood to Ald the Truth.-Plenty of Charles for Evildaers, but None for their Victims and their Truth-loving Critles,--Replocable Moral Weakness It Certain Classes of Spiritualists - He, J. R. Buchanan's Statements Concerning Krishna and Christ.-The Mexican Religion. Quetz death and Jesus,

Hart нш. р. the extraordinary address of Dr. J. R. Buchanan on "What is True Christianity?" had, at first, thought of making some reply myself to the Doctor's very peculiar ideas and statements, but I forbore; I am glad, therefore, that so competent a critic as Mr. Hart has felt impelled to take up the cudgels in defense of historic truth. I beg leave to far from the Kingdom of God. He who aids call attention to the following emphatic statement of Mr. Hart, voicing a most important truth,—a statement which I heartily indorse, and which is expressive of the senti ments of every conscientious lover of historic verity and accuracy: "I hold no man guiltless who knowingly or otherwise, deliberately lends the authority of his name to the propagation of falsehood which he might easily have ascertained to be such falsehood the tendency of which is to unsettle established beliefs and to sap the foundations of the dearest and most sacred hopes of the heart of man." And yet every day there are many liberal and spiritual workers doing this very thing,--some knowingly and de-liberately, some carelessly and recklessly. Their motto is, "Anything to beat Christian ity," no matter whether true or false. I am not a believer in doctrinal Christianity in any form or shape, and for twenty seven years I have been its decided and uncompromising critic; but I endeavor always, in my criticisms of its errors and defects, to confine myself to facts, truths. Owing to lack of knowledge on all points I have been sometimes misled, and have used statements deemed true at the time but afterward discovered to be erroneous; but in all cases just as soon as I have had the truth presented to me, I have at once ceased forever to make use of the untruths formerly regarded as truth, with deep regret that I had, through my lack of knowledge, been guilty of pre-senting unjust or unreliable data in criticism of erroneous doctrines. This is the only course to be pursued by every honorable man or woman. Above all things it is an imperative duty to be true to truth! Truth in all matters is the one thing to be sought, cherished and advocated. We should ever be receptive to sequences. To endeavor to advance the interests of what we deem true by the use of falsehood or deception of any kind, is in the highest degree reprehensible. Yet how prevalent the practice is! In shame be it said. there are certain classes of Spiritualists who actually apologize for the knaveries of parties whom they believe or know to be fraudulent mediums, and deprecate exposure, on the ground that through their frauds converts are made to the cause of Spiritualism and the truth thereby advanced. Out upon such disgraceful apologies for falsehood and chicanery! In this age of the world, the truth is able to take care of itself, in the long run. Those who apologize for fraud as above indicated, need very much to have their consciences quickened and their sense of the right and the true expanded. There is only one right course to be pursued at all time by every honest person, and that is to be on all occasions upright and downright, fair and equare, frank and aboveboard,-and scorning, with intense detestation, the Jesuitical practice of sanctioning the commission of evil in order to help on the good. If a thing is true, say so; if false or deceptive, say so. There has been, during the last few years,

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a vast amount of irrelevant, misleading, and, in its effects, pernicious twaddle published about the lack of charity exhibited in those lovers of right who have, as an act of duty, been impelled to tell the plain, simple, God's truth, about the numerous frauds and other disreputable persons using Spiritualism to serve their own purposes. The villainy of these persons has been and is something enormous a every candid upprovided enormous, as every candid, unprejudiced, well-informed person fully knows; and be-cause some of us have dared to tell the truth concerning these creatures we are roundly abused and called "uncharitable,"--that by the use of such "unkind and uncharitable thoughts" towards the evil-doers we are "dwaring our own souls and thereby retard-ing our spiritual unfoldment." We are also told that "judgment is mine, saith the Lord;" and that we "will have to lift ourselves out of this condition of mind before we can expect to enter the Kingdom of the Soul when only Love is omnipotent." Love of what is omnipotent? I would ask. Is it not love of good, of right and truth? It certainly is not love of folly and falsehood. Is it not the dominance of the love of truth, of justice, of right, and a corresponding hatred of evil, falsehood, robbery, as practiced by the par-ties whom we "uncharitably" (?) condemn, that prompts us to the utterance of the socalled "unkind and uncharitable" thoughts against the persistent evil-door? It is our duty to be "unkind," in the manner spoken of, to those guilty of such misdeeds. Our unkindness and uncharitableness consists in unkindness and uncharitableness consists in telling the truth about certain knaves, and warning the people against their imposi-tions. According to the ideas of these self-asserted charitable (!!) defenders and apolo-gists for frand, we should cover up the erimes of these evil-daers, speak orally and in private favorably of them, advertise them in our journals "laf the targe grow with the in our journals, "let the tares grow with the wheat," as has often been remarked by the BY WM. EMMETTE COLEMAN. I was much pleased to see in the JOUENAL of March 27th, the very sensible and timely article by WM. EMMETTE COLEMAN. I was much pleased to see in the JOUENAL of March 27th, the very sensible and timely article by MM. EMMETTE COLEMAN. men and w anu mu continued deception and trifling upon the purest, tenderest and most sacred of all human interests and feelings. If we do not do this, we are denounced by our self-styled "charitable" critics in a most "unkind" and "uncharitable" manner, and we are alleged to be "dwarfing our souls" and to be a thief to rob others is himself guilty of theft, morally and legally; and "to get closer to the great heart of Divine Goodness," as a recent journalistic critic enjoined upon us, we must practice "ever-blessed charity."that is charity for the swindlers and frauds; and to do this we are required to aid and abet them in their nefarious work. From such "charity" "Good Lord, deliver us!" According to these fraud-promotive critics. charity for the evil-doers alone is insisted upon. We never hear a word about any charity" or "kindness" towards their victims. Should all our charity be extended to the swindler and none to the many persons whom he swindles? We are regaled with much silly twaddle about our duty to the fraud-practicers, but not a word about our duty to their innocent and trusting patrons and dupes. No matter what becomes of the hundreds of good men and women so shamefully deceived by Mrs. ——, so long as Mrs. —— is protected in her evil work and not interfered with by "unkind" and "uncharitable" exposures. The one thing above all others is, that no unkind or uncharitable thoughts are indulged in, publicly or privately, against Mrs. \_\_\_\_, and that she is "charitably" and "kindly" permitted to continue her wickedness unmolested and uncriticised; and if any one tries to interfere with her in any manner, he is, of course, very uncharitable, a "self-constituted censor," guilty of "bitterness and abuse," "hatred and vituperation," and indulging in the "Almighty's prerogative" of judgment. Strange to state, these charitable (!) censors, defensatory of knavery, although they abuse us for exercising what they call the "Almighty's prerogative," judgment, never scruple at exercising that prerogative themselves in condemnation of those of us who do not new truth, and as soon as an error in side with them in condoning and excusing belief, in philosophy, in science, or in aught deception and folly. They abuse us for beelse, is detected in ourselves, it should ing uncharitable and unkind, while they he at once discarded, irrespective of con- themselves are full of unkindness and uncharitableness towards us. All of their charity is reserved for the human demons infesting the vitals of Spiritualism, sapping its life-blood's richest currents. Not a kind word or charitable thought do they express for those attempting to cast out these devils; but instead they do all they can to prevent their dislodgment, and increase their power over the spiritual body. Observe this significant sentence in a recent editorial in a spiritual journal: "Suppose somebody should be convinced of these grand truths by the tricks of a charlatan, who is injured but the charlatan himself?" Such sickening sophistry as this is simply pitiable! Now, in such a case, no additional injury results to the charlatan than what had already occurred as a resultant of her depraved moral condition actuating her to perpetrate the fraud. The injury to the charlatan, over and above that already done to her moral nature by repeated acts of a similar character is infinitesimal, but the grave and it may be lasting wrong done to the victims of her wiles, to the cause of Spiritualism, and to the well-being and interest of mankind morally, is momentous indeed, (Continued on Righth Page.)

Again we are brought face to face with the eternal fact of death. The joy of life is overcast with blackest clouds, and darkness broods over our hearts. Friends and neighbors mingle their tears with those more nearly connected, or by silence express the deep emotions of their hearts. Our daughter, our sister, our friend, after a long and painful illness, borne with loving patience, has at last joined the angel host, leaving only the worn garments of clay to receive the last sad rites of sepulchre. While we know that our loss is her infinite gain, while we would not recall her to the life of pain from which she has been emancipated, yet the tears of regret will unbidden start, and like Rachel we find no comfort for our bleeding hearts.

We weep with friends who weep, for tears are the offspring of undying love, and purify our lives from the dross of selfishness.

We weep because death is not confined to o the day. It has reaped the harvest of the past, it will reap all that is to come. The beggar in his rags, the prince in his marble halls, the droning idiot, the man of profoundest thought, alike are called by the silent messenger.

Hence, unlike though we may be in everything else, here we stand on common ground. having one fate in common, and that fate death.

We all come at last to the shore of the sea of infinite silence, brooded over by darkness, without a star in its sky, or a beacon gleaming through the fog thickly settling down over the black waves. Our feet are laved with the same flood.

We have stood with agonized hearts when they whom we loved best have passed into the cloud shadows. We have watched by their couch of pain, during the terrible strug-gle and wiped away with trembling hand the dew of mortal agony. We have watched, while all the world grew dark, and life itself stung with a viper's fang, the slow change. the pallor, the fleeting breath, and sought for the last whisper from lips of clay!

We have seen the dear mother, and the kind and patient father, set forth on that dark sea, and loved triends have been called from our side, and earth has known them no more, we have consoled ourselves when the silver hairs of age were at rest, that the end had been reached. Life has been prolonged its allotted period, and as the ripened corn is garnered, the mature fruit is gathered, so the rounded and completed life has come to its fruition. It was a sad conclusion, but the best we could gather.

But how often has the messenger called out of the shadows for the little child, the very bud and promise of our joy! Oh, mother, you will never forget the day when the child for whom you had given your life, and would willingly again, drooped like a blighted flower, and seemed to go out of your hands vainly striving to hold it. Then you rebelled against fate and called God unjust, and despised life, for to live seemed wicked when the child was dead; and the bright things and the joys of life were as sins, and the dark days gave not as much pain as the bright ones. The sweet songs of the birds jarred on your grief, which seemed as infinite as the sea of death itself.

We have lost the truest and best beloved of friends; they a daughter whose life may be expressed by self-forgetting love and devotion. Her sweet life has gone away like the perfume of a flower. She has disappeared beyond the veil so thin-yet adamantine. Father and brother, mother and friends how

#### THE SPIRITUAL.

The other theory is that of Spiritualism. By this term I do not mean the present phase of manifestations, but vastly more. I mean a theory which goes down to the base of creation, and ascends to the throne of infinite intelligence, including all material and spiritual phenomena in creation, from the attraction of atoms to the formation of thought.

A leading materialist said that we are traveling between two bleak and barren promontories, the past and the future. With the light of this spiritual theory we find that, however bleak the past, the future is aglow with the rosy hue of hope.

This Spiritualism is the foundation of all the religions of the world. Without it religion is impossible, for the fundamental fact of religion is immortal life. It runs through all systems as a golden thread, woven into divers patterns, but always bright and beautiful. It forms the essence of all poetry, the pivotal fact of history, and the overshadowng motive of mankind.

It is the essential doctrine of all sacred books, without which they would lose all significance. The various Christian churches repose on the demonstration through Christ of immortal existence, and the Bible from Genesis to Revelations is a record of the intercommunion of spirits with mankind. Were to choose a book from which to explain this spiritual theory as applicable to human needs, the Bible would be that book.

#### WHAT IS THE SPIRITUAL THEORY?

That beneath all the fleeting phenomena of the world is the realm of pure spiritual ener-

It is the divine heritage of our souls. Its joys are to be gained by unselfish lives, devoted to the good of others, by loving words and deeds of kindness.

Della, we will not recall you to your couch of pain. You have passed from death to life. The angel of the sepulchre is the angel of thy resurrection. She has joined the delightful company of a dear mother, brothers and sister and many friends and relatives. A little time and those she leaves will join that glittering company. It is like a dream, and the waking moment is death, the beginning of the real-after the fitful fever of this life, with its cares, burdens, disappointments and vain endeavors is past. A few more days. more or less, and we shall all be gathered on the evergreen shores of immortality, where there will be no more heart-aches forever and forever, no more partings forever and forever.

Here then beside the casket which contains all that remains to us of the sweetest childthe most dutiful daughter-the truest sister gy, out of which and by force of which all | and beloved friend, we say the saddest words

#### GOOD AND EVIL.

Our Duty, and Pre-natal and Marriage Reform.

### BY ALFRED ANDREWS.

"Do (not) unto others what you would (not); have them do to you."

What are our principal or highest duties to ourselves and other beings? To refrain from evil and to do good; or, in other words, to "ccase to do evil and learn to do well." This suggests to our minds two ideas, evil and good. Let us consider and try to expand these ideas. First, to refrain from evil is to refrain from any act that shall in any way injure ourselves or any other being. Second to do good is to do all we can to promote in any way our own highest welfare and permanent happiness and that of other beings. These are the tests to apply to every act we perform. The questions to ask ourselves are these: Will this act work any harm in any way to myself or anybody else? Yes; then I will not do it. Will this act do any good to myself or anybody else? Yes; then I will do it if possible. These duties are the most comprehensive of any and include nearly all others. They can hardly be separated, for to do the one is to do the other; that is, if we refrain from evil it is certainly a good thing, negatively speaking, and to do good is cer-tainly not doing, or it is refraining from, taining not doing, or it is retraining from, evil. But we should endeavor when possible to be actively employed in doing good as well as, negatively, to refrain from evil. If this is our guiding star we cannot deviate from our true course in life. To do what we know to be evil or wrong will sooner or later course us unbernings and misary

cause us unhappiness and misery. To do good is to lay up capital in a bank from which we can forever draw without in the least diminishing the principal; it yields a compound and unfailing interest. What acts of our lives can we look back upon with more permanent satisfaction than those in which we have done a kindness to a fellow being? In this is realized the truth of the saying that "it is more blessed to give than to receive." How can this be? We can more surely rise, both morally and spiritually, by lifting up some one else. The muscle grows strong by exercise. The faculties expand only by use. The more we cultivate our benevolent faculties by using them in doing good, the more they expand, and we become more noble and God-like by making others better and happier. So in one sense evil is a good thing; for to help others out of evil is a good thing for us, as it helps us as well as those we help. In this sense the bad are a blessing to the good by furnishing them an opportunity to do good.

Let us stop here a moment and see if we can learn why there is evil in the world. Take as an illustration, or a symbol of good and evil, the phenomena of light and dark-ness. Imagine yourself at some place in the universe where you could see, plainly and once, the sun and all the planets of our solar system. The sun, radiating a brilliant light in all directions, causes the planets and sat-ellites to be very bright on the side which is turned toward it; but on the opposite side there is a dark conical shadow. These shad-ows are an essential part of the arrangement of the solar system, but how very small the amount of shadow is in comparison with the great amount of light shining in all directions. The beings living on these planets as they make their daily revolutions are in the shadow or darkness, called night, about half their time; to them it seems as if there was am sure to get drunk and abuse my chilht in the while other beings dwelling elsewhere are in a continual light. Now this illustration or symbolism, shows completely the comparison or contrast between good and evil existing in the moral universe. While we live on this earth there seems to be about as much evil as good; and evil seems to be a necessary accompaniment or part of our lives, owing principally to our condition of ignorance, undevelopment, and the endeavor to gratify our lower desires or animal nature. It also being necessary to our discipline and to enable us to appreciate goodness; for we enjoy the light more after being in darkness; just as the conical shad-ow is necessary to the earth, the same natural law governing both; but when we graduate from this school of life after having learned perfectly our lessons in goodness, we shall, no doubt, dwell in some place where goodness will so very much more overbalance evil, that evil will scarcely be thought of except in connection with the earthly life. Nevertheless it is certainly our duty always to try to mitigate evil and overcome it with good. The universal and unvarying testimony of all the inhabitants of the Spirit-world is, that in order to help ourselves we must help others. The appearance, garments, adorn-ments and surroundings of all spiritual beings in the Spirit-world are wrought out and modified by their deeds. "By their deeds ye shall know them." Good deeds produce good effects; evil deeds evil effects. Good spirits are bright and shining; are handsome and well-formed and have beautiful garments and surroundings. Evil or undeveloped spir-its are dark and gloomy and their forms appear shrunken; their clothing is meager and shabby and their surroundings are of the same character. All selfishness and pride cause ugly and repulsive appearances and cannot be hidden. A spirit who in earth life bore a celebrated name, and who when giving spirit communications signed his initials only, was asked why he did not sign his full name, and also if he did not take great pride in his old earthly name? Answered: that he did not care for his former earthly renown, and that if he was now to choose a name it would be simply "Helper." Good deeds should of course be done from unselfish motives, else they do not benefit the doer, for all self-benefits must spring frem a good motive. So it is useless to try to do good deeds from a selfish motive. Every particle of selfishness must, sooner or later, be eradicated from the soul or spirit. Thus far this moralizing has been done to try to lay a foundation for some practical work or interest in the subjects that are to follow. That is the one great object I have in view. How shall we bring about this result, to refrain from or restrain evil? First and foremost by keeping a close watch and curb up on our own evil tendencies, and in every way to try to overcome them. Next, to seek in every way to assist others in their struggles in the same direction, and especially those who have not the moral strength we may possess. This will probably lead us to reflect and try to discover the cause or source of these evil tendencies. Let us now take into consideration the condition of human beings as at present constituted. We find that most of them come into this world loaded down with many inherited tendencies to do evil, and that they generally work out these natural results. This then would seem to be the very best starting point

what every intelligent mother knows, viz.; that the unborn child will almost certainly take on the parents' characteristics, and that it can also be moulded by the mother in almost any direction she may wish. The seem-

most any direction she may wish. The seem-ing exceptions would, upon close investiga-tion, prove this rule. This subject lies at the root of all reforms. All reforms, like the temperance reform, the social, lunacy, political reforms, etc., are all undoubtedly good and necessary; but pre-natal reform is at the root of them all, for, if a human being is born with right tendencies, he will in all probability do right if kept un-der proper influences. To have good fruit we must plant good seed. How many par-ents have learned this truth by their own pitter experience or by that of their children. Many will assert that this reform is at this time a hopeless task. I will endeavor to show that this is not the case. I have never yet talked with any one on this subject who has not conceded the great need and reasonableness of this reform, In any public movement the first thing to decide, or to have the community assent to, is the necessity and justness of the proposed reform. When this is decided, then the way to bring it about will be discovered.

The entering wedge is already started by the established laws for the prevention of cruelty to children. Public opinion is already settled upon that point. Now, we have at present, only to drive home this wedge, or work on the line of cruelty to children. Is it not as cruel to have a child born from, and brought up by, diseased, lazy, drunken, crim-inal parents, as it would be to take a young babe from the best parents and place it among the worst parents to be brought up? O, how it makes one's heart sink with sorrow to see what a multitude of little helpless children are struggling along through a miserable existence, ground to the earth with diseased, crippled, loathsome bodies, and vicious dispositions, the result of their parents' or ancestors' selfishness or passions. What greater cruelty than this? Verily, "the sins of the fathers are visited upon the children." Here is truly the case where the innocent suffer from the sins of the guilty. A child has as much right to be well-born as we have to "life, liberty, and the pursuit of happi-ness." The unborn child's declaration of independence should be: "I have a right to be born right. I have a right to start in life without being handicapped with my par-ents' sins."

This will bring up the question of mar-riage as it is closely allied to this subject. Well, by all means, let us discuss the marriage question in this connection, and if we can reform the method or customs of marriage, we will also solve the divorce problem, which seems to be a prominent one at this time. The question should be, not how to get divorced, but how is the best way to get married? If this is rightly done there will be no need of divorces. If persons were properly mated and rightly informed upon pre-natal subjects, then both the evils of divorces and pre-natal evil tendencies would be rought far toward being overcome.

Probably in this matter many will ex-elaim: "I have a right to gratify my natural desires without any interference." Let us see about that; let us bring out our touchstone or test question and apply it in this case. You have no right in any way, directly or indirectly, to work any harm to any human being. You might just as well say, "I have a right to drink rum, even though I dren. All natural desires are for a good use only. Acquisitiveness is a good thing if not carried so far as to cause one to become a miser or to steal. But some will say that we cannot restrain this evil by law." not? We have as much right to restrain one evil by law as another. As much right to prevent pre-natal cruelty as post natal cru-But suppose one does abuse any of his Godviven powers to his own detriment; it is less of an evil that he injure himself, rather than that he injure several other persons. We should treat the abuse of the procreative passion on the same principle as the abuse of any other passion; just as we treat a person who works any harm to this fellow-beings. by putting him where he cannot injure any one; then try to teach him self-restraint or to reclaim him. This should be the design of all prisons and penal institutions-not punishment merely, but reclaimation, and the teaching of the erring one to control his abnormal development; and also to try to cul-tivate the opposite faculties so as to produce an equilibrium in an unbalanced brain, viz.; if any one is abnormally developed in combativeness and inclined to fight and commit murder, the opposite or benevolent faculties should be cultivated and developed so as to balance or control the destructive ones and thus produce an equilibrium in the mind of the being. There is scarcely a physician living but who will say that he knows of many persons who should never get married on account of their liability to transmit diseases or bad health to their offspring. What moral right has a lazy, drunken, cruel or diseased person to bring children into the world to suffer a miserable existence and for other people to support? And they are the very ones who generally have the most children. A case has just been published where a deaf and dumb man and woman have been married; this I consider almost a crime, especially if children are the result, for they will in all probability have the same imperfections as the parents. Let us see that such persons have no legal right to do these things as they certainly have no moral right thus unnecessarily to impose burdens upon others. Let us for a moment try to see how these reforms could be brought about. First, by moulding public opinion in this direction. This can be done to a great extent by individuals. Each one interested in this subject should, when a proper opportunity is presented, introduce, discuss and urge these ideas. When the subject of marriage is spoken of, a few words ingeniously dropped would surely bring on a discussion. The best book ipon this subject that I have ever read is a little work called "Heredity," by Loring Moody. It should be read by everybody, for it gives in a small compass the gist of the whole subject. How almost universally it is the case that young people get married from impulse only, without bringing reason and good judgment into play; with complete ignorance and misconception of the true purpose of marriage; when both parties try to make a good bargain, as it were; when each one tries to get a better partner than he or she can possibly become; that is, by putting forward their best points and concealing their worst ones. The marriage state imposes grave duties and responsibilities; among them is the bearing and rearing of a reasonable number of children, and which the better class of people to begin to restrain evil and to learn to do frequently try by questionable means to from the context it must follow that the well; viz.; to correct or prevent these pre- avoid, thus often injuring themselves or their (Theosophy talked of, is that so widely known

natal evil tendencies. It will hardly be nec-essary in this connection for me to prove perhaps, being ignorant of the fact that from the very beginning of the conception of a human being nature carries on her work to perfection, even though some parents may force the immature embryonic being unbid den into the Spirit-world; and that such spirit will certainly meet them in the future state to their utter condemnation. The human being is a spiritual being and if not al-lowed to come to maturity in the material world, it will surely live and mature in the spiritual world.

Now, any one who is not willing to assume these duties and responsibilities to a reasonable extent, and fulfill them to their utmost ability, has no right to enter the marriage state. These conditions, of course, require the practice of much self-denial, but such self-denial will surely bring its own reward. On the other hand, those who do not enter the marriage state lack some of the richest, happiest and most beneficial experiences of life, and so have not fulfilled completely the purpose of their being. Thus we see that selfishness comes to the front in marriage as well as in everything else. If the unbiased opinion of older and experienced persons were sought and their judgment followed, how much contention and misery might be avoided.

I really believe the plan suggested by Dr. Foote of having a board of commissioners of marriage, composed of both sexes, to advise in this matter is far better than the present haphazard way. Candidates for marriage might submit themselves to an examination upon the various important points involved in the marriage relation, and receive a license, or an adverse recommendation according to their fitness or unfitness for each other. I believe something of this kind is already in operation in some countries. In the State of Virginia a bond is given by those contemplating marriage to guarantee the support of the offspring. This may seem to be a very bold suggestion, but nevertheless it is founded in reason and would bring about beneficial results.

Let impulse and passion be restrained or controlled by reason and good judgment. One great purpose of this life is, for us to learn to control all desires by wisdom. I can see no reason why this subject of marriage, which is one of the most important of all the acts or events of life, should not have the most deliberate and mature consideration: and that the young should be guided by, and yield to, the experience and good judgment of older persons. The subject of procreation has been too much degraded and involved in mystery. It should be regarded as one of the most sacred functions of the human being, and ought surely be under the control of wisdom, for the abuse of this function is vis-ited by nature with the most severe penalties. Let us therefore elevate it to its proper place.

Those noble natures who have reflected upon and studied this subject deeply have come to the conclusion that the marriage relation, where parties are perfectly mated and controlled by reason, is the most natural, blissful and enduring of all relations or conditions. All spirits units in declaring that the perfect angel or archangel is a dual being: male and female human spirits united for eternity. This is most reasonable, for no single human being could always be perfectly happy without another human being of the opposite sex, in whom would be found that which would completely satisfy its own legitimate desires. In this light, then, how important and far

reaching this subject becomes. What condiion more blessed than that of th ie well-mate husband and wife? The only thing wanted to complete their happiness would be the well-born child. Here is a picture of perfect bliss so far as mortals can comprehend it. After looking over the whole field of reform and the abatement of evil and misery, I am firmly convinced that these subjects of marriage and pre-natal reforms are the most necessary, practical, hopeful and urgent of all reforms. The great need now is, to arouse the public mind upon these subjects and the way will soon be devised to bring them to a pros pective accomplishment. There is no way in which we can so quickly and surely elevate the condition, physically, morally, mentally and spiritually of the human race, as by striving earnestly to bring about these grand reforms, and thereby help ourselves by the universal law that if we strive to benefit others we consequently benefit ourselves. Yonkers, N. Y.

as promulgated in and by the Theosophical Society.

There cannot be much doubt on that head, for enough has been printed upon it. Theos-ophy, broadly stated, is Universal Brotherhood; and that more particularly analyzed -yet still very broadly-is the effort to convert our lower nature into higher nature, and thus to aid in the great process of evolution going on throughout the macrocosm. Prof. Cones says he wishes he knew what Theosophy is. This, coming from a man who is at the head of the Administrative Board of Theosophical work in this country, leads to false views in others, for they say, when the subject is broached: "Theosophy—oh! that is something no one knows anything about, and its chief official in the United States says it will be many years before even he can discover it." Now, while the professor's letter is excellent and contains many hints of the mixed terminology now bandied about, consisting often of a misunderstanding of Sanscrit terms. such as chitta, ananda, manas, mixed up with soul, spirit, God, and like words, all undigested, but of which terms he, no doubt, has a good understanding, I only wish to direct myself to the misunderstand ings referred to. Our work, our final goal, is clear. Many members feel daily that they get inspiration, help, knowledge, from their discussions and meditations on the laws laid down. They admit that the complete knowledge of all of Theosophy is difficult to obtain, but material science stands just there, too, in respect to the visible universe. In Brooklyn and New York are private, inner groups of Theosophists who occupy themselves with constant inquiring and analysis into and of Theosophical teaching, meanwhile trying to practice its rules; but they are not engaged in raising shades nor in trying to get out of their bodies, nor in seeking for psychic de-velopment. That they think is likely to lead to error if pursued for itself. It comes in time, in its proper place, if each one strives to convert his lower nature into higher. These sorts of groups also exist in other cities, and from my correspondence coming from every part of this country, I know that some devoted Theosophists are able to say that they have gained more real knowledge and more mental stability from Theosophy than they ever did from anything else. They do not amuse themselves with either Masonthat no 33° "Scot Rite Mason"—I quote—has anything for them, nor has the Lodge of Mizraim either. Both are mere wills o' the wisp: Vox et preterca nihil, sound and fury signifying nothing. New York.

#### WILLIAM Q. JUDGE.

#### The Spiritualist Alliance on Mesmerism.

It will be seen that the relationship exist-ing between the phenomena I have just described and mesmerism is extremely close; in fact, it is difficult to believe that the higher phenomena of thought-transference and the more elementary forms of electrobiology are not due to identical causes. The history of mesmerism is extremely interesting, and it is most instructive to watch the progress of the phenomena.

The first aspect under which I propose to consider mesmerism is that of its curative powers. The curing of many disorders, es-pecially those of the nervous system, by the action of sympathy by contact is of great antiquity. In the middle of the seventeenth century we have the instance of the philanthropist Valentine Greatraks (or Greatrakes), who cured by the power of his vital energy ll who came to him afflicted with such diseases as hysteria, tetanus, epilepsy, and the rest of the nervous ailments which afflict susceptible humanity, his special diseases being scrofula (?) and ague; multitudes, we are told, flocked to him from all parts until he was forced to limit his exertions and practise his cures on certain specified lays, and at certain specified times, only. From this time to the days of Dr. Mesmer we find recorded periodical instances of this simplest form of electrobiology, the fullest developments of which have been so remark-ably exemplified by the authorities I have quoted above. If anyone desires to subject these matters to the test of practical experience, let him take any case of ordinary neuralgia and treat it in the following way :-It is presumed that the seat of the neuralgia is the head, and that, as is usually the case, the region of the greatest pain is across the eyes and forehead. Let the sufferer be seat-ed, and place the tips (the fleshy balls) of the second and third fingers of the left hand upon his right temple, then, gazing steadily at him, apply the same fingers of the right hand to the opposite temple, and in this position gently vibrate the right hand, willing at the same time very strongly that the pain shall leave the patient; in a few minutes the pain will entirely disappear. I never knew this plan to fail, and have applied it successfully even to myself, and relieved myself of the most raging neuralgia by its means. If the pain which it is desired to alleviate be toothache, the tips of the fingers must be drawn along the jaws in the manner laid down further on for making mesmeric passes; for headache the passes must be made over the head and down the sides of the face to the chin, and in this manner almost any bodily pain may be alleviated. The great essential is strong will that the pain shall leave the sufferer, patience in applying the remedy, and a firm confidence in its efficacy. We now reach the consideration of the methods requisite for the production of the mesmeric sleep, which may be effectuated in a variety of manners, any particular one of which may be especially efficacious with any particular subject, and which also may be used either singly or combined. The subject should be seated or reclining in an easy chair, and being placed in front of him you should proceed as follows. A penny or a florin should be placed in the subject's hand and at this he must gaze fixedly for a time extending from one minute to five, long enough in fact to bring the mind into a state of complete repose, by the dazzling or fascinating effect of the prolonged stare. The favorite object for this process is a zinc or silver disc with a stud of copper or gold let into the centre, but a coin will do as well. All this time you must will strongly that the subject shall become quite quiet and passive ; when this condition appears to have super-vened place the hand lightly on his head and raise it till his eyes meet yours, and directing him to gaze fixedly at you, commence making passes from the top of the head of the subject over his face and down to the stomach: the fingers should be slightly and naturally curved, and should keep at a distance of about half-an-inch from the face and body of the subject. At the end of the pase (i.e., at the stomach) throw the hand away, as it were, to the left or right, closing it and bringing it back in a circle to the head of the subject in such a manner that the back of the hand is not presented to him. for this would have a de-magnetizing effect. Continue this operation very slowly, now and | out it.

then holding the fingers for a few seconds opposite the eyes of the subject, strongly wil-ling all the time that he should close his eyes and go to sleep. If he does not do this and the continued gaze appears to occasion him uneasiness, tell him to close his eyes and continue the passes; this will be a great and continue the passes; this will be a great relief to him, and in a short time you will notice a twitching and trembling of the eyelids; this is the first symptom, and hav-ing observed this you may perform the fol-lowing experiments. Hold the fingers for a few moments before his eyes and then say authoritatively "You can't open your eyes," willing strongly at the same time that he willing strongly at the same time that he shall not do so. You will probably find that he cannot possibly do so: if he can, do not be discouraged but repeat the experiment after a pause. If the preliminary drowsiness and twitching of the eyelids take place, success is certain sooner or later to attend your efforts. The operation may take from three or four minutes to twenty minutes or half-an-hour : never be discouraged by early failures, perse-verance is almost certain to be rewarded by success. Mr. Buckland suggests the following test of whether a mesmerist can magnetize a particular subject or not. Stand behind the subject and placing your extended hands on his shoulders with your thumbs pointing down between his shoulder blades will strongly that he shall fall towards you. If he sways in your direction your task will be an easy one, if he sways aways from you, you will have some difficulty in magnetizing him. At any stage of the proceedings a subject may be de-magnetized by making reversed passes, i.e., pointing the hand palm upwards at the stomach and throwing it sharply upwards towards the head, and blowing sharply upon the forenead. This will generaly awake the subject instantaneously, but should every means fail the patient may be left to wake of himself, which he will do quite naturally and greatly refreshed in the course of an hour or two. Cases have occurred where the subject has obstinately refused to wake for twenty-four or forty-eight hours, but even in these extreme cases (which are very rare) no danger need be apprehended, and there is absolutely no cause for any uneasiness; the one thing of vital importance which must be most strictly attended to is that no one save the mesmerist must be allowed to touch the subject whilst he is asleep, as this produces uneasiness, hysteria, coma, and even convulsions. The making of the passes pro-duces no effect of an unpleasant description upon the subject; on the contrary the pro-cesses of mesmerism are infinitely soothing, the only sensations produced being those of a cold air emanating from the fingers of the mesmerist, or a warmth or tingling sensation in the skin of the subject. In curative mesmerism it is sometimes advisable to continue the passes down to the feet, but for ordinary purposes the pass described above will generally have all the desired effect. Another process recommended by Dr. Gregory is as fol-lows:-Sit down close before the subject, take hold of his thumbs with your thumbs and fingers and gently pressing them gaze fixedly in his eyes whilst he does the same; a strong effort of will under these circumstances will generally induce the mesmeric state. Two things only are necessary in mesmerism: complete passivity and willingness to be operated upon on the part of the subject (no person of ordinary strength of mind can possibly be mesmerised against his will) and intense concentration on the part of the mesmerist. A leading mesmerist, Mr. Lewis operates merely by an intensely concentrated gaze, whilst Dr. Darling and Mr. Braid mesmerize by making the subject gaze fixedly wards at a small object (such as a disc of the end of a pencil case) held before the eyes a little above their level. However the sleep is induced, when it seems to be profound raise the hand of the subject about six inches and let it go; if it falls back heavily without awaking him the mesmeric sleep is produced. and you may now proceed to investigate some of the simpler phenomena. First tell him he cannot open his eyes, as laid down above, and having succeeded with this, make a few passes below the jaw, and tell him he cannot open his mouth. You can then press the palms of his hands together and defy him to separate them, or making him clench a coin in one hand defy him to let it drop. In this state some very interesting experiments may be made, such as the following and tell him he does not know his own name, and making pass across his lips, ask him what it is: he will find it impossible to tell you. Tell him he has forgotten (say) the seventh letter of the alphabet, and tell him to repeat it: when he gets to G will strongly that he should not be able to repeat it, and the same impossibility will ensue. In the same way you may give him a book telling him it is a cat, or a foot-stool, telling him it is a bird, and he will accept your statement, treating the object given him in accordance with its newly-acquired imaginary character. The subject may be made to represent any wellknown character or to do any particular act or series of acts, or he may be made to laugh, cry, or chatter at the will of the operator. At this point it is well to wake the subject as it is not advisable to continue the mesmeric phenomena too long without a pause. -Light, London. A goose which has just died at Stuttgart left the flock, while still a gosling, and resolved to have nothing more to do with its companion geese, but to try a new way of life for itself. So it boldly marched into the barracks of a Uhlan regiment one day and stationed itself next the sentry box. The Uhlans were touched by the goose choosing to ally itself with their corps, and built a shed for it to live in. For twenty-three years neither threats or persuasion were able to separate this bird from its adopted regiment. When the corps changed quarters the goose went with them, and when the Uhlans went to fight for their country the desolate creat-ure took up for a time with a battallion of infantry; but no sooner did the first Uhlans enter the town than the goose marched out to meet them, and went with them to her old quarters. Since her death she has been stuffed, and is to be seen in a glass case on the gate of the barracks of Stuttgart.

### Matters Touching Theosophy.

#### To the Editor of the Religio-Philosophical Journal:

Will you permit me to say a few words in regard to some correspondence I notice in your valuable paper? It is that regarding Bro. Gopal Vinayak Joshee, of Bombay, about whom Prof. Elliott Coues and Dr. Shufeldt appear not to agree. Having been present at the founding of the Theosophical Society, in 1875, as its Secretary, and ever since then a hard worker in its ranks, I presume to say a few words with your permission, upon my own views.

The remarks of Dr. Shufeldt and Prof. Coues' reply, in yours of February 20th, are likely to arouse misleading ideas. Dr. Shufeldt asked what good Mr. Joshee was doing us, and what knowledge he possessed; and Prof. Coues leaves the impression that, perhaps, Mr. Joshee is in some occult way connected with the official, or with the esoteric work of the Theosophical Society. Bro. Joshee I know very well. All ridicu-

lous impressions should at once cease about him. He is a Brahmin and a patriotic Hindoo. His wife has been studying medicine here, and he came over to this country, mov ed by his wife's presence and a desire to see this country. As for his being a traveling adept who performs wonders, or who read thoughts, astral light or what not, it is all bosh, and he himself is the last man to make such claims. He is merely a mild Hindoo who has no hesitation, now that he is here, in undermining the foundation of intrenched Christianity, just as the missionaries tried to do for his own religion in India.

But by Dr. Shufeldt and Prof. Coues a sort of mixture of Joshee with Theosophy has been made; and, indeed, I know several who just through such things as these letters, get the idea that Joshee is, perhaps, one of an advance guard of adepts—a most ridiculous position to take. He is not. He has been heard by me and others to say that he knew nothing of the existence of Mahatmas, so much talked of in connection with the Theo-sophical Society. But in Prof. Coues's letter and the most fruitful cause for misapprehension. He says he does not know what Theosophy is. There is a great difference be-tween knowing what a thing is, and the act-ual knowledge of it. If Prof. Coues means the occult laws of nature, then, of course, we can understand him. But he ought, in that case, to say what he means, and leave no room for misunderstanding. Then, again,

In acquiring Burmah, England has got possession of vast forests of teak, which, nevor plentiful in India, was becoming com-mercially very rare. Of all the woods grown in the East that is the most valuable. It is neither too heavy nor too hard; it does not warp or split under exposure to heat and dampness; it contains an essential oil which prevents its rotting under wet conditions, and at the same time acts as a preventive to iron and repels the destructive white ants: it is, withal, a handsome wood, of several varieties of color and grain, and takes a good polish.

#### Horsford's Acid Phosphate. BEWARE OF IMITATIONS.

Imitations and counterfeits have again ap peared. Be sure that the word "HOBSFORD'S is on the wrapper. None are gennine with-

### Woman and the Household. democracy is st to aristocracy.

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

#### THE NEW LEAF.

O would our leaves of life were fair With faithful writing everywhere! Q would that love chone clear and true Each plan and purpose ever through; That zeal did never faint and tire; That hope ne'er waned to low desire; That so each New Year's dawn should bring The old year's buds to blossoming; And so all plans and hopes should tend Through patient work to perfect end! -A. A. Hopkins.

THE WORKINGWOMAN.

If bureaus are established in city and town, by means of which, as has been suggested, woman's work can be equalized, there are obstacles in the way which have not yet been considered.

For a large portion of these women who work hard to keep body and soul together and oftentimes fail, or who starve one and degrade the other in the effort, are violently opposed to going into the country at all. And as for household service, they had about as soon die as undertake it. Grant that their repugnance is mainly unreasonable, we must consider their objections and see how they can be removed.

In the first place the city is an overpowering magnet. It draws to its bosom and holds there with resistless force, the greater part of those who once feel its attractions. The poor woman sees warmth, beauty and luxury, even if it is outside of her circle. She is not sufficiently developed to live within her own resources; often she has none yet awakened. If she were sure of a decent home, kind treatment and some companionship, she might try to live there. But the greater num-ber, I am convinced, would be glad to go, if they knew where they were wanted in good homes, and how to find them. Will not some philanthropist help make the way clear, and so benefit and equalize both city and country

In the next place, the life of a domestic should be made more attractive; fewer hours work should be required of her, and she should be treated with greater kindness and consideration. A sense of human fellowship, of interest in daily life, her wants, struggles, joys and sorrows, should be carried into the kitchen and not confined to the parlor. It may not en and not commer to the parlot. It may not be met with the proper spirit,—but, on the other hand, it may bring sunshine into a lone-ly, dispirited heart. The employer has the advantage, and the onus rests on that side. An article on those topics, by Elfreda, on the circle parlot the low parlot of Fabrica

the sixth page of the JOURNAL of February 13th, is so timely and true, that there is a strong temptation to transfer the greater share of it to this column. The writer has touched upon a problem which is yearly growing more tangled. Among other truths, she states these, sharply and pertinently:

#### A MISTAKE.

"One great mistake some otherwise intelligent ladies make, is to suppose that a work-ing woman must necessarily be an ignorant one, and treat her as such. It often happens that such unfortunate women are true ladies, well educated and finely reared. It is such that suffer when forced into the kitchen; suffer agonies untold that cry to heaven for vengeance to society for its tyrannies. Many not read. The woman who works in the kitch- | cents. en, if a lady, must be shut out from all con coarse, who ridicule her fine qualities. Their her. She suffers as no one can imagine, unless experienced. Hers is a life utterly lonely, and bitter as wormwood. A coarse woman with a domineering disposition will tyrannize over her finer sister who is her intellectual an currant of the world's inventive work. and spiritual superior, with a presumption of haughty superiority that acts upon her victim like the poison of malaria. That a woman must be shut out from the society of those of refined tastes and habits, because she works, is an outrage. It is one of the most cruel things that unthinking man inflicts upon his fellow-man. The coarse and illiterate can not appreciate her and they misrepresent her in every thing, and hurt her in every way. A flower that should bloom among its fellows in the garden is thrust out among weeds and thistles. The stigma society has placed upon work, and more especially upon kitchen maids, is one of the greatest curses of this abnormal world. So long as this stigma rests upon labor inefficient work will be done." The writer of the above has rightly arraigned employers, but has given no reasons why labor is so regarded. It seems to me that we need to understand them, in order to know and to apply the remedy. In the first place, living has become more complex and extravagant, year by year. Americans ape foreign manners and increase class distinctions in proportion as they accumulate riches. A recent visit in Washington has led me to observe the change that has taken place in that city, during the last eight years. Etiquette, pomp and ceremonies are burying democracy out of sight fathoms deep. In official circles there is nothing democratic left-(using the word not in a political sense). The simplicity which reigned in many parts of the republic, is gone forever, unless a deeper sense of the brotherhood of man, and a conception of what constitutes true value, is awakened. Veneer is taking the place of the real wood, and glitter the place of gold, until people forget there is any thing but superficial show. In such a state of things, is the kitchen-maid, though she be as lovely as Cinderella and wise as Penelope, to have social recognition? It is not so many years since, in the rural portion of New England, the "hired girl" sat down to the table on terms of perfect equality with her employers and was treated in every way as one of the family. After the noonday dinner, she puton a clean dress and apron, sat down with the squire's wife and daughter; even if they had company in the "best parlor," and took part in the conversation. For she was not an ignorant foreigner, ill-bred, unkempt, dirty and ignorant, but a self-respecting, intelligent young wo-man. She was the daughter of a neighbor, generally, who had a quiverful of children, or who was poor, and her social condition depended alone on her intelligence and worth.

### democracy is swiftly and fatally giving place

no respite except a little while on the Sabbath. Is that a way in which the human soul can develop?

#### Magazines for May Received.

THE ATLANTIC MONTHLY. (Houghton, Mifilin & Co., Boston.) The first two chapters of William Henry Bishop's new serial, The Gold-en Justice, appear in the *Atlantic* for May. Charles Egbert Craddock's installment of In the Clouds, is in her best manner. Henry James continues his Princess Casamassima in charcontinues his Frincess casamassing in char-acteristic style. The fiction of the number is completed by a sketch of New England life, Marsh Rosemary. Mr. John Fiske con-tinues his papers on American History by one treating of The Weakness of the Ameri-can Government under the Articles of Con-federation, Mr. E. P. Evans has an instruc-tive paper on The Aryan Homestead. Memtive paper on The Aryan Homestead. Memories of London contains pleasant reminiscence of English art and artists of thirty years ago. Mr. Maurice Thompson has an article on Bird Song; and there are five excel-lent poems. Criticisms of recent books of travel and other volumes, with the Contribu-tor's Club and books of the month, complete an admirable number.

THE MAGAZINE OF ART. (Cassell & Co., New York.) The *Magazine of Art* for May is made particularly timely by an account of the Mary Jane Morgan collections of pictures illustrated by engravings from some of the most notable pictures in the collection. The opening article of the number is on Benjamin Disraeli, illustrated with re-productions of Millias portrait, Boshin's portrait bust, and a page of caricatures. Following this article is one on Ceilings and Walls. Mr. T. Nelson Mac-lean, an English Sculptor is taken up and discussed, and examples are given from his work. Mr. Leader Scott has the paper on Romance of Art this month, and Lewis F. Day discusses Art in Metal Work. The editor of the magazine signs his initials to a capital paper on some new books. Katharine de Matto's writes of Medieaval Almayne, and then comes the well filled department of American and Foreign Art notes.

POLITICAL SCIENCE QUARTERLY. (Grim & Co., New York.) Volume one, number one, of this quarterly, is out, and the publishers say: The Political Science Quarterly furnishes a The Foutieat science Quarterly furnishes a field for the discussion of political, econom-ic and legal questions. The legal questions treated will be principally questions of pub-lic law—constitutional, administrative and international. The point of view and meth-od of treatment will be scientific. At the same time it will be the effort of the editors to have results of scientific investigation to have results of scientific investigation presented in an intelligible manner and in readable form. The topics discussed will be primarily such as are of present interest in the United States. Annual subscription price women-more than are supposed have not the discernment to know the difference be-tween a truly bred lady and a girl that can the united States. Annual subscription price three dollars, single numbers, seventy-five

CASSELL'S FAMILY MAGAZINE, (Cassell & Co.

democracy is swiftly and fatally giving place to aristocracy. There is too much to be said on this sub-ect to be covered in this column. For, as long is a kitchen-maid is expected to work from five or six in the morning till seven or eight at night, we can not expect to secure a high order of intelligence. No angel is content to work in a dingy kitchen twelve or fifteen hours a day, compounding a variety of dishes, washing pots and kettles, and doing all sorts of drudgery. Frequently her bed-room is the coldest, smallest, meanest room in the house, unfit to sit in or sleep in, when the basement room, illy ventilated and lighted, with the one monotonous round of work, and no respite except a little while on the Sab-In competition for a prize an English lad offered

The glaciers of the North Pacific coast are small but magnificent. The Muir is three miles long, with a perpendicular face of 400 feet, stretching like a a frozen waterfall or gigantic dam entirely across the head of the glacier bay. Its breast is as blue as tor-quoise. At a distance it looks like a fillet rent from he azure sky and laid across the brow of the cliff. When the full blaze of the southwestern sun lights up its opalescence it gleams like the gates of the ce-lestial city.

One of the curiosities of light and heat is the fact that rays of the sun should pass through a cake of ice without melting it at all, as is the case when the thermometer stands a little above zero. That the rays of heat actually penetrate the ice is shown by the fact that a leus of ice may be used for setting fire to inflammable substances.

The May Century will contain the last paper writ-ten by General McClellan for publication. It is a description of the critical time from the Second Battle of Bull run to the advance from Washington toward South Mountain and Antietam. On the morning after General McClellan's sudden death the manu-script pages of this unfinished article were found on his table. General McClellan's literary executor, Mr. William C. Prime, furnishes an introduction.

Miss Rose Kingsley, the daughter of the novelist, will contribute an article to the May St. Nickolas, describing Shakspere's boyhood, with pictures of the poet's home, the school, etc., by Alfred Parsons.

That Tired Feeling

The warm weather has a debilitating effect,

especially upon those who are within doors

most of the time. The peculiar, yet common,

complaint known as "that fired feeling," is the result. This feeling can be entirely

overcome by taking Hoad's Sarsaparilla, which gives new life and strength to all

"I could not sleep; had no appetite. I

took Hood's Sarsaparilla and soon began to

sleep soundly; could get up without that

tired and languid feeling; and my appetito improved." R. A. SANFORD, Kent, Ohio,

Strengthen the System

Hond's Sarsaparilla is characterized by

three peculiarities : 1st, the combination of

remedial agents; 2d, the proportion; 3d, the

process of securing the active medicinal

qualities. The result is a medicine of unusual

strength, effecting eures hitherto unknown.

Send for book containing additional evidence.

Sent for hand, commining non-non-contense.
"Hood's Sarsaparilla tones up my system, purifies my blood, sl. opens my appetite, and seems to make me ever." J. P. THOMPSON, Register of Decels, Lowell, Mass.
"Hood's Sarsaparilla heats all others, and is worth as weight in gold." I. BARRINGTON, 169 Bank Street, New York City.

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NO MORE ROUND SHOULDERS!

KNICKERBOCKER SHOULDER BRACE

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## The Hair May Be Preserved

To an advanced age, in its youthful freshness, abundance, and color, by the use of Ayer's Hair Vigor. When the hair is weak, thin, and falling, this preparation will strengthen it, and improve its growth.

will strengthen it, and improve its growth. Some time ago my wife's hair began to come out quife freely. She used two bottles of Ayer's Hair Vigor, which not only prevented baldness, but also stim-ulated an entirely new and vigorous growth of hair. I am ready to certify to this statement before a justice of the peace. - H. Hulsebus, Lewisburg, Iowa. On two occasions, during the past twenty years, a humor in the scalp caused my hair to fall out. Each time, I used Ayer's Hair Vigor and with grati-fying results. This preparation checked the hair from falling, stimulated its growth, and healed the humors, render-ing my scalp clean and healthy.-T.P. Drummond, Charlestown, Va. A wer's Hair Vigor: I hair is a stime and healthy.-T.P. A wer's Hair Vigor I hair is a stime and healthy.-T.P.

### Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Perfumers.

Safety, Perfect Health is maintained by correct habits Thorough action, and wonderful curaof living, and through a proper action tive properties, easily place Ayer's Caof the Stomach, Liver, Kidneys, and thartic Pills at the head of the list of Bowels. When these organs fail to per- popular remedies, for Sick and Nervons form their functions naturally, the most Headaches, Constipation, and all allefficacious remedy is Ayer's Pills. ments originating in a disordered Liver. For months I suffered from Liver and Kidney complaint. After taking my doctor's medicines for a, month, and getting no better, I began using Ayer's Pills. Three boxes of this remedy cured me.-James Slade, Lambertville, N. J.

# AYER'S SUGAR PILLS, Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.



#### AND TO-DAY.

If the same young person seeks a situation now, she comes in competition with a class fresh from the bogs of Ireland, or the rice fields of China, persons with whom she can not associate. And she receives the same treatment that they do, because the employers are used to that class only, or because they have not learned to discriminate. If they have become snobbish and fail to treat "help" according to their merit, it proves what was stated at the beginning of this article, that

genial associations, and thrust among the New York.) The frontispiece of Cassell's Family Magazine for May illustrates a poem found coarse tastes are exceedingly repulsive to further on in its pages. There are other poems, serials, some short stories, and the fashion letters from Paris and London which are very

> THE QUIVER. (Cassell & Co., New York.) The first of a serial of Three Famous Abbeys opens the reading matter of this issue. Po-ems, short stories, besides serials, contribute to the interest of this month's contents.

> LADIES' FLORAL CABINET. (New York City.) (For April.) A magazine devoted to Floriculture and Domestic Art.

GLEANINGS IN BEE CULTURE. (Medina, O.) (For April.) A monthly devoted to bee culture.

BABYLAND. (D. Lothrop & Co., Boston.) Short stories in large print will amuse the youngest readers.

#### BOOK REVIEWS.

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

THE HISTORY OF RUSSIA. By Alfred Rambaud. Illustrated by L. B. Lang. New York; John B. Alden. Price, 2 vol., Cloth, \$1.75.

Rambaud's History of Russia is a standard history of Russia. This author's works have given him fame, and he is admitted to stand at the head of Euro-pean authorities on his chosen subject. He has read widely and studied closely the Russian originals; is familiar and has a large acquaintance with Russian literature, and has skilfully assimilated vast stores of information into an orderly and vigorous narrative. Russian history begins almost in myth, and emerges into a clear light only in comparatively recent times. Altogether this is a work that may be read uniformly with profit and often with interest; an authority that may be consulted with confidence, filling an important place on the historical shelf.

New Books Received:

THE RECORD. A Poem illustrating the Philosophy of Life. New York: John W. Lovell Company. Price, \$1.25.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LIT-erature. Vol. 2. New York: John B. Alden. Cloth. gilt top, price, 60 cents,

HE STOOPS TO CONQUER and THE GOOD-

Natured Man. By Oliver Goldsmith. Caseell's National Library. New York: Caseell & Co.; Chica-go: S. A. Maxwell & Co. Price, 10 cents.

THE CASTLE OF OTRANTO. By Horace Wal-pole. Cassell's National Library. New York: Cas-sell & Co.; Chicago: S. A. Maxwell & Co. Price, 10 cents.

"I was all run down, and Hood's Sarsaparilla proved just the medicine I needed," write hundreds of people. Take it now. 100 Doses \$1.

A younger brother of the famous Marquis of Queensberry has just arrived in San Francisco from the Sandwich Islands.

#### Catarrh and Brouchitis Cured,

A clergyman, after years of suffering from that loathesome disease, Catarrh, and valuly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self ad-dressed stamped envelope to Dr. J. Flynn & Co., 117 East 15th St., New York will receive the recipe free of charge. of charge.

A cable message can be sent from New York to London and an answer received in six minutes.

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, May 1, 1886.

Easter-Did Jesus Rise?

 $^{\circ}$  This is the question often unspoken, but yet in many minds even, in our churches today, especially in the "left wing" of our liberal churches. Our Best Words is a decided and earnest little fortnightly sheet is sued by Rev. J. L. Douthit, a Unitarian preacher at Shelbyville, Ill. He affirms his convictions, which are not of the agnostic sort at all. We do not always agree with him, but his spiritual earnestness, his devotedness which has the martyr spirit, we like. In his Best Words of April 20th, he quotes from Manford's Magazine (Universalist) the views of Rev. B. L. Rogers, which are such as would be accepted by the great body of evangelical churches, as follows:

A wonderful change came over Christ's followers after his death. Before that they were timid, fearful following Christ with heeltancy, and fleeing when he was in danger. And when crucified there was none to take his part. And when he was laid away in the tomb all hearts were heavy with sadness. But when Christ appeared to them in his risen realized burst the bonds of the grave, their faith in him returned, hope was revived, and a new life dawned upon them. They were no longer timid, no longer hesitated to declare themselves his followers; but they went out among men and preached Christ and his resurrection, nothing but death closing their mouths .... This wonderful change that came over these dis-ciples can be accounted for in no other way only that they believed their Master had risen and ascend ed on high. Deny Christ's resurrection, and you leave this change in his followers unexplained. Easter day is the celebration of an occasion that brings immortal hopes to a dying world. This same feeling pulses through the familiar old hymn, and thrills the hearts of those who sing it with a sweet triumph of hope that banishes all fear. Full of uplifting light and ineffable tenderness are both words and music:

light. Their very souls were stirred and illuminated by these great experiences. By like experiences are souls lifted up and lighted up to-day.

> The hope of the disciples and of Christendom is not an illusion. We accept it and enlarge it. Not alone from Judea but from the soul did it come.

> "Hope springs eternal in the human breast." So it is with this hope of immortality, that faith, innate and intuitive, to which we add the confirming knowledge of Spiritualism. How long will these doubting preachers stand out in the cold?

### The Vexatious First Day of May.

As everybody well knows, the first day of May has been rendered memorable from the fact that at this time hundreds of families who have no homes of their own, change residences, undergoing vexations and inconveniences that are very trying to the patience of any one. Then, if ever, there is an intense hubbub of excitement, hurrying to and fro, and great anxiety in fear of losing something valuable; and there is also on such occasions an immense waste of energy without accomplishing any particular good to anybody. Then draymen are called upon to aid in the transportation of the household goods, and after making a solemn engagement to commence work at the appointed time without fail, some one comes along and offers them a bigger price than your contract calls for, and off they go in compliance with the wishes of the highest bidder, leaving you in the lurch and making you the center of confusion.

This moving multitude knows nothing of the sweetness and grandeur of life possessed by those who own their own homes, however humble and unostentations they may be, and who can rest and be quiet and happy under the serene knowledge that the first of May has no terrors whatever for them. The millennium can never be ushered in until a complete change shall have been made in the status of society with reference to homes; each family, before that important era can prevail, must have its own home, and the curses, the sinful impatience, the bickerings, and dishonesty of that eventful period, be made things of the past. How extremely sad and doleful was the plaint of Jesus when he alluded to the birds as having nests, but the Son of Man not where to lay his head. He had no home, and all through his eventful career he manifested extreme sadnessa sorrowful spirit that was full of misgivings, and no where do you see manifested in his sayings that serene contentment which should characterize a sojourner on this sphere of existence. The probability is, however that he never became acquainted with

that Christ brought life and immortality to popular preacher of Philadelphia; Prof. Barbour, formerly of Boston, and for ten years editor of the Unitarian Review; President Liverman of the Theological School at Mead-

ville, Pa.; and President Atwood of Lenox, N.Y. The time of the meetings will be the last week in July and the first week in August.

#### R. Heber Newton on "The Secret of the Cross."

Among the many and varied signs which crowd upon the observer, demonstrating the universal advance of that freedom of thought which is destined shortly to entirely liberate the mind of man from religious thraldom to which it has been ever subjected in the past, no one sign has been more marked than the long silence of the Episcopacy in America, while Heber Newton's words are, week after week, thundering against the absurdities which exist in its forms and dogmas. On a recent Sunday he reached the very height of ecclesiastical daring, in proclaiming from his pulpit the true historic and prehistoric origin of the cross as a religious symbol. Independent thinkers and readers have long known and asserted that it antedated Christianity, and the voice of spirits at Spiritualistic circles for years have endorsed the assertion and insisted that the cross, in common with most of the forms and observances of the Romish Church, had descended from the most ancient pagan priesthoods, through successive orders, as those of India, Egypt and Rome. Mr. Newton's topic was "The Secret of the Cross." He said:

"The cross is a device which would naturally have sug-gested itself to primitive man as one of the simplest and most necessary forms in nature. So omnipresent and inevitable a form must, in the mind of the thought-ful man, have assumed a mystic significance. Ponder-ing over the everywhere present secret of nature, the cross came to assume the character of a sarred symbol cross came to assume the character of a sacred symbol

cross came to assume the character of a sacred symbol, a sacramental sign of life. "The cross thus became the symbol of life eternal rising out of the life temporal. On some of the Egyptian tombs we may still see the delineation of Hous, the Savior-God, raising the dead to life by touching the mummy with a cross. It thus became the symbol of the spiritual life rising out of life material; the sacred sign of the higher life triumphing over the lower life of man: the sacrement of victors over sing and the states. man; the sacrament of victory over sin-and thus the secret of the disciplining pains and sorrows of our earthly life. We find in the earliest known religion the use of the cross in initiating candidates into the higher life. From this it became the symbol of the life of the electones of earth, who rise out of the mass of men the sacred sign of the saviors of mankind; the secret o the life going forth from them in salvation for the son

the sacred sign of the saviors of mankind; the secret of the life going forth from them in salvation for the sons of men. The Savior of mankind was also 'despised and rejected,' 'a man of sorrows and acquainted with griet.' Is not this the story of the man sent from bod to Greece: The Buddha 'gave his life like grass for the sake of others.' It need not then surprise us that, with this fact of the inner life of the great souls of earth be-fore them, as the spiritual reality signed in the sacred symbol of nature, men of all lands have tashloned the form of a crucified Savior. "The cross thus became the symbol of the Divine life rising through the human life the sacred sign of the secret in the Infinite and Eternal Being; the sacrament of the sacrifice through which (bod himself is redeem-ing and regenerating man. Nature is a cosmic symbol of the Infinite and Eternal Spirit. The Infinite and Eternal Life is ever giving itself forth into lower lives. The generator of life is the regenerator of life; the pow-er which is always working through ereation to lift the lower forms of being higher; the Will which through man is pulsing the energy that redeems him from all evil; the Being who is ever offering nimself in the sac-rifice which brings salvation unto man. The Divine Motherhood is bringing to the birth the sons of God. Christlanity as the flower of Paganism must needs have reproduced those ancient truths in fresh and higher forms. No other sign could have become the symbol of god. the evil influences that emanate from mov-ing on the first day of May, or he would have denounced the custom and instituted some consciousness of man. He brought immortality to light. The son of Mary walked our earth as the son of God. He verily gave Himself for us, a sacrifice for our sins. In him man saw the force of the son of saw that 'God is love.' In the eternal fitness of things, it must needs have come about that he should have been lifted up upon a cross." Mr. Newton has wonderful skill in leading his people to accepting the truth as found in history, science and Spiritualism, interesting them at the same time in the church in which he and they have lived. How long the Episcopal hierarchy will tolerate his words of truth and freedom is a question to be solved. What Chatham and Pitt were to the cabinet of George III., what the older Newton and Cecil were to the Established Church of England, and what William Wilberforce was to the slave-trading English nation, R. Heber Newton is and will be to the Episcopal Church of America, its redeemer and pu-

uations of capitalists in the last few years, | Maverick, Humboldt, Plymouth, Boymaster and it is a little curious to see the condition of things thus reversed.

tected in whatever enterprise it may be invested in.

#### Joseph Cook-"So Near and Yet so Far!"

In the prelude to his Boston lecture March 22d, Joseph Cook spoke of the most successful preaching methods, in part as follows:

The best preacher does not speak, but is spoken through. The most effective preaching consists not only of words about the Lord, but in a sense of words from the Lord. Even Cicero says, that in the most powerful orator there is at times something superhuman which speaks through him-aliquid immensum, infinitum que-something immense and in finite....

Co-operation with God is the chief method of the most successful preachers. My topic is co-operation with God, the chief center of intellectual and spiritual, as truly as of every other kind of power. Soc-rates had his demon. Charles G. Finney of Oberlin, said: The Holy Spirit [after my total self-surrender to God in prayer] descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression like a wave of electricit going through and through me. Indeed, it seeme to come in waves and waves, and it seemed like the very breath of God. I can recollect distinctly that it med to fan me, like immense wings. No word can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love. These waves came over me and over me and over me, one after the other, until, I recollect, I cried out: 'I shall die if these waves continue to pass over me.' I said: 'Lord, I cannot bear any more; yet I had no fear of death.'" (President Finney's "Memoirs," p. 20.) Such is a late record. But in an early record I read:

"I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body I cannot tell; God knoweth;) such an one caught up to the third heaven.

"And I knew such a man, (whether in the body, or out of the body, I cannot tell: (dod knoweth;) "How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for

a man to utter." (2 Cor, xii. 2, 3, 4.) These experiences are exceptional in degree, but not in kind. In the whole course of the ages there

is abundant proof that God flashes through men who surrender to him. And I would take advantage to-day, in discussing the preacher, of all I have said of the action of the faculties after such surrender. For a preacher, first, midst, last, must be a surrendered soul, in order that he may be a wholly crystalline burning glass, through which God kindles new fire, in communities, nations, and ages.

The demon of Socrates was his attendant guardian spirit. The "something superhuman" of Cicero was inspiration from the life beyond, help from persons in the Spirit-world who could lift the orator to that clearer height and larger view, which his awakened spirit strove for. The "wave of electricity, like the very breath of God," which seemed to "come over and over" the uplifted and self-surrendered soul of Professor Finney. came also to the soul of another of the same family name, though not of kindred blood. Selden J. Finney, the greatly gifted and inspired orator, the seer and prophet of a new dispensation, had like experiences in his young manhood in Northern Ohio. Fortunately educated and developed by spirit influences, he soon realized that inspiration | 16th he lectures at Vicksburgh, Mich. was both impersonal from the infinite source, once dwellers on this earth, and was indeed

Terrible, Invincible, Moyde, Polaris and Polonia. The people of Silver Cliff speak as We hope the time is not far distant when follows of this venture, "The Security Minthe laboring man will receive what is justly | ing and Milling Co:" " They all know it is a his due, and capital at the same time be pro- | fraud, and in the end it will knock the bottom out of the town and country worse than it has ever been knocked out." The Solid Muldoon of Ouray, Col., publishes the entire article from the Denver Times and says:

When a journal with the reputation of the Boston Traveler prostitutes itself to the purchasing power of a man like Doctor Flower, of begad, Boston, sir, it is time for great religious publications of the Mul-doon's standing, to climb the swindler's frame. We, therefore and marked cours of the investment. therefore, send marked copy of this impression to the Doctor as well as the Boston Traveler.

The JOURNAL readers have often been warned against the wiles of this Flower, and that its estimate of him was correct, is fully established by the Denver Times, The Solid Mul-

doon, and the people of Silver Cliff, Col.

#### Home Again.

The Editor and his family reached home last week from their California trip, all greatly benefited in health. Mr. Bundy is not vet able to resume his full share of office work, but has the promise of complete restoration within a few months. As soon as possible he will give his readers some account of his trip.

#### GENERAL ITEMS.

Geo. II. Brooks lectured at South Chicago last Sunday.

Mrs. L. H. Dickinson, of 117 17th St., Milwankee, Wis., is represented as an excellent writing medium.

W. Harry Powell is stopping in this city, at 433 West Madison street. He gave a séance before the Psychical Society of this city.

Mrs. Thomas Gales Forster has removed from Washington, D. C., and become a resident of Baltimore, Md., where she formerly resided.

The Society of United Spiritualists meet regularly every Sunday at 2 p. M. Sunday May 2nd, Geo. C. Darling lectures on "Im. mortality from a Scientific Basis."

We regret to announce that Mrs. E. M. Dole has been sick for several weeks, unable to give sittings. Her phase of mediumship is in great demand, and we hope she will recover soon.

Dr. J. H. Randall will speak for the Spiritualists Society of Maquoketa, Iowa, May 9th and 16th, and is prepared to make other engagements. Address him at 431 West Madison Street, Chicago, Ill.

A. B. French was in the city last week, and called at this office. During April he lectured at Cincinnati, O. Early in May he has engagements in Western Pennsylvania. The

Mrs. Hiram McDonald of Eau Claire, Wis., and personal from supernal intelligences, became violently insane a few days ago as the result of religious excitement and tacked her three children. They were resened by people who had great difficulty in overcoming the demented woman.

Mary to her Savior's tomb Hasted at the early dawn; Spice she brought and sweet perfume, But the Lord she loved had gone. For a while she lingering stood, Filled with sorrow and surprise Trembling while a crystal flood, Issued from her weeping eyes.

But her sorrows quickly fied When she heard his welcome voice: Christ had risen from the dead; Now he bids her heart rejoice: What a change his word can make, furning darkness into day! Ye who weep for Jesus' sake, He will wipe your tears away.

But in our day doubts come, and the one only rational and inspiring way to meet and end those doubts is not accepted.

"Liberal clorgymen stand in their pulpits, even on Easter Sunday, the day consecrated to immortality by the usage of long Christian conturies, and slide over with a slur, or try to explain away all that the New Testament says of the reappearance of Jesus after his crucifixion, and do this in a way to chill the souls and darken the doubts of their hearers as to there being any life beyond the tomb, any personal being save what depends on these mortal bodies.

This style of liberal preaching, "Sicklied over with the pale cast of (agnostic) thought," is about the poorest and thinnest imaginable. Lacking all spiritual life and health. wanting in all mental breadth and vigor, it cannot give what it lacks.

Setting aside all miraculous theories or dogmatic methods of Bible interpretation, and using only the latest rational methods of criticism, and if there is no proof in the Gospel narrations of the reappearance of Christ after his death and burial, then there is no proof of any reality in nine-tenths of the whole Testament.

He did rise; he was seen, a score of times; we are told this by many witnesses, and no doubt this did fill the weary hearts of his few followers with new hope and strength Others, before and since that day, have risen and have been seen. Not only from the past. but from the living present can the "cloud of witnesses" be summoned to testify to these things. To the devoted disciples, to Mary at the tomb and others, it may be said | will speak are the Rev. Charles G. Ames, the | been no end of just complaint at the combi- | Racine Bay, the Keystone, the Leavenworth, | appearance of evil."

measure whereby the evil emanating therefrom could be obviated, and the world rendered better thereby.

This general moving on the first day of May, is accompanied with many mishaps, that in the present undeveloped state of society seems to be unavoidable. But it is not altogether an "unmixed evil." Gough's last drunken spree ultimated in his grand triumph as a temperance orator, and the good he accomplished for the world is incalculable. The "last move" with its numerous vexations and inconveniences, has resulted in a determination on the part of many to secure at the first opportunity a home for themselves, thus banishing the evils that outcrop yearly on the first day of May, so far as they are concerned.

It is sad, indeed, to be without a home when old age arrives. There was Charles Lemar and his wife, who impoverished, disconsolate and tired of the struggles of life, celebrated their golden wedding by committing suicide in New York City. For fifty years the couple had got along somehow, but when the occasion came for celebrating a half-century of life together it found them penniless. They were living on scanty earnings gained from day to day, and there was a prospect that even this means of existence would be soon cut off. So they celebrated the golden wedding by taking poison, and those who missed the two old people found them lying dead in each other's arms. It was something of an innovation on usual golden-wedding practices, but the telegraph told all it wished about it in six lines. If they had possessed a home, however humble, they would never have deemed it necessary to commit suicide.

#### A School of Liberal Theology.

Active work is going on for the establishment of a great summer school of "Liberal Theology" at Chautauqua, the chief promoter being the Rev. J. C. Townsend, a recent convert from Methodism in Buffalo, N. Y. At Jamestown he has built up a large following. The new association has secured fine grounds at Anselma, on Lake Chautauqua. Dr. Townsend claims that he has enlisted Rev. Dr. Swing, of Chicago, in the project. Dr. Swing approves the proposition that an association be formed of the independent churches throughout the country. The Rev. Dr. Sunderland, editor of the Unitarian will lecture, and the Rev. Dr. Thomas, pastor of the People's Church, is also expected to do so. Rev. Dr. Hill, ex-President of Harvard, promises to lecture in August. Dr. Hill has a national reputation as the author of the standard time system. A course of twelve lectures upon ethics will be delivered by the Rev. Dr. A. P. Peabody of Boston. Among those who

#### The Laboring Classes and Capital.

rifier.

Strikes at the present time are occurring in various parts of the country, and great excitement results therefrom. Out of this conflict, which is raging so violently between capital and labor, there must ultimately arise a better understanding between the opposing parties, or greater disasters and more distressing confusion than ever will prevail While capitalists are, in many instances, aggressive and oppressive, and should be persistently opposed, the laboring men have resorted to incendiarism in order to carry their points, resulting in great loss of property.

The Chicago Tribune says that a remarkable change made manifest by the disturbance of the labor market is the disappearance of combination as a leading feature of the operations of the capitalists and the prevalence of combination among the laboring classes. In the building trades of Chicago, for instance, all classes of wage earners have their unions, which are very powerful, while every employer operates substantially by himself. The builders and contractors have no understanding as to the course they will pursue. much less any unification of their interests that would enable them to act as a body. They simply sit still and await the movements of the laborers. When it is definitely decided what the latter class are going to do, they will then as individuals determine whether they desire to enter on any new enterprises and put up any more new buildings this season. Many of them think that, after the artisans have tested the feeling of the community toward them and have found out that the market will not stand any considerable advance in the cost of constructing buildings, they will quiet down and go to work at substantially the present rates; but the employing classes do not care to put out their money so long as there is so much un-

"a crystalline burning glass" to "kindle new fire."

The venerable Professor. Mr. Cook would hold in reverence as a man of God; the noble and high-souled teacher of Spiritualism he would hold in contempt, mingled, perhaps, with pity, as a deluded fellow. Paul's man "caught up into paradise" to hear unspeakable words, had a genuine and wondrous experience, but men and women with like experiences to-day are said by some to be crazed and unsafe, or to be shunned as moral lepers. Joseph Cook seemed near the kingdom of heaven when he uttered these and other like words on the great topics he discussed, but that kingdom is only open to the true hearted. So long as he perverts and distorts the sacred truths of Spiritualism, and speaks with slanderous tongue of its advocates, he can neither enter the door or climb over the shining battlements of the celestial city.

#### The Mining Schemes of "Dr." Flower.

Under the head, "Big Mining Swindle-the Security Mining and Milling Co.," the Denver Times of Feb. 10th lays bare a system adopted to enrich its schemers, and in so doing defraud the public. It appears from the article in question that one of Colorado's best citizens went to that office with a slip of a column and a half in length, cut from the Boston Traveler. Examination showed the slip to be a communication, presumably written from Silver Cliff to the paper named. It was a regular Alladdin's lamp style of story. The gentleman continued: "That slip was sent to me by a poor devil who, by forty years of hard work at an honest trade, has succeeded in saving about \$20,000. He writes me to know if he had not better invest his sayings in the stock of this infernal swindling scheme. Of course I wrote him not to put a cent in it and so saved him. But the trouble is this: The Traveler is, as you know, a sort of Bible to two-thirds of the New England people. When they see a thing like this in its columns those people would pawn. their coats to bet on its genuiness. The result is that thousands of people have been swindled and are being swindled every day, while at the same time Colorado mining interests are getting a black eye that a dozen rich strikes such as those made during the past year at Leadville, Aspen and other places will fail to cure."

The Denver Times claims that the principal abettor of this mining scheme, is Dr. R. C. Flower, the alleged faith Doctor, who advertises that he travels over the country in the car formerly used by Adelina Patti. The following is the list of mines which are set forth so fascinatingly by that "eminently honest" paper, the Boston Traveler: The certainty as to the price of labor. There has Silver Cliff, the Hudson, Wet Mountain, the mending the faithful to "Abstain from all

A Kansas weather prophet predicts a great storm period from April 25th to 29th, when a hurricane will develop at or near the Gulf and sweep up the southeast Atlantic coast. At the same time a cold wave will appear in the Northwest and run down into the Southern States, followed by heavy frosts as far south as Tennessee and Southern Kansas.

We are glad to learn that W. C. Bowen has finally concluded to enter the Spiritual and reform lecture field. We believe that he is capable of doing an excellent work there. He will make engagements to lecture Sundays at any place within one hundred miles of New York City. He can be addressed at 286 Livingston street, Brooklyn, N. Y.

In the "Life. Letters and Correspondence of H. W. Longfellow," by his brother. Samuel Longfellow, we find the following: "This morning I dreamed that Charles Sumner had returned, and that I had seen him. I was awakened suddenly by the sound of two cannon shots. It was the salute of the British steamer in Boston harbor. So after breakfast I went into town; and sure enough, in the little parlor in Hancock Street I found him."

A writer in The American Missionary undertakes to prove that the Indians, instead of tending to dying out, are as numerous in this country are as they were in the days of Christopher Columbus. Between 1809 to 1884, the Cherokees doubled in number, Among the Sioux of Dakota there are more births than deaths, and so among other tribes, according to his showing. The inference of this writer is that the Indians are an important race as regards missionary effort, and that they are quite as well worth looking after as the Africans of the Congo region, with the advantage of being more easily reached. The Tribune says that some of the parties who attended Beecher's latest lecture in this city, complain that they were not treated fairly. They paid fifty cents each for tickets which it was advertised could be exchanged for reserved seats, and then found themselves unable to make such exchange without the payment of an additional fifty cents. It is true they were informed that they could have seats without pay by waiting till all the parties who were willing to pay for the privilege had done so, but this practically meant that they, the grumblers, could get no seats at all, and some of them did actually stand up during the lecture because they waited too long. Of course something may be said pro as well as con on the subject, but the Good Book from which Mr. Beecher has some times taken his texts, has a passage recom-

A few days ago, F. B. Plimpton, a prominent Spiritualist of Cincinnati, Ohio, passed to spirit-life. His body was cremated April 26th at Lancaster, Pa. Mr. Plimpton was associate editor of the Cincinnati Commercial Gazette. He investigated Spiri'ualism through the mediumship of Mrs. Hollis, at the residence of Dr. Wolfe, author of "Startling Facts," etc.

Advertisers's Gazette, published by himself at Prospect, Ohio, for 1886, is out. It is a book of reference and information arranged in convenient form for the use of American advertisers. It contains revised lists of the representative newspapers and magazines, English and foreign, published in the United States and Canada.

The sublimation of the mind-cure craze in Boston is a man named Bennett, to whom patients go and lay down ten dollars, never more nor less; the "doctor" pronounces the formula: "You are cured," and the patient walks out again. There is no diagnosis, no treatment, nothing but faith; and yet it is said that 'Bennett is making a big income, ten dollar bills coming in by mail, and requests for consultation by telegraph. He calls himself an apostle of the "Order of the Inspired."-Tribune.

The Department of Agriculture, in its Forestry Division, has prepared a schedule for observations of tree-life; and accompanying it, of weather conditions, for the purpose of aiding an interest in forestry work; and to arrive at certain results explained on the schedules. It is desirable, that these observations should be noted by a very large number of persons; and everybody interested will be welcome to apply for the blanks, to the Department. As the season is rather advanced, not all the points required may be taken this year, but even a partial report will be acceptable.

The Herald of Health for May, will contain an interesting letter from Hudson Tuttle, giving an account of his health and working habits, it being the twelfth of a series entitled, "Health and Working Habits of our Busy Men and Women." Among those which have appeared, are letters from Rev. Dr. Bartol. James Freeman Clarke, Gen. F. E. Spinner, E. E. Hale, F. W. Newman of England, Rev. John W. Chadwick, and Frances E. Willard. The June number will contain a letter by the leading Sanitary Engineer of New York, Chas. F. Wingate, and the next number, one by Elizabeth Cady Stanton, full of interest. Every one of these letters is valuable as hints and suggestions towards better health, more fullness of life, and greater happiness. \$1 a year; ten cents a number; three trial months, twenty five cents. New York, Dr. M. L. Holbrook, 13 Laight street.

Miss Louisa M. Alcott has written a note concerning her father as follows: "My father, I am happy to report, is very well for one in his condition and age. He has never re-helped the world forward on the march of covered the use of his right arm, and only partially the use of his right leg. He can walk a little with help, and goes to drive occasionally, but the exertion will soon be too great, I fear. His loss of speech is the saddest part of his infirmity, and it is pathetic to see one who was so unusually gifted in conversation unable even to express his wants in words. His mind is still bright, and he enjoys the visits of friends, understanding all they say, though smiles and gestures and a few phrases, are all he has to offer in return. He sleeps well, dozing much by day, and eats with his usual appetite the simple food he has lived on for fifty years-no meat, tea or coffee-and he still attributes his great vigor to his temperance life. He will never write or talk again, and his books are all he can offer now. He no longer cares to read, but enjoys pictures, and sits thinking for hours as he placidly waits for the great change. He often says he is tired and wants to go, but, like a true philosopher, bears the inevitable as bravely and sweetly as he has borne all the trials and joys of his long and beautiful life. He desires me to convey his thanks to the many friends who so kindly remember him, in which I gratefully join." A grayhound in Buffalo Thursday made the lowest official running record in the world. The hound was given three trials. In the first he made the 200 yards in 141% seconds: in the second he covered the distance in 121% seconds, and in the third he made the remarkable record of 1214 seconds, the lowest official record in the world.

On the early morning of March 31st, at 2 A. M., my precious and most beloved mother breathed her last on earth, at the advanced aged of ninety-three years. Those who may remember my advent amongst the Spiritual-ists of London, returning to England in 1865, after many years' residence in America, will not have forgotten the sweet face, dignified form and noble presence of the white-haired R. L. Watkins's newspaper and magazine. Advertisers's Gazette, published by himself of Prosnect. Ohio, for 1886, is out. It is a girlhood's growth; the strength, counsel and consolation of a tempest-tossed and troublous life in later years, my good, faithful and honored mother. Few of the "old guard" who then welcomed my estimable mother, for her own sake far more than mine, now remain to feel the mighty void her earthly absence has made. Mr. and Mrs. Burns, and dear Mr. S. C. Hall, seem to me to be the last of the once bright, strong and numerous phalanx who might remember my mother as she was,-and who would have wept with me to see her during the last few sad and weary years, with every faculty dimmed, wasting, and almost extinguished—nothing left but the feeble glimmer of light, which enabled her to utter the ceaseless prayer to

"go home,"-to join the beloved ones who had preceded her. That supplication of a very weary spirit is at length answered, and the tired body sleeps the sleep that knows no waking. For me, my sister, and our two dear companions, all that remain of a once large family circle, a star has gone out that will leave a large part of the hemisphere above us in un-lighted darkness. Whilst we bid her "God speed" to her well-earned rest, and follow with prayers of thankfulness her triumphant entrance upon the life where sorrow and suffering enter not,—for us that yet linger, the earth and the home lack the sweetest element that earth and home can give-the mother-the precious mother-the best friend

poor mortals can ever know. Anne Sophia Floyd would be known as a memorable woman could the history engraved in the archives of eternity ever be read on earth. Born in the year 1793, her father, a once wealthy and honored West India merchant, was the first Liverpool commoner that drove a private carriage, at his fine residence, situated at the top of Duke Street. My grand-father, Mr. Thos. Bromfield, raised from his own means, in 1799, a regiment of volunteers to aid in guarding the town against the ex-pected invasion of Napoleon Buonaparte. As a little child, my moth r was taught to watch and report the signals which heralded the approach of the West India fleet, when Birkenhead could boast of but one building, and that a signal station and light-house.

Where Lime Street Station now stands, was my grandfather's marble yard, and wonderful tales of old Liverpool and its magical changes have been narrated to me many and many a time, when I and my faithful mother have landed from the various voyages wherein for years she was my companion,-a perfect encyclopedia of history, a link between at least two banished generations and the present time.

This dear lady was as much sought for and admired in the society of the intellectual and the educated, as her lonely child has been on the platform of phenomenal power. The record of her good, useful, changeful life, though passing strange and full of interest, will never more be alluded to or touch-

Decease of Mrs. Anne Sophia Floyd, Mother 12 o'clock, Mr. J. K. Perkins and myself, of Mrs. Hardinge-Britten. were sitting within six feet of five windows. I went to my book case and took from the shelf my own slate, cleaned it and then placed it on the under side of the table-leaf, holding it firmly up against the leaf, there being no pencil on it. I then asked Mr. Perkins to place his hand on the slate with mine. He did so, and writing was heard almost immediately. Mr. P. took his hand from the slate, and requested me to with draw it. I did so, and upon the top side of the slate was a message composed of several lines across the face of the slate. The first line seemed to have been written with a green pencil; the next one with a white one, and so on, first one color and then another, to the end of the message. Such are the facts as they occurred at my house in broad daylight in my presence, and my eyes wide R. D. SNYDER.

open. Marcellus, Mich.

#### Spiritual Preaching for our Times.

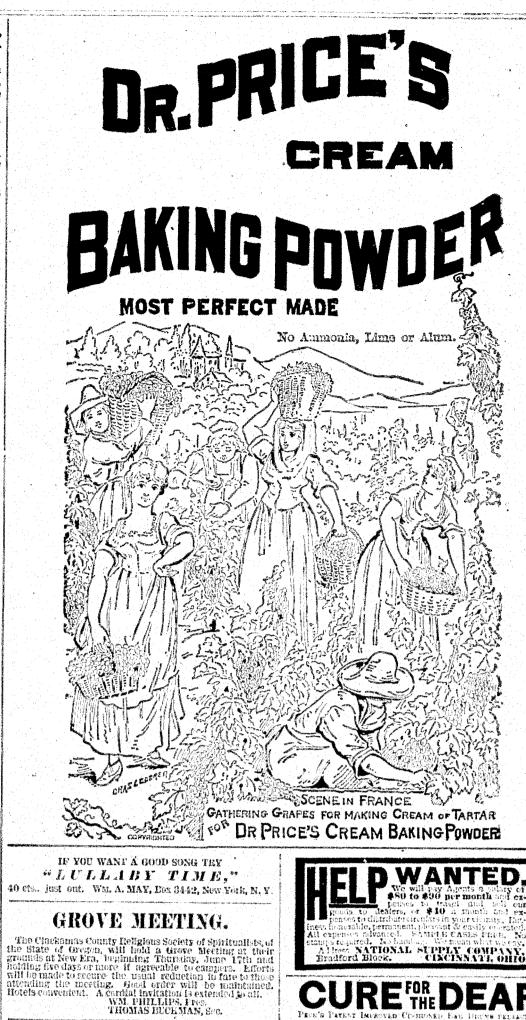
However opinions may differ as to the value of present tendencies in the theological world, no one will deny that there is a determined push in the direction of a larger freedom. Call it looseness or license or lib-erty, the fact is there, indisputable. With it we have to deal. The forces which have held men, whether of human authority backed by a persecuting ecclesiaticism or of ignorance, or of both combined, are no longer sufficient to hold them. In the face of protests men go on asserting the liberty to inquire into all foundation of belief, whether of science, philosophy, or revelation. The nature and sources of authority are inspected. The claims of Scripture, theories of inspiration, former interpretations of Scripture, the historic foundations of Christianity, the life of Jesus and his work and their relation to individual destiny and race destiny, the innermost meaning of salvation, its scope and reach,-all are reviewed and discussed with intense interest, and with the enthusiasm and hope of a fresh liberty. It is useless to attempt the arrest of this. It is part of the life of the age. He is happiest who most clearly sees that freedom of inquiry is the condition of truth.

On the other hand, such freedom is not without its dangers; and the salvation of our present religious thought can only be assur-ed, and the healthful results reached, by baptizing that thought in the spirit. The more it feels the pulse of freedom, the more thoroughly must it be pervaded by the sense of the invisible. If such movements are not intensely spiritual, they become rationalistic and skeptical. A rank intellectualism is only a grade higher than materialism. It is the spirit that quickeneth. The Christian Church is passing through great transitions. This is not a sign of decadence, but of an in-tense life. But change involves crises. Transition periods are critical periods. In guiding the great body of the church through such transitions, and in order to land the people on a surer basis of faith, the preacher must keep to those spiritual heights where all things are seen in their divinely consti-tutedrelations.-Edward Hungerford, in the Century.

#### Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.

IS REMARKABLE AS A FLESH PRODUCER.

The increase of flesh and strength, is perceptible immediately after commencing to use the Emulsion. The Cod Liver Oil emulsified with the Hypophosmarkahla for i



evon whispers heard distinctly, Soul for Illustrative Stationals, FREE, Addres F. HISCON, 853 fr



THREE DAYS' MEETING AT STURGIS,

MICH.

The RELIGIO PHILOSOPICAL JOURNAL comes to our office each week freighted with excellent articles on current topics. The sensible way it discusses these commands for it high rank among exchanges.-Mental Science Magazine and Mind-Cure Journal, Chicago, for April.

#### Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

progress; and I may with truth say of her, as of others more known but less deserving, 'Earth has one angel less,-Heaven one angel more!

On Saturday, the 3rd inst., we laid away the empty but honored casket in Harpurhey Cemetery. The few simple words in memory iam. which I deem would be pleasing to the angel mother whose earthly memory I desire to honor, will be spoken by my esteemed friend, John Lamont, and then-my mother's only place on earth will be in the hearts of her loving daughters, Margaret and Emma.

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher broken at the fountain, or the wheel broken at the cistern."-Emma Hardinge-Britten, in Medium and Daybreak, London, Eng.

**Manifestations Through the Perkins** Brothers.

#### To the Editor of the Religio-Philosophical Journal:

For the last few evenings we have had the pleasure of witnessing some remarkable evidences of spirit power, given through the mediumship of F. J. and J. K. Perkins, of Kalamazoo, Mich. An ordinary cabinet, made of half-inch lumber, constructed by myself, and before I became acquainted with any mediums, was used. The fastenings consisted of wrought-iron staples driven through the cabinet from the inside, and clinched on the outside. To these staples, one on either side of the cabinet, the medium was fastened by strapping the wrists lightly to the staples, the ends of the strap put through the keepers, and then sewing the straps to his coat and shirt sleeves. The medium's feet were also tied to the chair in which he sat. The curtain door of the cabinet was then dropped, and almost immediately a slate that had been previously cleaned and placed in the cabinet, four feet distant from the medium. was passed out at the edge of the curtain door by a large brown hand, at least one-third larger than the medium's hand. Hands were then shown from each side of the curtain at the same time, and once the bare arm as far up as the elbow, it having the appearance of a lady's arm. Hands were shown from the top of the cabinet, bells rang, etc.; different ones in the circle (while the light was burning brightly but not shining on the front of the cabinet), held their hands to the edge of the curtain door, and were pulled or clasped by the plainly visible spirit hands. Several times during the circle, and at its conclusion the medium, F. J. Perkins, asked for all present to critically examine the fastenings and sewing, to satisfy themselves that they were intact, which proved to be the case.

At the circle last evening, a stone weigh ing twenty-two pounds was placed in the cabinet at the request of the control of J. K. Perkins. The stone was thrown from the cabinet with great force, and instantly the medium's fastenings were examined and found to be secure; such in brief are some of the manifestations that take place in the presence of either of these mediums.

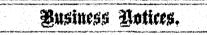
Let it be remarked here, that only one of the mediums is in the cabinet at a time; the other is sitting in the circle, and under the eyes of all present, with the light burning bright enough to recognize any one in any part of the room.

Now for another phase of spirit power giv en through either of the mediums. I refer to independant slate writing. Yesterday, in broad daylight, between the hours of 11 and ening, and flesh producing qualities.

COUGHING, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy; and that is Hale's Honey of Horehound and Tar-an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists at 25c., 50c. and §1.

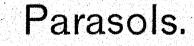
We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and or ders intrusted to their care will receive prompt at tention.—St. Louis Presbyterian, June 19, 1885.

Glenn's Sulphur Soap heals and beautifies, 25c. GermanCorn Remover killsCorns, Bunions, 250 Hill's Hair and Whisker Dye-Black & Brown, 50c. Pike's Toothache Drops curs in 1 Minute, 25c.



### Clairvoyant Examinations Free. Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Ad-dress E. F. Butterfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.





Low in Price, But substantial and stylish. A large assortment on sale in

**Basement Salesroom.** 

Jewelry.

Having been crowded from its present position on the first floor. the Jewelry has been placed in the Basement Salesroom, where with additional space and enlarged stock it has been increased in attractiveness.

#### **Toices** From the Leople.

AND INFORMATION ON VARIOUS SUBJECTS.

#### For the Religio-Philosophical Journal. Look Up 1

#### BY JULIA GREY BURNETT.

If, as you look along the way And night scems longer than the day— And night seems longer than the day— A night so dark and cloudy, dreary— Look up! and ask for help and strength, And both will come to you at length.

If seeming friends have turned away-Those whom you loved, believed, and trusted; If years are gone that once were gay, And all life's cords are worn and rusted--Look up! and ask for truth and right To guide you thro' this weary night.

If all that once seemed light and free As you bright bird on strong wing flying. Or, as the dancing, rippling sea, With fragrance sweet on south wind sighing Haslost its charm, its brightest gem--Look up! beyond t'will live again.

If hasty words should sting and smart Like arrows from a poisoned quiver, And hurt the wounded, bleeding heart Till scars are left, unfading never-Look up! with firm, unflinching eye, Where loveshall live for aye and aye.

If, on the troubled sea of life, Your beat is launched with all your treasure, And clouds appear which presage strife And disappointment without measure— i.ook up! and through the clouds behold Not silver linings, but pure gold.

If all we are or hope to be, Were ended with our earthly living; If this were all to know and see-Say, would it then be worth the striving? Look up! and see through yonder skies A Heaven, a home, a paradise. Washington, 1886.

#### GEMS FROM CONFUCIUS.

#### Some of the Wise and Pithy Sayings of the Famous Philosopher.

His discrimination of character is amply illustrated in the many wise and pithy sayings which he has bequeathed to us, a few of which we have grouped together, as combining his ideal of how man should behave in different positions of life. Thus, he tells how "a poor man who does not flat-ter, and a rich man who is not proud, are passable characters; but they are not equal to the poor who yet characters; but they are not equal to the poor who yet are cheerful, and the rich who yet love the rules of propriety." "A good man in his conduct of himself is humble, in everying his superiors he is respectful, in nourishing the people he is kind, in ordering the people he is just." Again, a man "is to think of virtue, and not of comfort; of the sanctions of law, not of gratification." And " what the superior man seeks is in himself; what the small man thinks is in others." He was firmly convinced of its being more others." He was firmly convinced of its being more or less in the power of every man to acquire knowledge, and thereby wisdom. Hence, as Dr. Legge tells us in his "Life of Confucius" (1897, p. 69), "his house became a resort for young and inquiring spirits who wished to learn the doctrines of autiquity. However small the fee his pupils wereable to afford, he never refused his instructions. All that he required was an ardent desire for improvement and some degree of capacity." Thus, to quote his own words, "I do not open up truth to one who is not eager to get knowledge, nor keep out one who is not anxious to explain himself." By stimulating youth to study, he endeavored to create an instructed public opinion which should display an admiration for trath and goodness. That the same love of trath pervaded all his sentiments is exemplified by a remark he one day made. "Shall I teach you what knowledge is?" said he. "When you know a thing, to hold that you know it, and when you do not know a thing, the period of the same low it this is a thing to allow that you do not know it; this is knowledge" His definition of hypocrites reminds us of their comparison to whited sepulchres in the New Testament—namely: "There may be fair words and an humble countenance when there is little virtue." But lastly, it has often been urged that Confuciue, in spite of his wisdom and the loftiness of his teaching, had nothing to say about God or a future life. He preferred, however, to speak of heaven as in the following instances: "He who offends against heaven has none to whom he can pray," and Alas!" said he. " there is no one that knows me." But his friends replied: " What do you mean by thus saying that no one knows you?" He answered: "I do not murmur against heaven. I do not grumble against men. But there is heaven that knows me." Indeed, it has been truly said that he was unreligious rather than irreligious. And if he had not a knowledge of a divine ruler it was his misfortune, and arose from no desire to disparage religious be lief of any kind. In short, as Mr. Clood remarks, his omitting to speak about God "was not because he was an unbeliever -- for he, of all men, had reverence for the sacred, unknown power that underlies all things-but because his nature was beautifully sim-ole and sincere that he would not pretend to knowledge of that which he felt was beyond human reach and thought." But, nevertheless, one can not but regret that his teaching was not more distinctive in this respect, especially as it was destined to be such a mighty motive power in molding the Chinese character of untold generations.-T. Q. Thisselton Dyer in The Quiver for May.

### Passed to Spirit-Life.

#### to the Editor of the Religio-Philosophical Journal:

Mrs. Julia Elya-Reed passed to spirit-life on Mrs. Julia Elya-Reci passed to spirit-life on Wedneeday, April 7th, 1886, from her home in Spring-field township, La Grange county, Ind. Mrs. Reed was the truly loving and beloved wife of Nathan Reed, to whom she was united in marriage in 1861. She leaves one daughter, Miss Libble, whose affec-tion for her mother was only equalled by that of her mother for her. It is earnestly hoped that the con-solation which Snitualism imparta will be her solation which Spiritualism imparts, will be her solate now in the hour of her bereavement. Mrs. Reed was stricken down with lung fever which terminated her earthly career in a very few days.

minated her earthly career in a very low days. The funeral services were conducted by Abram Smith of Sturgis, Mich. An immense concourse of people attended the funeral, as the deceased and her husband were prominent, well known and highly respected throughout that entire section. Before the services Mr. Reed inquired of Mr. Smith whether he people dig garging with prover. Mr. Smith whether he opened his services with prayer. Mr. Smith replied that he did "when so requested." Mr. Beed said, "I request of you not to do so, or employ prayer at all on the present occasion," and of course Mr. Smith

complied. The following verses (by the writer of this notice) were at the request of Miss and Mr. Reed, read as a prelude to the funeral discourse; they were her mother's favorite lines, which she used to take great pleasure in reading and hearing recited. Mr. Smith read them with a feeling and pathos which was fully appreciated by the immense audience.

A WILD BIRD CAGED. Once they caught a wild bird And put him in a cage, (A restless, wayward wild bird, A weak and fragile cage) But he struggled and he battled And the bars all shook and rattled And his prison walls were stirred By the fighting of the bird,

As he tried to get away, get away! When in young birdhood, he tried to get away.

We sought to keep the wild bird And strengthened all the cage, (The soaring, vaunting wild bird. The prepossessing cage) But ever, night and day,

He would try to get away-

Up and up again he flew, Oh! he longed for Heaven's blue, And he tried to get away, get away! As a youthful bird he tried to get away.

We coaxed and chid the wild bird And beautified bis cage, (The sharp, ambitious wild bird, The well-constructed cage) But he didn't here belong

And he told us in his song "See the others," over there," Float sublimely on the air, And I want to get away, get away: 'E'er maturity I want to get away.

Stronger grew the wild bird And weaker grew the cage. (The persevering wild bird, The Adamantine cage) And we worried and invented Till we were most demented. But all the powers of nature Seemed to help this restless creature, When he tried to get away, get away When in old age hetried to get away!

Alas! alas! this wild bird One morning broke his cage, (This swiftly soaring wild bird, The shrivelled, helpless cage) While some of us were sleeping And those awake were weeping; But he was ours no more We felt his absence sore,

When this wild bird got away, got away! Oh! we wept when this wild bird got away.

The spirit is the wild bird, The body is the cage; (The free immortal wild bird, The weak, dependent cage) And we labor, eat and sleep This dear wild bird to keep; Oh! we would not let him roam

But he is far away from home,

#### Haverhill and Vicinity.

#### To the Editor of the Religio Philosophical Journal:

May I be permitted to offer a few individual thoughts through the columns of the JOURNAL, re-lative to a class of persons who, under proper condi-tions, might be of vast importance to the cause of Spiritualism as mediums for spirit communion, if they would be but content to develop this heaven-han offer and work for the lowed ones come before born gift and work for the loved ones gone before, rather than to jump the scance room for the public platform, a position it seems as though they were in no wise qualified to occupy? That such is the fact, no wise quanned to occupy? That such is the fact, it seems to me that any person at all conversant with the platform utterances of the day, can but recognize; and that Spiritualism is measured and guaged by the public at large from the standpoint of the arbi-trary assumptions, minus facts, expressed in bad English and unworthy of a hearing in a country school delaste school debate.

I do believe in mediumship, and will defend it un-der all circumstances, as one of the holiest of gifts from nature; yet I insist that because a person feel as though he or she has had cold water trickling down their spinal column, that it requires some other qualifications to prepare them for intelligent public speakers; and I further insist that our lecture com-mittees should see to it that if such persons are allow-ed to speak at all, it should not be before intelligent promiscuous audiences. If we would be students, let us have teachers that are prepared to teach. Mrs. Sarah A. Byrnes, of Boston, spoke for the First Spiritualist Society of Haverhill in Good Tem-

First Spiritualist Society of Havernii in Good Tem-plar Hall, the Sundays of March 21st and 23th, giving unbounded satisfaction. Mrs. Byrnes's controls al-most invariably bring this work onto the practical side of existence, both in mediumistic phenomena, and also in the every-day walks of life. No persons can listen to her lectures, that do not feel that they are being fed with good, practical, spiritual food. ANNIVERSABY.

Monday evening, March 29th, the First Spiritualist Society, in connection with the Ladies' Aid Society, observed the 38th Anniversary of Modern Spiritual-ism, in Good Templar Hall. The Ladies' Aid pre-pared a sumptious supper to which some two hun-dred out fitty persons paid their special attention dred and fifty persons paid their special attention from 6:30 to S o'clock P. M. The tables were then removed, and President C. E. Sturgis called the meeting to order, and announced the festivities to be enjoyed, and in a few remarks bade all a hearty wel-come. Music, song and remarks followed until 10 o'clock in which all were interested. Mrs. Byrnes remained with us to enjoy the occasion, and favored us with remarks upon our ever memorable Auniver-sary of Modern Spiritualism. From 10 P. M. until 12 midnight, all that could be accommodated entered

the social dance. Sunday, April 11th, Dr. F. L. H. Willis, of Boston, occupied the platform for the First Spiritualist So-ciety in Good Templar Hall. At 2 p. M. the Doctor took for his subject: "The Genius and Scope of Modern Spiritualism." It was a finely written lecture. calling the people out onto the broad plane of real work in every department of life, rather than to so content themselves by looking at the phenomena of the day. At 7 P. M., the Doctor took for his subject, "An Absolute Religion.—The Gospel of the Skies." Dr. Willis, and also Mrs. Byrnes, with many others have spent the larger part of their lives in the spirit-ual school, preparing themselves for platform labor, ual school, preparing themselves for platform labor, and when they appear before an audience they have both got something to say, and they are prepared to offer the thought in an intelligent way, using the English language in an orderly, respectful manner, that always merits the approbation of their audi-ences. I still insist that much of the talent that is placed upon our spiritual platforms as lecturers, had better by far be placed in the private scance room, there a develop hoth spiritually and mentally.

there to develop both spiritually and mentally. When our spiritual platforms for public meetings are occupied by students and scholars for spiritual teachings, and spirit communions shall be transferred to the scance room, for that especial purpose, then in my opinion, we shall take a step forward, to the and that the science and philosophy of Spiritualism will be presented to the public by such persons only as are prepared to teach, while spiritual phenomena will be witnessed by such persons as wish to meet their spirit friends, or investigate spiritual phenomena, and Spiritualism will be measured by a discrimi-nating public from a decidedly higher standpoint. Haveibill, Mass., April, 1886. W. W. CURRIER.

#### A Detense of Mott.

to the Editor of the Keligio-Philosophical Journal: The JOURNAL OF Abril 10th. aining a contri

#### THE VOODOO QUEEN.

#### A Person Still Venerated by the Superstitious Blacks of Louislana.

The worship of Voodoo is paid to a snake kept in a box. The worshipers are not merely a sect, but in some rude, savage way also an order. A man and woman chosen from their own number to be the oracles of their serpent delty are called the king and queen. The queen is the more important of the two, and even in the present dilapidated state of the worship in Louisiana, where the king's office has almost or quite disappeared, the queen is still a per-

She reigns as long as she continues to live. She comes to power not by inheritance, but by election or its barbarous equivalent. Chosen for such qualities as would give her a natural supremacy, personal ties as would give her a natural supremacy, personal attractions among the rest, and ruling over super-stitious fears and deeires of every fierce and ignoble sort, she wields no trivial influence. I once saw, in her extreme old age, the famed Marie Laveau. Her dwelling was in the quadroon quarter of New Or-leans, but a step or two from Congo square, a small edobe aching inst off the sidewalk survey in the adobe cabin just off the sidewalk, scarcely higher than its close board fence, whose batten gate yielded to the touch and revealed the crazy doors and windows spread wide to the warm air, and one or two tawny faces within, whose expression was divided between a pretense of contemptuous inattention anfi a frowning resentment of the intrusion. In the a frowning resentment of the intrusion. In the center of a shall room whose ancient cyprees door was worn with ecrubbing and sprinkled with crumbs of soft brick-a Creole affectation of superior clean-liness-sat, quaking with feebleness in an ill-looking old rocking-chair, her body bowed, and her wild, gray witch's tresses hanging about her shriveled, yellow neck, the queen of the Voodoos. Three gen-erations of her children were within the faint beckon of her helpless, wazgling wrist and fingers. They of her helpless, waggling wrist and fingers. They said she was over a hundred years old, and there was nothing to cast doubt upon the statement. She had shrunken away from her skin; It was like a tur-tle's. Yet withal one could hardly help but see that the face, now so withered, had once been handsome the face, now so withered, had once been handsome and commanding. There was still a faint shadow of departed beauty on the forehead, the spark of an old fire in the sunken, glistening eyes and a vestige of imperiousness in the fine, slightly aquiline nose, and even about her silent, woe-begone mouth. Her grandson stood by, an uninteresting quadroon be-tween forty and filty years old, looking strong, empty-minded and trivial enough; but his mother, her daughter, was also present, a woman of some seventy years, and a most striking and majestic figure. In features, stature and hearing she was Beventy years, and a most strang, and histories figure. In features, stature and bearing she was regal. One had but to look on her, impute her bril-liancies—too untamable and severe to be called charms and graces-to her mother, and remember what New Orleans was long years ago, to under-stand how the name of Marie Laveau should have driven itself inextricably into the traditions of the town and the times. Had this visit been postponed a few months it would have been too late. Marie Laveau is dead; Malvina Latour is queen. As she appeared presiding over a Voodoo ceremony on the night of the 23rd of June, 1884, she is described as a bright mulattress of about forty-eight, of "extreme-ly hindsome figure," dignified bearing, and a face indicative of a comparatively high order of intelligence. She wore a neat blue, white-dotted calico gown, and a "brilliant tignon (turban) gracefully tied."--George W. Cable, in Century.

#### English Church Bishops.

The church in England is a branch of the aristocacy. Bishops rank with viscounts and archbishops go before dukes. The first personage in the land, after the royal family, is his grace the right honora-ble and most reverend the lord archbishop of Canter-bury, of divine providence primate of all England and metropolitan. The other bishops are not by "di-vine providence," only by "divine permission." Bish-ops, too, are only right reverend, but archbishop is most reverend. The heirs of the fishermen of Galilee are punctilious about their distinctions and their precedence. Nevertheless, most of the prelates are low born. They rise sometimes by dint of subservilow born. They rise sometimes by dint of subservi-ency; sometimes, it is true, by force of talent and learning; but, on the whole, the worldlier arts count for more than intellectual traits, and, says a writer, "I never heard that charity, humility, long suffering, or the other Christian graces were considered at all. These are virtues which the prime minister leaves to be their own reward." A bishop often begins his career as a tutor to a lord, who in due time presents him to a benefice: or perhaps he has been master at him to a benefice; or perhaps he has been master at a public school, where he made the acquaintance with the parents of his aristocratic pupils. If, after while, ambition stirs within him, he begins to write political pamphlets, or preaches political mons, or makes himself in various ways acceptable to the dispensers of sees; and finally when a diocese falls vacant and his patron is in power, the adroit calculator and courtier is converted into a father in God. Even then his struggles are not over, for there are degrees in the episcopacy. One see different from another see in glory-and emolument. The pay of an ordinary bishop is only \$25,000, while that of the archbishop of Canterbury is \$75,000 a year. One bishopric has a seat in the house of lords attached to it, another is without distinction; and though every bishop is by courtesy styled my lord, and none of them disclaim the title, only certain fortunate ones are in reality peers of the realm. None of the bishoprics recently created confer this coveted temporal dignity; and of late years, in order to restrict he number of spiritual aristocrats, only two or three of the most important prelates are allowed permanent seats in the house of lords; all the others are obliged to take turn and turn about in being peers This makes the lesser hierarchs strive earnestly for the prize that is set before them. They declaim eloquently in favor of the minister who can promote them; they preach and pray for him; they vote for his measures when they have the chance; they talk for him in society, and finally perhaps obtain the goal of their ambition, that highest seat at reasts which their Master declared is not to be desired.-Ex. 🖉

Mrs. Virginia C. Moon writes: Iam a medium, was born in the T. L. Harris colony, Moun-tain Cove, West Va. I have always been medium-Islic. My guides teach me to fear no investigations, and to do all that is possible to satisfy investigators. There is much interest in our work in this place, in the minds of those who know nothing concerning our phenomena and philosophy. As soon as my JOURNALS are read I distribute them among inquir-ers. There is much said about the good that may be done by freely distributing our papers and pamphlets among the people. I have been in the habit of scat-tering papers and tracts broadcast for the last two years. Many others would do so if it was not for fear of offending those to whom the reading was sent. I have not this fear, and if any one who reads this, has got any papers, books or pamphlets, that they wish devoted to the missionary cause and will send them to me, I will circulate them where they will do good. My address is, Osage, Iowa.

G. S. Oldfield writes: I don't want to discon-tinue the JOURNAL, for I have been taking it so long now that I should miss its visits as those of an old friend. You certainly have my approval in the fair and manly course you have pursued in sifting the chaff from the wheat, and I trust the usefulness of the JOURNAL as well as its fearless Editor may be continued for many years.

Mrs. S. Griffith writes: Words are too weak for the weekly visit of the JOURNAL. I could do without my dinner better than your paper. I would rather starve the material than the spiritual.

I. C. Little writes: I am happy to inform you that we are pleased with the JOURNAL. We want our faith straightened in the glorious cause, and hope you will help to do it.

L. E. Towne writes: I cannot do without the old RELIGIO-PHILOSOPHICAL JOURNAL. It grows better and better with each succeeding number, and I wish it all the success possible.

J. L. Shinn writes: I must have the JOUBNAL. Of the many papers I receive, it is one that I always read. The good angels guard you.

Henry Price writes: I cannot do without the white face of the JOURNAL once a week, so I hasten o remit my subscription.

O. S. Poston writes: I still live and have the pleasure of renewing my annual subscription to your paper.

#### Notes and Extracts on Miscellaneous Subjects.

Cherrie: were known in Asla as far back as the eventeenth century.

A scorpion was killed recenty in the parlor of a Fucson, A. T., residence.

An eighteen-year-old negro boy in Chicago is showng great dramatic talent.

About \$3,000,000 worth of American-made loconotives are sent abroad every year.

Very rich and extensive quicksilver mines have been discovered in the basin of the Donetz.

The present Yale College boat crew are perfect glants. The lightest man weighs 150 pounds.

Chinese jucks are such a common sight in the San Francisco Bay that they no longer attract attention. An American bittern 27 inches long was captured lately in the streets of East Liverpool, Ohio.

A few days ago a bed of fine sand was discovered near Chattanooga, Tenn., which contained 98 per cent. of silicon.

Apples were originally brought from the East by he Romane. The crab apple is indigenous to Great Britain.

The authorities of Central Park, New York, are feeding the animals in the menagerie horse meat exclusively.

A new burglar alarm consists in a small weight which falls off a window when raised and explodes a thirty-two blank cartridge.

The Detroit Free Press says that the word "bliz-zard" is derived from the Canadian-French voya-geur's blessart, meaning a cutting north wind.

Mrs. Triphenia Bevans of Danbury, Conn., on Wednesday celebrated her 100th birthday in the house where she was born and had always lived.

A bedstead, made to order by a Milwaukee firm, is twenty-four feet wide and has nine compartments, each intended to hold one of the purchaser's chil-An opium smuggler has been defrauding Chinese at Seatle, W. T., by selling them a fine quality of Victoria mud, covered by a layer of the drug, at \$10 a pound.

#### Mozart a Medium.

To the Editor of the Religio-Philosophical Journal:

Mozart was evidently one of the finest inusical mediums that ever lived. His early life, as set forth by Temple Bar, demonstrates the truthfulness of that statement. At five years of age he began composing without the slightest guide. He formed the pieces on the piano, played them to his father, who then wrote them down. It is strange that he was not a child when seated at the plano. Nobody dared ad-dress a joke to him nor talk aloud. In a letter of his father's it is stated that some of his friends, who saw the child was so serious, predicted that he would not live long. Although he willingly studied every thing his father told him to work at, music filled his soul from early childhood to such an extent that when his toys had to be taken from one room to another he insisted on a march being sung, to the strains of which he walked in time and procession, with the person who assisted him. From a letter of Court Trumpeter Andreas Schachner to Mozart's elster, I take the following details. I may first be allowed to say that a trumpeter then was not what he may be now, and that this Mr. Schachner was a man not only of musical but literary culture, who often lent a helping hand with Mozart's libretil. He writes: "Once I came from church with your father and we found Wolferl fully engaged with his pen.' Wolferl-the diminutive of Wolfgang-means in German, just the same as in English, a small wolf. "The child had a paper before him and would not let us see what he wrote because it was not ready. It was full of ink spots because he pushed his every time to the bottom of the inkstand. His father at last took it away from him and found it was the manuscript of a concerto for plano, and on his remark that it was too difficult, the boy jumped up and said. 'it is a concerto. Let those who want to play it study hard, and he sat down to the instrument and played it." Evidence of his miraculous capacities was given in his seventh year. A trio was played and he begged to be allowed to play the second fid-die. His father, knowing the boy had never had regular instruction would not hear of it. The boy insisted. So the father ordered him out of the room. He then recorted to the infallible means with which children and women govern their so-called masters, he began to cry. Of course one of the friends pres-ent begged that the child might be allowed to have his will, and, to the utter amazement of all present, he sat down and played without a fault, first the second, then the first fiddle until it was the father's turn to shed tears of surprise and admiration. M.

Mrs. Fannie E. Crocker writes: We are happy in saying that the JOURNAL continues to lend a charm to our home, and many hours that would hang wearily over us, are relieved by the entertain-ing contents of its pages. We sincerely hope that a change of air may restore its editor to perfect health, and in religning to his editorial angagements, be strengthened physically and spiritually.

And at last he gets away, gets away! Rejoicingly at last he gets away.

Mr. Smith took as his subject, "The Divinity in Man." Referring to the divine aspirations which well up within us, he said: "When thou prayest, be not like the hyporites, scribes and Pharisees, who love to pray standing in the synagogues and corners of the streets to be seen of men; when thou prayest use not vain repetitions as the heathen do, who think they shall be heard for their much speaking; but when thou payest, enter into thy closet and when thou hast shut the door, pray in secret, and he, or they, who hear in secret will reward thee openly." The speaker referred to the fact that Jesus was not a " praying man "; that he never once prayed in public or as the mouthpiece of a congregation, and that his prayers were answered by the spirits of men, such, for instance, as Moses and Elias, who being in accord with him, came and ministered unto him. And that he never prayed except when in actual need.

Mr. Smith dwelt on the belief, amounting to certainty, that all things are governed and sustained by law; that "God," angels and mortals are alike its subjects, and that all the good that had ever been done in the fields of science and religion, could only have been accomplished by and through the immut able laws of nature. The people who attended paid close attention; many of them had probably, never before heard a liberal discourse and they were thus furnished with food for contemplation.

The writer of this report, as one acquainted with the late Mrs. Reed, having been on visiting terms with the family, desires to bear his testimony to her sterling qualities, her kind forethought for others, and her generous consideration of the feelings of all. She was a true woman: she thought much for the comfort of others and little for her own. She was settled in her belief in the close relations existing between the spiritual and mundane spheres, and her sudden and unexpected change from the labors and anxieties of time to the peace and fruition of eternity, though a shock to us, is the eternal gain of that good and noble woman. THOS: HABDING. Sturgis, Mich.

#### Truth in Duality.

#### to the Editor of the Religio Philosophical Journal:

Mrs. E. L. Watson's lecture, "Revolution or Re-tormation-Which shall it be?" delivered in San Francisco, Cal., and reported for the JOUBNAL, and appearing therein March 27th, 1886; and "Is Spirit-ualism a Neo-Theocracy?" by Philadelphos, in the same issue, should be wrought into one, published in pamphlet and scattered broadcast over the entire civilized world. The two constitute a keynote to a system of thought which, if duly engrafted into the public mind, would effectually determine both the questions presented and considered by these two gifted minde

Last Sunday I lectured at Pilgrim Lake in this (Gonzales) county to an attentive audience, upon the Labor, the Occupations and their Comsubject: pensation," presenting a solution to the great civil and social problems that agitate and distract the public mind of to-day, growing out of the concen-tration of the wealth of the world into the hands of the few, while the millions starve, -- a state of things that end in the labor strikes so characteristic of our time and so disastrous to the seeming commercial Interests of the country. At the close of my lecture. I was invited to deliver the same at a place called Bell View, in De Witt county, which I have agreed to do two weeks hence.

On the fourth Sunday in the coming month I am to speak at Filgrim Lake again; subject: "The Thought that will save the world in the sense in which Jesus was reckoned as 'The Savier of the World."

The clergy generally deride me, but the people are becoming interested. Something has got to be done; aye, is going to be done, whatever the throes of nature or otherwise, that are necessary to accomplish it. The human mind must be disenthralled. Priestcraft, kingcraft, goldcraft, and above all landcraft, must let go their grip upon the human conscience, for it is impossible that it should much longer be held by these.

"Universal mental emancipation." crowned by a perfect civil and religious liberty alike for the sexes, is the next queen to be enthroned by human reason. J B. CONR.

Rancho, Texas, March 31st, 1886.

bation from R. Fletcher Gray, M. D., is now on my office table. In speaking of his visit to the material-izing medium, Mr. Mott, I am led to especially notice his closing remark: "How can we arrive at any definite or rational idea of phenomena occurring un der conditions that do not come within the scope of our experience?" I glean the idea from the Doctor's tone manifested in this article, that he looks upon this medium, Mott, as not altogether genuine. or, at least, with a certain degree of suspicion, and could he have succeeded in obtaining a sitting with him he would, in all probability, have seen some thing that would have led him to commit the rash act of trying to expose a fraud. We are realizing every day that we "live to learn," and if Dr. Gray has as yet never had the pleasure of witnessing genuine materialization in all his years of belief in Spiritualism, I would say he has assuredly missed : great pleasure and satisfaction and an opportunity f gaining a certain knowledge that can be obtained 1 no other way, namely, the absolute certainty of a future state of existence-immortality, a life be-yond the grave; and this truth is one that each individual has to investigate and prove for himself. No one can well accept the statement of another; not that the truth or veracity is questioned of those that positively assert that they have witnessed this grand phenomenon of materialization, but because many minds are not able to grasp or conceive its grand truths until they have personally witnessed it. When prejudice is conquered, intelligence is not atraid of investigation; the mind throws off its yoke of bond age, and each individual stands forth in his God-like beauty, a free man or woman, not afraid of this or that because it is different from his faith or teachings, or is surrounded by what seems to his finite mind as enshrouded in mystery, but bravely com-mences the work of investigation, and is determined to know for himself. Could Dr. Gray have obtained a sitting with Mr. Mott, he might have had all his doubts removed as to the genuineness of his medi-umship, and also the positive proof of immortality established beyond a reasonable doubt; and then, again, he might have been plunged into doubt and an utter disbelief in any of its phases. I fully be-lieve that those who visit Mr. Molt or any other medium, carry with themselves in a great measure their own conditions, and many times their success or failure is dependent upon themselves. I know from experience that the medium's health or nervous condition will have more or less influence over the se ance; and in a case of ill health or nervous difficulty the spirits are unable at all times to so materialize that they can be recognized by their friends. At other times, with the medium in good health, the spirits are as natural as life, and the seance a grand I have witnessed Mr. Mott's séances on various oc-

casions since his residence in Kansas City, to my own entire satisfaction, and that, too, in a manner that precluded even the possibility of deception. I readily recognized the dear ones of my own family, reamy recognized the dear ones of my own family, as they appeared one by one, or all together as they did several times, until I beheld four forms at the same time. If there is such a thing as a true ma-terializing medium, J. Harvey Mott is surely one, and a martyr to his cause; one who is sacrificing health, and even the life of himself and wife, a true, pable worths woman noble, worthy woman. Kansas City, Mo.

C. LONA MARSTERS, M.D.

#### Rising from the Grave. ---

The Rev. Mr. Lindsey, who formerly resided and preached in this county, was able to boast that he was born four months after his mother had been dead and buried. His mother, who reelded in Stew-artville township, N. C., fell ill, and to all appear-ances died, and was buried in Stewartville Cometery. ances died, and was buried in Stewartville Cemetery. The night following her interment, ghouls, for the purpose of securing some, jewelry that was buried with the body, uncarthed the remains, when con-sciousness returned and she was enabled to return to her home. Arriving at her late residence she rapped at the door and was answered by her hus-band, who demanded to know who was there. To his great astonishment the answer came: "It is your wife." He was not quick in opening the door, but finally did so, and was overjoyed to meet again in life his beloved wife whom he had mourned as deed. Four monthe afterward the Rev. Mr. Lindsey was Four months afterward the Rev. Mr. Lindsey was born, and she survived several years.-The Spirit of the South.

1-9

#### "The History and Oright of All Things."

#### " the Editor of the Beligio-Philosophical Journal:

I want to say to the readers of the JOUBNAL, by all means get "The History and Origin of All Things," through the mediumship of L. M. Arnold, and read it carefully, for it is a wonderful book, affording one more consolation and satisfaction, no matter what the religious complexion may be, than any book in existence. It purports to have come from Jesus Christ, through the mediumship of L. M. Ar-nold, and I believe that it did. Each public writer and speaker has a manner and style peculiarly his own, and no one else can imitate it. Now, any man who will read this book will at once recognize forcibly that peculiar manner and style that is given Christ by the New Testament writers, and it is more strongly marked in him than that of any man of those times. He will seriously impress you before you get through the book, that it is himself speaking, and if you ask for a sign, the probability is that you will get it. I asked for the proof, and I got it at once, and the sign has been repeated several times since. Jesus Christ in his revelation claims to be simply an inspired man-not God-sent into the world for a certain purpose, which he accomplished. He gives his own history, in which he says that " of all that he said and did whilst on earth, very little was written, and of that little, very little of it has come down pure to us." He gives us the history of the origin of man; the purpose, and the conditions of his existence in the material world; and it is that can think of; and that is my motive for writing this article. A distinguished preacher after careful ly reading it, declared to me that it was most won derful, and asked to be allowed to keep it until he could read it again. A highly cultivated and intelligent physician bought one at my suggestion, and after reading it, wrote me that it had afforded him more consolation than anything that he had gotten hold of. I prize this book above all that I have seen in the spiritual literature. W. HARRAL.

**H.** M. Caukins writes: I have taken the JOURNAL now nearly five years. I commenced doing so before I began the study of the spiritual philosophy, though I had a faith in a continuous life iceophy, though I had a faith in a continuous life and in its progressiveness, and also in communion, for many years previously. All my studies of the philosophy, normally and mediumistic, are on the basis followed by the JOURNAL; that is, the truth and the truth only. For this reason I do not want to be without the JOURNAL. I am doing consider-ble without the JOURNAL. I am doing considerable missionary work, putting in a remark when-ever occasion admits, to let in a little light.

F. A. Crans writes: The old JOURNAL is like our Sunday dinner, the best meal of the week.

A boy living within sight of Plymouth Rock, Mass., weighs 304 pounds, though he is only fourteen years He has grown at the rate of fifty pounds a year of late.

Birmingham, Ala., and Chattanooga, Tenn., owing to an abundance of iron ores, coal and labor, are putting pig iron on the market cheaper than Pittsburgh can.

There is a Jersey cow, owned by Mrs. R. Nelson, of London, Tenn., whose milk yields 60 per cent. cream and, it is said, is capable of yielding three pounds of utter per day.

The little parish of St. John the Baptist, Louisia-na, has contributed \$220 to the widow of General Hancock. The parish recently contributed \$1,800 for local charity.

De Lesseps says the Panama Canal will most fitly commemorate the fourth centennial of America's liscovery by conveying steamships in 1892 from ocean to ocean.

The Swiss-Italian colony which purchased 1,500 acres of land in Sonoma County, California, five years ago, has planted half of it in vineyards, at a cost of \$100,000, all of which labor has been done by white men.

A wonderful electrical clock that runs without winding, is not affected by the atmosphere, cannot yary, and can be sold for one-half the cost of the ordinary clock, has been invented by Mr. Hussey at Menlo Park.

There is an old man residing on the Soquel road, Santa Cruz, Cal., who is at present cutting his third set of teeth. The process is attended with all the pain and annovance with which a child suffers when it cuts its first teeth.

Two papyri which have lately been deciphered by Professors Karabacek and Wessely contain in their eight columns a part of the speech which the Athe-nian Æschines in August, 350 B. C., attacked his rival and vanquisher, Demosthenes.

A recent investigation shows that the existing navy of Great Britain has cost \$210,000,000, and that its present value, after making allowances for ships that have become obsolete, does not exceed \$60,000,000, showing a total loss of \$150,000,000.

In the Treasury at Washington is a rat catcher, a colored man, who has a record of 600 rats killed with his bare hands. He has the knack of grabbing the animal by the skin between the ear and the jaw, and by a sudden twist breaking its neck.

It is a familiar and it always strikes one as a marvelous fact that worlds may have been for years in existence, the light of which has not had time to reach our earth, and that we may still continue to see the light of stars that have been for a long time extinct.

The druggists of Ipswich, Mass., and one of the Selectmen are having a little difficulty. He has warned them to stop selling cigars, candy, and the like on Sunday, and they offer to prove that he has been selling cider all winter without a license, and peddling milk on Sunday.

Three young women of Snyder Hollow, Ulster county, N. Y., were going home after visiting a neighbor the other afternoon, when they happened to see that a big bear was following them. They screamed and ran, and ran and screamed for about a mile, bruin loping along behind, until he got tired of the fun, and took to the woods. The girls think they had a narrow escape.

The trainer of Barnum's menagarie is "fixing" a pig and monkey to do certain tricks. He says: "Mon-keys catch cold so easily that generally when they have been taught to do tricks, they quietly turn up and go where all consumptive monkeys go-to the taxidermist. The pig I have just trained to perform taxidermist. The pig I have just trained to perform the same things precisely as some of the fine-bred horses do in the rings, called a 'menage act.' The pig while ridden by the monkey will kneel, walk on its knees, waltz, leap over hurdles and bars, rear up on its hind legs, go through a series of high step-ping, posing, bowing—everything in fact, that is done by a horse, all the time being guided by his rider, the monkey.

### MAY 1, 18:6.

## RELIGIO-PHILOSOPHICAL JOURNAL.

#### MR. CROWLEY GETS A BEDSTEAD.

#### Providing for the Comfort of a Chimpanzee--His Love for Music.

Mr. Crowley, the chimpanzee in Central Park, rested in a new bedstead last night that has been provided for him in his room in the Arsenal. He is provided for film in this room in the Algenatic file is now in his third year, and is more than three feet high. He has been in the habit of wrapping him-self up in a blanket in one corner of his room at night, but since his removal to winter quarters from

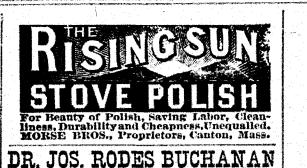
self up in a blanket in one conter of his toom at night, but since his removal to winter quarters from the monkey house his sleep has been much disturb-ed. He would frequently get up and walk about his room in a distracted state of mind, so that "Jake," his constant attendant, suggested that he wanted a bed like other people, instead of being obliged to stretch himself on the hard floor. The bedstead is of oak, about five feet in length and three feet wide, giving abundant room for Crowley to stretch himself and turn over. It was fastened as a precaution to the floor with strong iron braces to prevent Crowley from moving it about the room. A strong canvas sack filled with sawdust will serve as a mattress for him to rest on. Crowley inspected the new piece of furniture with apparent satisfaction when it had been placed in his room. He crawled under it, lay cross-wise, tested its strength, and then perched himself on the,headboard and grinned his satisfaction at SuperIntendent Conk-lin and the group who were watching him.

and grinned his satisfaction at Superintendent Conk-lin and the group who were watching him. "Do you like it?" asked "Jake," his attendant. "Yeugh," replied Crowley in the choicest chim-panzese and showing his teeth again. "That means yes," explained "Jake." "When he says 'oeugh,' that means no. Do you want to go to had Crowley?"

says 'oeugh,' that means no. Do you want to go to bed, Crowley?" "Oeugh,' grunted Crowley, shaking his head. "Will you eat an apple?" "Yeugh! Yeugh!" Crowley shouted emphatically, and sprang from the bed to the railing of his quart-ters, seizing the apple and eating it deliberately. The chimpanzee's health is now good and he weighs fifty pounds. Care is taken to protect him from the cold, as his lungs are still weak from an attack of pneuas his lungs are still weak from an attack of pneu-monia that he experienced last winter. Twice a day after eating he takes a spoonful of the emulsion of cod-liver oil, of which he has become fond. His looks do not improve with age, owing to the size of his mouth and his flat nose, but when his hair is banged and his coat brushed for receiving visitors he has an air of foreign gentility. His strength is enor-mous for his size, but he continues to be in good humor, shakes bands with visitors and contents him-self with trying to pull off their rings. He passes his time trying to play at ninepins. To music he is susceptible and when his keeper plays on the mouth organ Crowley listens with ecstacy. "Sweet Violets" is his favorite and when it is played he tries to dance a breakdown in the most approved minstrel fashion. as his lungs are still weak from an attack of pneuis his favorite and when it is played hetries to dance a breakdown in the most approved minstrel fashion. He understands the instrument and when it is hand-ed him places it to his mouth and blows on it to re-produce the sounds. The full growth of the chim-panzee is not attained until the twelfth year. Crow-ley is about half grown and Superintendent Conklin thinks that the chances of keeping him are now good, although he would have died on several occa-sions if he had not been so carefully watched by "Jake." Crowley and his keeper are now widely known and they have visitors daily from all parts of the country.--New York Tribune.

#### Evolution of Theology.

The "Evolution of Theology," by the great En-glish scientist, Prof. Huxley, in the April number of the London Nineteenth Century is something that every clergyman should read—Catholics well as Protestants, orthodox well as liberal. It is there shown beyond dispute that the characteristics of the gods in Tongan theology are exactly parallel with the old Israelitic conception of Elohim (God) cx-pressed in Genesis, and as taught in the Mosaic Code, Exodus, Leviticus, and Numbers, and the books of the Judges aud of Samuel. The religion of the Polynesia South Pacific Islanders, and of New Zea-land, and that of the ancient Jews of the period of rolynesia South Facine Islanders, and of New Zea-land, and that of the ancient Jews of the period of Abraham, Isaac, Jacob, Moses, Samson, Samuel, Saul, David, and Solomon, and later is demonstrated by comparison of practices, beliefs, and creeds, to be to all intents and purposes identical with others, or so near alike as to show their common human orig-in conceived and horn in the infance of markind so near alike as to show their common numat org-in, conceived and born in the infancy of mankind. If any reader of this thinks I am in error let him like me read Huxley's article and I pledge him that his eyes will be opened as mine were. There is no gainsaying the demonstration. I am particularly desirous that the clergy should read the essay, before they preach any more about the inspired dog-READER. mas of the old Jewe.



#### **6** James Street, Boston,

I Snow giving attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new rem-edies discovered by binself. His residence is in the mere elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care. MKS, BUCHANAN continues the practice of Fsychometry-full written opinion three dollars.

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UB10800. These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Hapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself. **ELECTRACITY A SPECIALTY.** The Electro-Thermal Bath, as given by us, is par excellence in Network Diseases and General Debility. Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sundays 7 A. M. to 12.

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Five business questions answered for 50 cents. Ten ques-tions or a full business letter. \$1 60. Medical Examination and advice (from lock of patient's hair) \$1.00.

DICKSON SCHOOL

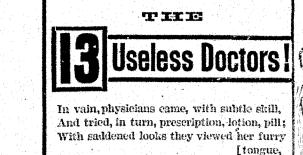
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LONDON AGENCY OF THE



In solemn silence stethoscoped each lung; From moulting head to gout distorted toe, They searched, then said, " Poor woman, 'tis [no go"!

A WOMAN'S GRATITUDE. Mrs. F. OATS, of Shamman, III., writes: "When the had used Dr. Pierce's 'Favorite Prescription' one week, I could walk all over the door-yard, and I could get into a wagon and ride two miles to see my neighbors. I had not been able to walk out in the door-yard for six months. After using miles; my neighbors were all surprised to see me up and going about and helping to do my housework, after doctoring with thatteen of the best physicians we could get -and the last one fold my husband that I would never be able to do my housework any more. I am thankful to my God that I wrote to you, for I had suffered from 'Female Weakness' until I had almost given up in despair." I had almost given up in despair."

TERRIBLE PAIN. Mrs. F. E. WILCOX, Friendship, N. Y., writes: "For five or six years I had been badly troubled with female weakness and terrible phins across the small of my back and pit of the stomach. Three bottles of Dr. Pierce's 'Favorite Prescrip-tion' acted like a charm, and cured me com-pletely, to my great joy."



 MARVELOUS BENEFITS.
 Tev. SIDNEY C. DAVIS, Galien, Michigan, writes: "I wish, in this lefter, to express my gratilude for "I wish, in this lefter, to express my gratilude for has been accomplished in her case by the use of your proprietary medicines. When she began to take them, in January last, she could not en-your proprietary medicines. When she began to take them, in January last, she could not en-your proprietary medicines. Now she not ould stay up only about thirty minutes at a time. Now she not only sits up almost the entire day, but can walk around, call on her neighbors, two and three blocks away, and not feel any injurious effects at all. When we consider that she had kept her bed the greater part of the time for four-teen months, and would hose repeatedly the advance she had made, her progess now seems in madreal practitioners, and advertised reme-dies, but have found in your Dr. Pierce's 'Favorite Prescription' and 'Pellets' the complete and final recovery."

TREATING THE WRONG DISEASE.

Many times women call upon their family physicians, one with dyspepsia, another with palpitation, another with backache, or nervousness, another with pain here and there, and in this way they all present alike to themseives and their easy-going and indifferent doctor, separate and distinct diseases, for which he prescribes his pills and potions, assuming them to be such, when, in reality, they are all symptoms caused by some uterine disorder. While the physician is ignorant of the cause of suffering, he encourages his practice until large bills are made, when the suffering patient is no better, but probably worse for the delay, treatment, and other complications made. A proper medicine directed to the cause would perhaps have entirely removed the disease, thereby instituting comfort instead of prolonged misery.

of prolonged misery. **DOCTORS** FAIL "Fomale Weakness" Cured.-Mrs. SARAH A. LOVELY, Greenfield, Adair Co., Jora, writes: R. V. PIERCE, M. D. Dear Sir-"Having been ill a number of years, and having tried in vain almost wery advertised remedy, as well as having paid nearly a mached dollars to our local physiclans, without benefit, I was finally induced to consult year. You ad-rearly a mached dollars to our local physiclans, without benefit, I was finally induced to consult year. You ad-rearly a mached to your "Golden Medical Discovery, six of your 'Envorite Prescription,' and six vials of your 'Pleasant Purgative Pellets," When I first began using these I could not stand on my feet. In ninety days I could walk a mile, and do light housework; whilst in six months I was completely cured, and up health has remained porter ever since. I recommend you and your medicines wherever I go, and loan your 'Ad-viser' to my triends. Two of our most prominent physicians who have read your great work. The Propie's Counter hook they have ever geen.'

"Do LIKEWISE." Mrs. E. F. MORGAN, of Newcastle, Lincoln Co., Mather, says: "Five years ago I was a dreadful willerer from uterine troubles. Having ex-hausted the skill of three physicians. I was com-deficiently cross the room alone. I began taking Dr. Pievee's 'Favorite Prescription' and using the local treat-ment recommended in his 'Common Scise Medical Adviser.' I commenced to improve at once. In three months I was per-fectly curve, and have had no trouble since. I wrote a letter to my family paper, briefly mentioning how my health had been restored, and offering to send the full particular to any one writ-ing me for them, and inclusing a stamped curve performed to the treatment used, and have carneedly. I have de-scribed my case and the treatment used, and have carneedly advised them to 'do likewise'. From a great many I have re-ceived second letters of thanks, stating that they had commenced the use of 'Favorite Prescription', had sent the SLS required for the 'Medical Adviser,' and had applied the local treatment so faily and plainly hid down therein, and were much better already."

#### WOMEN. OVER-WORKED

For "worn-out," "run-down," debilitated school teachers, milliners, dress-makers, general housekcepets, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics.

NOT A BY Pierce's Favorite Prescription is the nest of all restorative tonics. NOT A "GURE-ALL." In potent Specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, general as well as atterine, tonic and nervine, and inparts vigor and strength to the whole system. It promptly cures manager and weakness of stomach, indigestion, bloating, cractations of gas, nervons pros-tration, debility and skeplessness, in either sex. "Favorite Prescription" is sold by druggists under our posi-tive guarantee. For conditions, see wrapper around battle. Price Reduced to \$1.00 per Bottle, or Six Bottles for \$5.06.

**EVERY INVALID LADY** should send for "The People's Common Sense Medical Adviser," in which over fifty pares ous wood-cuts and colored plates. It will be sent, post-paid, to any address for \$1.50. A large pamphiet, treatise on fuscases of Women, profinely hastrated with colored plates and numerous wood-cuts, will be sent for ten cents in posteric stamps. Address,

WORLD'S DISPENSARY MEDICAL ASSOCIATION, No. 663 Main Street, EUFFALO, N.Y.



**LIVER LIVER DISEASE.** G. W. LOTZ, *Trudhoname, La.*, writes: "For four years I suffered from liver complaint and attacks of billious fever; loss of appetite, mansea, constipation, sometimes diarliea, pain in the back of the head, after eating, general debility, restless nights, tongue coated, etc. After taking four bottles of 'Dr. Pierce's Gold-on Medical Discovery' and 'Pellets,' I find I am as well as I over was.

GIVEN UP gist, of Blad Springs, Ata, writes: "Miss Eniza. GLENN, of this place, had been sick for more than year with a severe affection of the liver, but when **TO DIE.** A year with a severe anection of the nyer, but when she was at the lowest, she hought three, bothes of 'Golden Medical Discovery' from me, and, alt the attending physicians, her father assures me that sh' has now fully recovered." TO UIE.

### A Wouderful Freak of Nature

is sometimes exhibited in our public exhibitions. When we gaze upon some of the peculiar freaks dame nature occasionally indulges in, our minds re-vert back to the creation of man, "who is so fearfui-ly and wonderfully made." The mysteries of his nature have been unraveled by Dr. R. V. Pierce, of Buffalo, and through his knowledge of those mys-teries he has been able to prepare his "Golden Medi-cal Discovery," which is a specific for all blood taints, poisons and humors, such as scrofula, pimples, poisons and humors, such as scrofula, pimples, blotches, eruptions, swellings, tumors, ulcers and kindred affections. By druggists.

William Penn and Jacobus were the two men who first brewed beer on American soil. Jacobus built his brewery in 1644, on what is now the corner of Pearl street and Old slip, New York, where he also established a beer garden. He afterward became the first burgomaster, and his beer and justice gave equal satisfaction to the citizens of New Amster-dam. Penn's however was at Pennsburg. Bucks equal satisfaction to the cluzens of New Amster-dam. Penn's brewery was at Pennsburg, Bucks County, Penn., where the excellence of his brew is considered by no means the least of his virtues. A hundred years later that doughty soldier, General Israel Putnam, was running a brewery and tavern at Brooklyn, Conn.

#### \$500 Not Called For.

It seems strange that it is necessary to persuade men that you can cure their diseases by offering a premium to the man who fails to receive benefit. And yet Dr. Sage undoubtedly cured thousands of cases of obsiinate catarrh with his "Catarrh Reme-dy," who would never have applied to him, if it had not been for his offer of the above sum for an in-curable case. Who is the next bidder for cure or cash? cash?

The Rothschild family is rich beyond knowledge The family wealth, united, amounts into the thou-sands of millions of dollars, and it holds the fi-nancial credit of nations in its hands. In the last twelve years its members have loaned \$450,000,000 to twelve years its members have loaned \$450,000,000 to certain European governments, and when, in 1866, the Prueslan Government demanded an indemnity of \$25,000,000 from the city of Frankfort-on-the-Main-where the Rothschilds do a great deal of business-the house notified Bismarck that if the levy was forced every bank in Frankfort would be broken. Bismarck did not collect.

Ohl if I only had her complexion. Why, it is easily obtained. Use Pozzoni's Powder. For sale by all druggists and fancy goods dealers.

R. L. Judge while out hunting near Spoonville, Ga., the other day, heard what he thought was the gob'le of a wild turkey. He crept toward the sound, saw what he was sure was a big gobbler and fired. Thereupon, with a yell, a negro, who had been trying to call up wild turkeys by imitating their cries, jumped to his feet with the blood streaming from his head, where the shot from Judge's gun had bit him. The wounds were not very dangerous. hit him. The wounds were not very dangerous.

#### A Bonanza Mine

of health is to be found in Dr. R. V. Pierce's "Fav-orite Prescription," to the merits of which, as a remedy for female weakness and kindred affections, thousands testify.

In the latest list the beetles of the American con-tinent alone number 9,400 species.

"You will never make any mistake, if you use N. K. Brown's Ess. Jamaica Ginger for cholic."--(Sun.)

Gough's last letter was written to the temperance organization of the Haverly minstrel troupe.

More than 900 Mormon missionaries are at work in the South

Large herds of wild horses are reported north of Denver Junction, Col.

A physician in Laurens county, S. C., claims to have found a 12-year-old boy, whose backbone is prolonged into a tail eight inches long, covered with a thick growth of hair. The boy can wag the tail.

Religio-Philosophical Journal, John S. Farmer, office of *Light*, 16 Craven St., Charing Cross, London, S. W., Eng. Subscriptions received. Specimen copies an plied at three pence. All American Spiritual books sup-plied.

**OUDICAK** should investigate our practical and sig profits or laborsaving in-version.Write for pa-bers of our NewPlan and proof that smart bers of our NewPlan and proof that smart ers and women are easily making \$2000 in this country. Those willing to work six hours daily should investigate our practical and common sense method. Physical court of the same sense address, Merrill Manufacturing Co.L.K. 163Chicago.

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CHICAGO, ROCK ISLAND & PACIFIC RAILWAY By reason of its central position and close relation to all principal lines East and West, at initial and ter-minal points constitutes the most important mid-continental link in that system of through transpor-tation which invites and facilitates travel and traffic between cities of the Adlantie and Pacific Coasts. It is also the favorite and best route to and from points East, Northeast and Southeast, and corresponding points West, Northwest and Southwest.

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R. R. OABLE. K. ST. JOHN,

Pres't & Gen'l M'g'r. Gen'l T'kt & Pass Ag't, CHICAGO.

SAMANTHA GAINES, Lockport, N. Y., writes: "For six or eight years previous to IS80, I had been troubled with a severe pain in the small of my back, also across my shoulder-blades, with considerable bloating A BAD GASE. **UASE.** In the stomach from wind was so nervous at times I could hardly sleep; also troubled with diziness and hard breathing spells. I was induced by my step-daughter, Mrs. Warner, of Olcan, N. Y., to try the 'Golden Medical Dis-covery.' The effects were marvelous. After taking three bottles I was entirely cured."

S. L. FISHER, Sidney Plains, N. Y., writes: "Dr. R. V. PIERCE, Buffalo, N. Y. Dear Sir-My wife suf-fered for several years from general debility. She had become a confirmed invalid. The physicians who attended her failed to help her, and it seemed as dum Books, it occurred to me that your "Golden Medical Discov-ery' might help her. I procurred a bottle, and, after its use, a change for the better was noticeable, and after using five bottles, she was a well woman. I have recommended it to several, and in every case, it has produced good results. I can never feel too grateful to you for the saving of my wife's life."

MALARIAL FEVER. The CAROLINE SIMMONDS, Medina, N. Y., writes "I have been troubled with symptoms of maharis with fever, for three years, but after using three bottles of your 'Golden Medical Discovery' an 'Pleasant Purrative Pellets,' I am happy to sa that I' am entirely cured, and to-day I am per-

DYSPEPSIA GURED. Dyspepsia.-LUCY A. WOOD, Taylor's Store, Va., writes: "After many years of great suffering from 'Golden Medical Discovery,' and I cannot express the gratitude I feel for the great good it has done me. I do not suffer any pain from eating, and I enjoy life as well as anybody can wish."

Mrs. CURTIS BOGUE. West Enosburg, Vi., writes: "Two bottles of your 'Golden Medical Discovery 'cured my cough' and chronic diar-rhea. It has worked like a charm in my case, It is truly wonderful. I walked over a mile last week to recommend your medicines," DIARRHEA AND COUGH.

## "THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established. Golden Medical Discovery cures all humors, from the common pinple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Discase, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

ISAAC GIBSON, Kenwood, Pa., writes: "My wife is getting well fast. When she began to use your 'Golden Medical Discovery,' our best doctors in Indiana County said she would die.. They said your medicine would do her no good; that she had an ulcer on her liver as large werd. Well she to our surprise, when she began ABSCESS OF LIVER. as half a loaf of bread. Well, sin, to our surprise, when she began using your 'Golden Medical Discovery,' she commenced spitting up phlegm for some two weeks, and then commenced spitting up corruption and blood (it looked like what comes out of a blood boil) for some ten days. She now has been well for weeks."

**Boils and Carbuncles.** – J. ADAMS, Esq., *Toledo*, *Ohio*, writes: "I have used nine bottles of your Golden Medical Discovery,' and the result is I am to-day free from boils and carbuncles for the first time in many years."

**Constipation and Ulcers.**—Mrs. A. D. JOHNSON, *George-town, Ky.*, writes; "The 'Golden Medical Discovery' relieved me at once. I had a very bad sore on the back of my left hand for five months, and it cured that, as well as constipation and indigestion, from which I was suffering very much."

SCROFULOUS SORES. Mrs. A. L. Conr. Hailey, Crauford Co., Kan-sas, writes: "My son, aged fifteen years, was taken down last January with swellings on his right shoulder, left hip and knee. He lay help-less for five months, when great abscesses for med. four of which continued to discharge at the time he commenced using your 'Golden Medical Discovery' under your advice. Now, after having used four bottles of the 'Discovery', he is almost well and walks three-fourths of a mile to school every day. A scrotholous sore on his arm, which ran constantly for two years, has healed completely under the influ-ence of the remedy named."

"Fever-Sores."-Mrs. A. H. CHAWFORD, Linn Grove, Buena Vista Co., Inta, writes: "I am the person who wrote to you two years ago for advice respecting fever-sores on my leg. I took six bottles of your 'Golden Medical Discovery' and was cured."

Scrotulous Tumor and Sore Eyes.-Mrs. S. E. GRAY-DON, of *Greenwood*, S. C., writes: "My daughter has been entirely cured of scrofulous sore eyes and a large tumor on her neck, by the use of your 'Golden Medical Discovery.' I have great faith in all more wordinger." all your medicines."

### **CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.**

Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood.

The nutritive properties of cod-liver oil are trifling when compared with those possessed by Golden Medical Discovery. It rapidly builds up the system, and increases the flesh and weight of those reduced below the usual-standard of health by "wasting diseases."

"wasting diseases." A Wonderful Cure.-DANIEL FLETCHER, Esq., Gioucester, Mass., writes: "Nearly five years ago. I was taken siek with a disease regarding which the three physicians who attended me were unable to agree. One of the foremost physicians in Boston called it a tumor of the stomach, and treated me for that, nearly killing me with physic; another, a homeopathic phy-sician, thought I had consumption. When taken sick, I weighed 157 pounds. I suffered from a heavy cough, night-sweats, kidney troubles, etc., and was reduced so rapidly that my physi-cians gave me up. They were unable to help me in the least. At that time I weighed but ninety pounds, and had not been able to lie down, but had to sit up in order to breathe. I had been con-fined to my room for six months, expecting to die. I was so bad at times that T could not allow any one to come into my room, as I could not talk; nor was I able to walk. I picked up one of his LIFE. Note that the redicted brought me around so that I could walk around the room all day. I soon began to build up, and gained so rapidly that it astonished me. I have taken no other medicine since then, and have used perhaps weigh about 160 pounds, and I think, and my friends with me, this bottle brought me around so that I could walk around the room all day. I soon began to build up, and gained so rapidly that it astonished me. I have taken no other medicine since then, and have used perhaps weigh about 160 pounds, and I think, and my friends with me, that this medicines, and I think, and my friends with me, that this medicines it a wonderful remedy from its effect in curing all my aliments." Golden Medical Discovery is Sold by Druggists.

**REDUCED TO A SKELETON.** Consumption Cured.-W. J. HARTLEY, *Yera Cruz, Ala.*, writes: "I met with an old friend of mine not long since, and he told me of the very low state of health he had been in and he applied to our best doctor, but gradu-ally grew worse under his treatment; was re-duced to a skeleton, had a fearful cough and was thought to have consumption. While in this low state he made a visit to see his relations, and while in a distant town, he purchased a bottle of medicine called, 'Dr. Pierce's Golden Medical Discovery,' and took it, and by the time it was used he was as well as he ever had been. When I saw him, he looked to be in the bloom of health. His statement caused a great deal of inquiry, as he is a man of high standing."

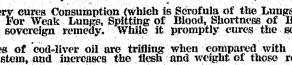
JOSEPH F. MCFARLAND, Athens, La., writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery." She has not had any since its use. For some six months she has been feeling so well that she has BLEEDING FROM LUNGS. discontinued it.'

Consumption Cured.-J. ANTHONY SWINK, Dongola, Ills., writes: "For five years I suffered very much from a terrible cough and debility. More than a year since I commenced to take your 'Golden Medical Discovery,' and it has completely cured me. I thank you for the splendid health I have since enjoyed."

Price \$1.00 per Bottle, or Six Bottles for \$5.00. Golden Medical Discovery is Sold by Druggists.

#### WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors,

No. 663 Main Street, BUFFALO, N. Y.



#### (Continued from First Page

and great must be the mental and moral blindness and obtuseness of the man or woman that does not at once perceive it. The religious portion of man's nature is an integral part of his highest endowment, and for a man to be wilfully and deliberately deceived, so far as to cause in him a radical change in his religious views, is one of the greatest wrongs that can possibly be done him, saying nothing of the great wrong done to society in general by changes of this charactor in its members being brought through mercenary deception. And yet the moral consciousness and ethical sensibilities of good and well disposed people are so befogged and blunted through the attempt to conciliate charlatanry in its hydra-headed manifestations in Spiritualism, that we are told that such diabolism as this injures no one but the perpetrator.

#### DR. BUCHANAN'S STATEMENTS CONCERNING KRISHNA AND CHRIST.

Two things struck me as remarkable in Dr. Buchanan's address as published in the JOUR-NAL. One was the fact that after I had shown so completely in the JOURNAL, with the sup-port of the combined Sanskrit scholarship of the world, the entire unreliability of most of the asserted parallels between Krishna and even been published calling them in ques-tion. As the readers of the JOURNAL may remember, the worthy Doctor some years ago in criticising me because I stated that owing to an increase of knowledge I had changed my views on certain subjects, remarked that he never changed his ideas at all on anything, or words to that effect. His present attitude towards the Krishna matter is a good exemplification of this infallible state of mind. The facts are all against him, but then so much the worse for the facts.

The statement of Dr. B. that "Max Mueller, Jacolliot and others have traced the Christ of India back from two to three thousand years before the Christ of Palestine," is positively untrue in any sense, and more particularly in the sense that the " parallels " in the religions of the two so-called Christ's can be traced back to any such period. To class together Max Mueller and Jacolliot as authorities in Sanskrit literature is too ridiculous to be even amusing. In my Krishna articles in the JOURNAL I cited quotations from Max Mueller, in which he points out the forgeries, falsehoods, and ignorance of Jacolliot's writings; and in acknowledging receipt of a copy of my Krishna articles, Prof. Mueller informed me that he thought they would be very useful if published as an independent book. Krishpa is regarded in India as living at the time of the great Maha-Bharata war, which Sanskritists sup pose to have probably occurred somewhere in the neighborhood of B. C. 1400. No competent Sanskrit scholar has traced him back to 2,000 or 3,000 B. C. I challenge Dr. Bu-chanan to point out in Max Mueller's writchanan to point out in Max Mueller's with ings a single sentence placing Krishna 2,000 or 3,000 B. C. The truth is Mueller in all his writings has only a few incidental al-his writings has only a few incidental al-shall be recompensed unto him again? For whether and the never attempts to torically or mythically, or makes any refer-ence to the subject. Of all Sanskritists of note, Max Mueller is the last one that should be cited as a witness to the extreme antiquity of Krishna and of the "parallels" between his teachings and those of Jesus.

The second remarkable thing in Dr. Buchanan's address was that he, a fervent Chrisan, claiming to be in direct communion

of the whole sixteen was a savior in the sense that Jesus is so considered, and that there can nowhere be found in antiquity any record that any one of them was believed to have been crucified, historically or mythically. The whole story is falsehood, and intelli-gent, truth-loving critics of Christianity should forever cease from retailing such falsities and absurdities. Buddha as a savior approaches nearer the Christian idea of Jesus than any of the others, and he died at the age of eighty from eating pork!

Presidio of San Francisco, Cal.

#### For the Religio-Philosophical Journal. UNITY IN SENTIMENT.

#### BY WM. C. WATERS.

However great our desire to know something definite about the Omnipotent, Power that created and sustains the universal whole, we are slow to accept the statement of man or angel on the subject, knowing that both are finite and have not the power to comprehend an Infinite Whole. We are deeply interested in finite propositions, the-ories and speculations, and hold to a decided choice in the various views expressed. But we reach no satisfactory ultimate through Christ, and that the falsehood's of Jacolliot | our own reflections, or that of others. It is were unworthy of credit, Dr. Buchanan ad- a matter of consideration that highly illu-vanced as truths the old exploded falsehoods minated individuals along the centuries have seemingly entirely oblivious that a word had given out corresponding opinions on the aven heen nublished calling them in quessages held that God is all you see, and all you don't see. In the light of the present century it seems absurd to attempt to give a meaning which could never have been in-

tended by the lowly Nazarene, when he says: "I and my Father are one." "He that hath seen me, hath seen the Father; and how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works.....Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go to my Father."

The Jews misapprehended these statements as many do to the present day. But such declarations, in the present century, made by any person known to be inspired by an outside power, would be well understood by an intelligent audience of Spiritualists as simply referring to that universal spirit of God, spread abroad to infinity, and speaking, more or less perfectly, through finite instrumentalities. But to render this language, imputed to Jesus, so literal as to claim that in his personality was centred the very Godhead of the boundless universe, would be a degree of credulity before which reason stands abashed. Doubtless Paul caught gleams of the Great Over Soul's action and presence analogous to those of Jesus, when he says (Romans 11: 33 to 36):

"O the depth of the riches both of the wis dom and knowledge of God! how unsearchable are his judgments, and his ways past in ting out! For who hath known the mind

tends towards clothing the soul with moral strength, beauty, or excellence, that belongs to the world at large—not to particular re-ligious organizations. The poetical inspirations of the poet Goethe are kindred in sentiment to those of Jesus and Paul. He sings thus: "How all things live and work, and ever blending Weave one vast whole from Being's ample range! How powers celestial, rising and descending, Their golden buckets ceaseless interchange? Their flight on rapture-breathing pinions winging, From heaven to earth their genial influence bring-

versal Father, as those expressed by the il-luminated Addison, and if so, it is not so very strange that he should say: "I and my Father are one." "He that hath seen me, hath seen the Father." It is not likely that in this matter we have the expressed language of Jesus, but if he said anything analogous, it is not at all surprising that coming to us through changeable traditions, it should reach us in this positive shape. We have no account of Jesus writing anything except that which he wrote on the ground. There is no pretence that we have anything on rec ord of his except that derived from the memory of others; and no authentic evidence that we have the express statements or recollec-tions of the apostles. The cautious language of the record is: "The Gospel according to St. Matthew," and the same of the other books of the apostles. It would be interesting to know who really wrote these books, but over that secret lies the dust of many centuries. Many years since in questioning a person

under inspiration, touching the universal presence of the Deity, a part of the response was in these words:

"Askest thou, then, 'In what consists the difference?' Since every atom is pervaded and permeated by Deity, are not all equally God-like? True, all are pervaded by that bond of union which unites them as one-one to the attractions or ascending impulses, which are laws of the Divine will, but innumerable atoms in degree of advancement, in ascension in gradation. As atom by ascending becomes fit to develop successive manifesta-tions, elaborating different principles to view, so a spiritual a cent grasps and unfolds to view, successively the wisdom of the Infinite; the glorious presence of the great Jehovah. It is revealment of his laws—assimilation to the principles of his nature. As each is unfolded in this wise, he is more of God. because he demonstrates, comprehends, contains, and is a fuller development of those principles which are emanations of Deity, as rays are emanations of the sun. Thou askest, 'When shall man see the Fath-er face to face?' I ask thee, when shall that viand become a sparkling thought? Aim at the highest ultimate thou art capable of re-ceiving. When that is attainable thou shalt see the battlements of higher spheres ever brightening in thy expanding vision; on these fix thy eye till others, towering far above, shall break on thy mind's perception. On the highest spire of eternal years thou shall not gaze through time's beclouded atmosphere; yet is given enough to swell the soul in rapturous ecstasies with that thrilling response which is a consciousness of attainable fruition."

#### The Portraits of Christ, the Great Medium.

#### To the Editor of the Religio-Philosophical Journal

I would call your attention to the following article published in the Inter Ocean, concerning the great medium, Jesus. It is as follows:

of him, and through him, and to him are all in form, and yet to the soul of faith and the things: to whom be glory forever. Amen." split of belief it is the one faultless, trans-It might be difficult to find a student or condent, inspiring reality. It is the image believer in spirit-intercourse who would take of Christ. Whether the quickening essence any exceptions to these lofty statements of of religion turns to that ideal as its benefi-Paul. Nor would we take exceptions to those of Jesus. We only ask that they be rational- a noble mind reach toward it without the exly interpreted and understood, so as not to be rendered useless or misleading. Whatever the gentle Nazarene has said that adds to the domain of spiritual knowledge and tonds towards clothing the sont with moral vidual mind this lofty, this awful yet comforting ideal is transfigured with some attribute perceived or felt by no other, having an element of divinity or humanity attuned to the beholding spirit; though that which makes the Christ of the soul sentient to the soul may never be given expression in words, in painting through the voice or touch of art such has been the wonderful influence of that miraculous Being upon the better nature of men, the material eye discorns the ideal in even the humblest of the many and varying portraits of the Nazarene. "The subject has given impulse, holy de-sire to the best art of every age; and those great ones who despair of imparting to the work of their genius the reflex of spiritual consciousness have turned regretfully from the man Christ to the infant-Jesus, or made the world rich in Madonnas. We might wish to believe true the beautiful fable of Leonardo da Vinci, who completed his 'Last Supper,' omitting the head of the Savior-not daring to strive for an ideal he knew to be purer than his art. But when he called in the king to inspect his work and to pass judgment against him for leaving the highest unachieved, behold, as the curtains were drawn away, the face, with more than mortal loveliness, was there, seen last of all by the painter, more amazed than his eulogists. Yet, if art has dared, it has dared with reverence, with self doubting, with the outreaching of trembling hands; and where it has failed it has left the sign of its humility. There is testimony to this in the cathedrals and churches of the old world, where are pi ously guarded the types from which the modern time takes impression. "In the last number of Harper's Magazine Mr. William H. Ingersoll has a carefully prepared article illustrating the zealous endeavoring of men to attain to excellence in the perfect portraiture of incarnate goodness. In the nineteen engravings from selected originals two facts may be detected; first, an identity of general characteristics, as though each were following a common though imperfect description; second, a purpose to impart to the countenance an infinite wisdom, meekness, tenderness, and purity, accompanied by such marks as indicate the highest conception of physical beauty in man. Whence came the original impression is an unanswered question to the present time. It is a common belief, however that some of the disciples, prompted by a sacred wish to show to others the unparalleled image of the One so dearly beloved, drew, in their rude imitation of Greek art, the outlines of the face so well remembered, and so the prototype, from time to time repeated, in copies, preserved to the truer art of a later day the form affection knew how to complete with the colors of life. "In the year 340 A. D., the historian Euse-blus speaks of the great plenty of pictures of Christ, some of which he declares to be very ancient, and considerably more than a hundred years before Tertullian criticised a picture of Jesus as being incorrect and 'wanting in resemblance,' which proves conclusively enough that as early as 160 A. D. there was at least one picture of Christ which was accepted as a true type. One of the most cele-brated portraits of Christ, a copy of which is now in the Church of St. Bartholomeo. Genoa is that known as the Abgarus, the original of which was, as the legend declares, miraculously impressed upon a napkin with which

presumed this original was the picture seen and regarded by Tertullian as the picture seen, and so alluded to by Eusebins. It was se-cured by the artist sent by King Abgarus, but who, though he repeatedly tried was unable to paint the face of Christ, which never seemed twice alike, changing with every glance, bewildering the painter with its dazzling radiance.

"This portrait presents the holy face in sym metrical perfection of feature, with a countenance the purest and noblest in spiritual and intellectual excellence; broad, high forehead, the hair lying close to the head and joining with the beard, parted in the middle, but not flowing in ringlets. It is a face belonging to every attribute of mind and quality of heart in noblest development. It differs in every essential from the famous head on the Veronica napkin at St. Peter's, which pictures the great agony of sorrow that bursts forth in the sweat of blood, and finds its nearest reflection in the 'Redemptor Mundi' of Hans Memling, painted in the fifteenth century. That the original Abgarus and earlier pictures have been lost is not more to be regretted than that a brazen statue of Christ, done by those 'Gentiles who were anciently benefited by our Savior,' and which Eusebius saw in 'Paneas,' should have disappeared. But it may be significant to note that the earliest stamps, mosaics, and paintings bear a much closer resemblance to the Abgarus, or 'Prosprographie,' as the Germans have named it, than do most of the noted portraits of the middle ages.

"There is a cartoon by Da Vinci that represents the mature and sorrowful face of Christ without a beard of any sort. Giotto, in his picture of the entry into Jerusalem, evidently followed the type. One of the most picturesque and artistically ideal heads of Christ is that by Annibel Carracci, but it lacks high spirituality, and in nowise compares as a soulful cast of the divine nature with the work of Hugnes Merle in contemporary. This picture more nearly, perhaps, answers to the human conception of the Savior, in its response to heart and soul and mind in its expression of the boundless charity sympathy, infinite love, and tenderness, and compassion, exhaustless patience, and loving kindness, than any other in the realm of sacred art. It has this great virtue, it leaves one content." G. B. Aurora, Ill.

A Test Seance.

On Wednesday evening last we (the editor and his assisant) formed two of a harmonious narty of eight to witness, under test conditions, the newly developed manifestations occurring in the presence of those remark-able mediums for spirit power, Mr. and Mrs. Fred Evans, at 1244 Mission Street.

The cabinet used was a bay window fronting on the street, which was accessible from the outside only by means of a ladder. Close-fitting screens of black cloth were placed in-side the shutters, to exclude the light from the street, and which, if removed, it was found, could not be replaced without a light and the use of a step ladder. The folding-doors, and the only other door leading to the hall, were locked and scaled; in fact, the precautions against confederacy were such that no one present believed such a thing possible.

In the dark circle both mediums were securely held by members of the circle, and yet an accordion and guitar were artistically played upon, other instruments were manipulated, luminous hands were shown, and the fact of the manifestation of a marvelous occult power was beyond question by all pres-



with Jesus, should make use of the exploded falsehoods of the most extreme anti-christians, in order to prove that several other religions, remarkably' similar to Christianity, were in existence in the world thousands of years before Christ! For an uncritical infidel to do this, we could well understand the reason, but why a Christian devotee should do so is somewhat puzzling.

#### THE MEXICAN RELIGION. -QUETZALCOATL AND CHRIST.

To talk about the Mexican religion being over 10.000 years old, is silly. The question of the alleged parallels between this religion and that of Christ, including the marvelous parallels between the alleged Mexican savior Quetzalcoatl and Jesus, engaged my attention a few years ago, and when time and op portunity will admit, I purpose publishing a summary of the facts. I made a close, careful and thorough examination of the matter for which I had the best of facilities. In San Francisco is contained the famous Bancroft Library, collected for the preparation therefrom of H. H. Bancroft's great work in the "History of the Pacific States." This library includes every book, manuscript, newspaper, etc., procurable in the world in any manner, directly or remotely bearing on the history and antiquities of Mexico. In some respects it is the most remarkable and complete collection of literature the world has ever seen. The whole of this vast collection has been carefully indexed by subjects, a corps of clerks having been employed for a number of years in this stupendous task. For example, under the heading of "Quetzalcoatl" will be found every item in the whole library relating to him, with the name of book, volume, page, etc., in every case. While invest-igating this subject, the Librarian kindly placed at my disposal the entire library, with its wealth of reference. Suffice it now to state that the parallels have, in this case, as in that of Krishna, been greatly exaggerated. There were some striking parallels with Christianity found in the native Mexican cultes, but to assert that any thing existed at all approximating identity in the two is absurd. Many of the supposed parallels are purely imaginary, particularly some of those connected with Quetzalcoatl and Jesus. The stories of this Mexican god, such as his crucifixion between two thieves, decent into hell, and resurrection, are due to the imagination of Lord Kingsborough. This eccentric nobleman was convinced that the Mexicans were the descendants of the Israelites, and that, through the teachings of some early apostle of Christianity, their religion thad been largely christianized,-both of which ideas are destitute of foundation. In his nine ponderous volumes on "The Antiqgities of Mexico," he asserts innumerable parallels between the Jews and the Mexicans and between the lives of Quetzalcoatl and Jesus, many of which are imaginary. He even attempts to prove that the name Quetzalcoatl is simply a Mexican form of the name Jesus Christ. The self evident vagaries of the Christian nobleman have been seized upon by anti-christian partisans like Godfrey Higgins, Kersey Graves, and the authors of "Bible Myths," in order to prove the non-originalty of Christianity; and from them has Dr. Buchanan borrowed them. The Mex-icans no more believed Quetzalcosti to have been crucified than the Buddhists believed Buddha to have been crucified; yet these two are two of the so-called "Sixteen Crucified

ing, Through the wide sphere their chimes melodious ringing,"

Pope's thoughts ran in the same channel when he wrote:

"All are but parts of one stupendous whole, Whose budy nature is, and God the soul; That changed through all, and yet in all the same, Great in the earth, as in th' ethereal frame, Warms in the sun, refreshes in the breeze, Glows in the stars, and blossoms in the trees; Lives through all, extends through all extent, Spreads undivided, operates unspent; Breathes in our soul, informs our mortal part; As full, as perfect, in a hair as heart: As full, as perfect, in vile man that mourns, As the rapt scraph that adores and burns: To Him no high, no low, no great, no small; He fills, he bounds, connects, and equals all." Had Pope never written anything but this

it is sufficient to keep his, memory green so long as literature can last in the world. His perceptions of the Universal Sonl, animating and permeating the universal whole must have been very clear, to have voiced the sen. timent in such matchless strength and beau-

Joseph Addison was one of England's most brilliant writers in both poetry and prose. He was made Secretary of State in 1717. In his prose writings, on the subject of Deity, he

ports the whole frame of nature. His creation, in every part of it, is full of him. There is nothing he has made, which is either so distant, so little, or so inconsiderable, that he does not essentially reside in it. His substance is within the substance of every being, whether material or immaterial, and as intimately present to it, as that being is to itself. It would be an imperfection in him were he able to move out of one place into another; or to withdraw himself from anything that he has created, or from any part of that space which he diffused and spread abroad to infinity. In short, to speak of him in the language of the old philosopher, he is a being whose centre is everywhere, and his circumference no where. In the second place, he is omniscient as well as omnipresent. His omniscience, indeed, necessarily and naturally flows, from his omnipresence. He can-not but be conscious of every motion that arises in the whole material world, which he thus essentially pervades; and of every thought that is stirring in the intellectual world, to every part of which he is thus intimately united. Were the soul separated from the body, and should it with one glance of thought start beyond the bounds of the creation: should it for millions of years continue its progress through infinite space, with the same activity, it would still find itself- within the embrace of the Creator, and encompassed by the immensity of the Godhead."

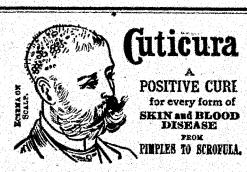
It is fair to presume that the inspirations of the lowly Nazarene made him well'ac-Seviers." I unqualifiedly assert that not one quainted with such broad views of the Uni- Christ dried his face after bathing. It is

In the light scance which followed, Mrs. Evans took her seat in the alcove, and in a few moments a broad-shouldered, muscular form, purporting to be John King, of psychie fame, stepped out in a good light. His hand, which we were permitted to grasp, was brawny and his features strong and well marked. Stepping back into the cabinet to regain strength he came out again, and oth-ers were introduced to him. Then, although the light was ample to enable all to see him quite distinctly, and know of a certainty that it was a large man and not the medium, Mr. Evans, who acted as master of ceremones, lighted a parlor match and held it so the light shone directly upon the form. The curtain was then drawn aside and both man and medium were distinctly seen.

Two other forms came out together-one that of a very old man and one of a young woman; then two female spirits, and all in a good light. There were the forms of children and grown persons, twenty or more, some coming up apparently through the floor in the middle of the room, and most of whom were recognized and saluted by their friends present.

During the past winter at Mr. Evans's séances for form manifestations (Mrs. Evans being unable from ill health to take part, and the medium being, as was supposed, safely secured in his cabinet), the form of an Indian, known as "Jim," came regularly. This form was about the size of Mr. Evans, and some of the attendants at the circle concluded that the form and the medium were one and the same. But on Wednesday evening the same familiar form appeared several times, with Mr. Evans in plain sight at the same time. That was a very satisfactory point in Mr. Evans's favor.

We can only say of the many materializing scances we have attended, first and last, we have attended none where the evidences of genuineness seemed to be so conclusive. But in this, as in all other phases of the phenomena. everybody must see and judge for himself .- Golden Gate.



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