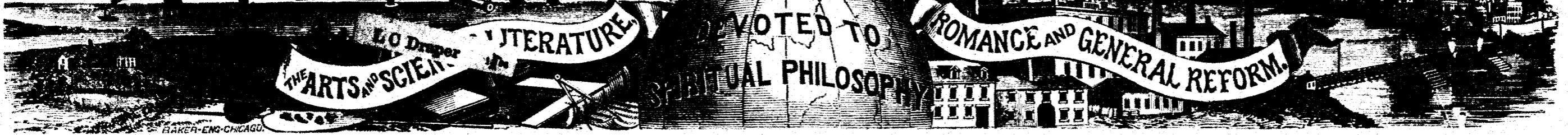


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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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

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 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 struggle 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 feeble 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 friends 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 despoiled 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 adamant. Father and brother, mother and friends how

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 religion 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:

That nothing is known, except that nothing can be known. If the sea before you is darkness, 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, weigh the stars of heaven, and calculate the pulsations of thought in the coggeries of the living brain.

It answers with a sneer: "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, utter and complete negation of being. Mind, soul, intelligence—they are of the body, and perish with it. Life arises from the co-ordination of conditions, and when these cease life can no longer exist. Do you hear music when the instrument is reduced to ashes? Nay; and no more need you expect intelligence after the brain which produces it is 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 rude 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 life. It will lead us to the highlands overlooking the murky fogs, and above and beyond we can see into the infinite 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 material 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 godless, 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 intelligence. 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.

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 overshadowing 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 inter-communication of spirits with mankind. Were I 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 feeble phenomena of the world is the realm of pure spiritual energy, out of which and by force of which all

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 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 infinite 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 cannot inherit the Kingdom of God; neither doth corruption inherit incorruption.... For this corruptible must put on incorruption, and this mortal must put on immortality." When this is done he says will be "brought up to share the saying that is written, 'Death is swallowed up in victory.'"

More fully explained, Paul indexes the spiritual theory of life, and makes it the key 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 eternal life, which is the inheritance of the celestial body. Death is the severance of the silver cord which unites these bodies. The physical body returns to its mother earth, the celestial body re-enters 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 forcible, for it penetrates through all the centuries like a gleam of prophecy and every fact observed confirms its truth.

What necessarily follows from the acceptance of this doctrine? That the personality, the identity, everything which belongs to 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 us.

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 debts, 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.

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 child—the most dutiful daughter—the truest sister and beloved friend, we say the saddest words

Good-bye! good-bye to the casket—good-bye to the broken clay! but, oh, friends, look beyond! This is the cage, the bird of song has passed through its broken bars, and what is our loss, is the angels' gain "Beyond."

So close it lies that when my sight is clear Across 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 veil'd 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 clearer country of the dead, And on 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 beer and sea The seal of death set on some well loved face But that I think, "Oh, 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 loved breath, And white set feet, a little strip of sea, To find the loved ones waiting on the shore More beautiful, more precious than before.

For the Religio-Philosophical Journal.

The Supremacy of Truth.—True and False Charity.

The Use of Published to All the Truth.—Purity of Charity for Evil-doers, but None for their Victims and their Truth-loving Critics.—Deplorable Moral Weakness in Certain Classes of Spiritualists.—Dr. J. R. Buchanan's Statements Concerning Krishna and Christ.—The Moral Religion.—Spiritualism and Jesus.

BY WM. EDMETTE COLEMAN.

I was much pleased to see in the JOURNAL of March 27th, the very sensible and timely article by Mr. Wm. B. Hart in criticism of the extraordinary address of Dr. J. R. Buchanan on "What is True Christianity?" I 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 call attention to the following emphatic statement of Mr. Hart, voicing a most important truth,—a statement which I heartily endorse, and which is expressive of the sentiments 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 deliberately, some carelessly and recklessly. Their motto is, "Anything to beat Christianity," 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 presenting 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 new truth, and as soon as an error in belief, in philosophy, in science, or in ought else, is detected in ourselves, it should be at once discarded, irrespective of consequences. 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 square, 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,

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, as every candid, unprejudiced, well-informed person fully knows; and because 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 "dwarfing our own souls and thereby retarding 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 parties whom we "uncharitably" (?) condemn, that prompts us to the utterance of the so-called "unkind and uncharitable" thoughts against the persistent evil-doer? It is our duty to be "unkind," in the manner spoken of, to those guilty of such misdeeds. Our unkindness and uncharitableness consists in telling the truth about certain knaves, and warning the people against their impostures. According to the ideas of these self-asserted charitable (?) defenders and apologists for fraud, we should cover up the crimes of these evil-doers, speak orally and in private favorably of them, advertise them in our journals, "let the tares grow with the wheat," as has often been remarked by the so-called "charitable" Spiritualists. In other words, in order to avoid being "unkind" and "uncharitable," we must wilfully lie by wholesale; we must sustain, defend, and aid unprincipled charlatans in continuous robbery of good men and women and in long-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 far from the Kingdom of God. He who aids a thief to rob others is himself guilty of the 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 uncriticized; 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 side with them in condoning and excusing deception and folly. They abuse us for being uncharitable and unkind, while they 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 by 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 result 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 Eighth Page.)

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 "cease 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 certainly not doing, or it is refraining 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 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 muscles 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 darkness. 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 satellites to be very bright on the side which is turned toward it; but on the opposite side there is a dark conical shadow. These shadows 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 as much darkness as light in the universe; 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 shadow 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 overabound 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, adornments 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 spirits 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 from 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 upon 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 to begin to restrain evil and to learn to do well; viz., to correct or prevent these pre-

natal evil tendencies. It will hardly be necessary in this connection for me to prove that 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 seeming exceptions would, upon close investigation, 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 under proper influences. To have good fruit we must plant good seed. How many parents have learned this truth by their own bitter 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, criminal 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 happiness." 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 parents' sins."

This will bring up the question of marriage 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 brought far toward being overcome.

Probably in this matter many will exclaim: "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 am sure to get drunk and abuse my children." 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." Why 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 cruelty.

But suppose one does abuse any of his God-given 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 his 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 reclamation, and the teaching of the erring one to control his abnormal development; and also to try to cultivate 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 out a discussion. The best book upon 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 frequently try by questionable means to avoid, thus often injuring themselves or their

offspring by such criminal practices. They, 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 unbidden 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 allowed 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 to be under the control of wisdom, for the abuse of this function is visited 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 unite 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 condition more blessed than that of the well-mated 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 prospective 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.

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. Elbert Cones, 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. Cones' reply, in your 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. Cones 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 ridiculous 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, moved by his wife's presence and a desire to see this country. As for his being a travelling adept who performs wonders, or who reads thoughts, astral light or what not, it is all hosh, 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 underlying the foundation of intrusted Christianity, just as the missionaries tried to do for his own religion in India.

as promulgated in and by the Theosophical Society.

There cannot be much doubt on that head, for enough has been printed upon it. Theosophy, 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, amanda, 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 misunderstandings 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 development. 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 Masonry or the Lodge of Mizraim, well knowing that no 33^d "Sic Rite Mason"—I quote—has anything for them, nor has the Lodge of Mizraim either. Both are mere will's 'o' the wisp: *Vox et preterea nihil*, sound and fury signifying nothing.

New York. WILLIAM Q. JUDGE.

The Spiritualist Alliance on Mesmerism.

It will be seen that the relationship existing 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 electro-biology 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, especially 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 Greatrakes (or Greatrakes), who cured by the power of his vital energy all 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 days, 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 electro-biology, the fullest developments of which have been so remarkably 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 seated, 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, 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 supervened 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 pass (i.e., at the stomach) throw the hand away (i.e., 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

then holding the fingers for a few seconds opposite the eyes of the subject, strongly willing 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 relief to him, and in a short time you will notice a twitching and trembling of the eyelids; this is the first symptom, and having observed this you may perform the following 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 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, perseverance 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 away 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 forehead. This will generally awake the subject instantaneously, but should ever 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 produces no effect of an unpleasant description upon the subject; on the contrary the processes 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 follows:—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 mesmerized 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 upwards at a small object (such as a disc or 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 passes 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 well-known 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 creature took up for a time with a battalion 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.

In acquiring Burmah, England has got possession of vast forests of teak, which, never plentiful in India, was becoming commercially 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.

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

Easter—Did Jesus Rise?

This is the question often unspoken, but yet in many minds even in our churches to-day, especially in the "left wing" of our liberal churches. Our Best Words is a decided and earnest little fortnightly sheet issued 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 Mayford'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 hesitancy, 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 state, and they fully realized that he had indeed burst the bonds of the grave, their faith in him returned, hope was revived, and a new life dawned upon them.

This wonderful change that came over these disciples can be accounted for in no other way than that they believed their Master had risen and ascended 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:

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 lingered there,
Filled with sorrow and surprise;
Trembling while a crystal flood,
Issued from her weeping eyes.

But her sorrows quickly fled
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,
Turning 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 clergymen stand in their pulpits, even on Easter Sunday, the day consecrated to immortality by the usage of long Christian centuries, 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

that Christ brought life and immortality to 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 unostentatious 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 sadness—a 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 in this sphere of existence. The probability is, however, that he never became acquainted with the evil influences that emanate from moving on the first day of May, or he would have denounced the custom and instituted some 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 culminated 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 will speak are the Rev. Charles G. Ames, the

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 Meadville, 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 thralldom 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 suggested 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 thoughtful man, have assumed a mystic significance. Pondering over the mysterious character of nature, the 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 grave. One of the Egyptian tombs we may still see the delineation of Osiris, the Savior-God, raising the dead to life by touching the man with a cross. It thus became the symbol of the sign of life eternally giving rise to the sacred sign of the higher life triumphing over the lower life of man; the sacrament of victory over sin—and thus the secret of the disciplining pains and sorrows of our earth life. The symbol of the cross thus became the use of the cross in inflating candidates into the higher life. From this it became the symbol of the life of the elect ones of earth, who rise out of the mass of men; the sacred sign of the savior 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 grief; and 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 before us, the sign of the cross, as a sacred and sacramental symbol of nature, men of all lands have fashioned the form of a crucified Savior."

"The cross thus became the symbol of the Divine life rising forth in the earliest known religion, the secret in the Infinite and Eternal Being; the sacrament of the sacrifice through which God himself is redeeming and regenerating man. Nature is a cosmic symbol of the Infinite and Eternal Spirit. The Infinite and Eternal Life is ever giving rise to the lower life. The generator of life is the regenerator of life; the power which is always working through creation to lift the lower forms of being higher; the Will which through man is pushing the energy that reclaims him from all evil; the Being who is ever offering himself in the sacrifice which brings salvation unto man. The Divine Motherhood is bringing to the birth the sons of God. Christ then was the symbol of the eternal life, the symbol which reproduces those ancient truths in fresh and higher forms. No other sign could have become the symbol of the religion which takes up into itself all the richest, deepest and truest religious of the past from the cross to the life of Jesus made these venerable truths the open consciousness of man. He brought immortality to light. The son of Mary walked our earth as the son of God, and the religion of the future has been born in him. In him man saw the face of God unveiled, and 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 purifier.

The Laboring Classes and Capital.

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 advances 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 uncertainty as to the price of labor. There has been no end of just complaint at the combi-

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

We hope the time is not far distant when the laboring man will receive what is justly his due, and capital at the same time be protected 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 inenunciam, infinitum que—something immense and infinite.

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. Socrates 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 electricity going through and through me. Indeed, it seemed to come in waves and waves, and it seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings. No words can express the wonderful love that was shed abroad in my heart. I went aloud with joy and love. These waves came over me and over me 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 a 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; God 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 was both impersonal from the infinite source, and personal from supernal intelligences, once dwellers on this earth, and was indeed "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 Aladdin's lamp style of story. The gentleman continued: "That slip was sent to me by a poor devil who, for 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 savings 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 genuineness. 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 Pattil. The following is the list of mines which are set forth so fascinatingly by that "eminently honest" paper, the Boston Traveler: The Silver Cliff, the Hudson, Wet Mountain, the Racine Bay, the Keystone, the Leavenworth,

Maverick, Humboldt, Plymouth, Boymaster, Terrible, Invincible, Moyde, Polaris and Polonia. The people of Silver Cliff speak as follows of this venture, "The Security Mining and Milling Co." "They all know it is a 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 Segad, Boston, Sir, it is time for great religious publications of the Mt. Zion's standing, to climb the swindler's frame. We, 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 Muldoon, 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 yet 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. H. Brooks lectured at South Chicago last Sunday.

Mrs. L. H. Dickinson, of 117 17th St., Milwaukee, 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 "Immortality 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 10th, 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 16th he lectures at Vicksburgh, Mich.

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

A Kansas weather prophet predicts a great storm period from April 25th to 20th, 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 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 recommending the faithful to "Abstain from all appearance of evil."

A few days ago, F. B. Plimpton, a prominent Spiritualist of Cincinnati, Ohio, passed to spirit-life.

R. L. Watkins's newspaper and magazine, *Advertiser's Gazette*, published by himself at Prospect, Ohio, for 1886, is out.

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 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;

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."

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."

On Saturday, the 3rd inst., we laid away the empty but honored casket in Harpurhey Cemetery. The few simple words in memoriam, 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.

Death of Mrs. Anne Sophia Floyd, Mother of Mrs. Hardinge-Britten.

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 age of ninety-three years.

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 where-in for years she was my companion.

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.

Manifestations Through the Perkins Brothers. 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.

12 o'clock, Mr. J. K. Perkins and myself, 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.

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 liberty, the fact is there, indisputable.

On the other hand, such freedom is not without its dangers, and the salvation of our present religious thought can only be assured, and the healthful results reached, by baptizing that thought in the spirit.

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.

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.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Race Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.

German Sulphur Soap, and beauties, 25c. German Corn Remover, 25c. German Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops, cure in 1 Minute, 25c.

Business Notices. Clairvoyant Examinations Free. Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case.

MARSHALL FIELD & CO. State and Washington-sts. Remnants of Table Linen IN BASEMENT. Odd lengths—an accumulation of Remnants from a season's cutting. ALSO, Bundles of Odd (soiled) Towels, very cheap—by the Bundle. Parasols. 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.

DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE. No Ammonia, Lime or Alum. SCENE IN FRANCE GATHERING GRAPES FOR MAKING CREAM OF TARTAR FOR DR. PRICE'S CREAM BAKING POWDER. IF YOU WANT A GOOD SONG TRY "LULLABY TIME," 40 cts. just out. GROVE MEETING. THE Harmonical Society of Sturgis will hold their 27th Annual Meeting in the Free Church, at the Village of Sturgis, on Friday, Saturday and Sunday, June 4th, 5th and 6th. ANNUAL MEETING. The 20th Annual Meeting of the Michigan State Association of Spiritualists and Liberalists will be held in the Village of Nashville, commencing Saturday, May 8th, 1886, and continuing through Sunday the 9th.

HELP WANTED. We will pay Agents a salary of \$50 to \$100 per month for persons to travel and sell our goods to dealers, or \$10 a month for persons to travel and sell our goods to dealers, or \$10 a month for persons to travel and sell our goods to dealers.

CURE FOR THE DEAF. PIERCE'S LATEST IMPROVED (GOLDEN) EAR DRUMS. PIERCE'S LATEST IMPROVED (GOLDEN) EAR DRUMS. PIERCE'S LATEST IMPROVED (GOLDEN) EAR DRUMS.

PARALYSIS. The scientific use of Electricity in all forms of Paralysis, Chronic Rheumatism, Sciatica, Locomotor Ataxia, Nervous Exhaustion and Physical Debility. DR. GEO. C. PITZER, ST. LOUIS, MO.

Mason & Hamlin ORGAN AND PIANO CO. 154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N. Y. 149 Wabash Ave., Chicago.

DRUNKENNESS Instantly Cured. Dr. Haines' GOLDEN SPECIFIC Instantly Cures all appetite for alcoholic liquors. It can be secretly administered in coffee, tea, or any article of food, even in liquor itself, with surprising results.

A THRILLING WARNING. THE Man Traps of the City. By THOS. E. GREEN. Mothers—place this book in the hands of your sons. It treats of The Tiger and His Den, Cups of Flame, The Scarlet Sin, Embezzlement, The Devil's Printing Press, &c., &c., &c., &c. A book that is sensational, not from excited rhetoric, but from the facts that show like melted lava from the pen of the writer.

A TREATISE ON THE HORSE AND HIS DISEASES, By DR. J. B. KENDALL. This book contains an Index of Diseases which give the symptoms, cause and the best treatment of each; a Table giving all the principal drugs used for a horse with the ordinary dose, effects and antidotes when a poison; a Table with an Engraving of the Horse's Teeth at different ages; with rules for telling the age of a horse, a valuable collection of receipts, and much other information.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

Look Up!

BY JULIA GREY BURNETT.

If, as you look along the way... A night so dark and cloudy drear...

If seeming friends have turned away... Those whom you loved, believed, and trusted...

If all that once seemed light and free... As you bright bird on strong wing flying...

If hasty words should sting and smart... Like arrows from a poisoned quiver...

If, on the troubled sea of life... Your boat is launched with all your treasure...

If all we are or hope to be... Were ended with our earthly living...

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...

Mozart a Medium.

To the Editor of the Religio-Philosophical Journal: Mozart was evidently one of the finest musical mediums that ever lived...

Mrs. Emma E. Crocker writes: We are happy in saying that the JOURNAL continues to lead a cheery life...

Passed to Spirit-Life.

To the Editor of the Religio-Philosophical Journal: Mrs. Julia Elya-Reed passed to spirit-life on Wednesday, April 7th, 1886...

A WILD BIRD CAGED.

Once they caught a wild bird And put him in a cage... (A restless, wayward wild bird...

We coaxed and chid the wild bird And beautified his cage... (The stark, ambitious wild bird...

Stronger grew the wild bird And weaker grew the cage... (The persevering wild bird...

At last, alas! this wild bird One morning broke his cage... (The swiftly soaring wild bird...

The spirit is the wild bird, The body is the cage... (The free immortal wild bird...

Mr. Smith took as his subject, "The Divinity in Man." Referring to the divine aspirations which well up within us...

The writer of this report, as one acquainted with the late Mrs. Reed, having been on visiting terms with the family...

Truth in Duality. Mrs. E. L. Watson's lecture, "Revolution or Reformation—Which shall it be?" delivered in San Francisco...

Last Sunday I lectured at Pilgrim Lake in this (Gonzales) county to an attentive audience...

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

The clergy generally deride me, but the people are becoming interested. Something has got to be done; says, is going to be done...

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Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal: May 1 I am permitted to offer a few individual thoughts through the columns of the JOURNAL...

I do believe in mediumship, and will defend it under all circumstances, as one of the holiest of gifts from nature...

Monday evening, March 28th, the First Spiritualist Society, in connection with the Ladies' Aid Society, observed the 25th Anniversary of Modern Spiritualism...

Monday evening, April 13th, Dr. F. L. H. Willis, of Boston, occupied the platform for the First Spiritualist Society in Good Templar Hall...

When our spiritual platforms for public meetings are occupied by students and scholars for spiritual teachings, and spirit communications shall be transferred to the stage...

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THE VOODOO QUEEN.

A Person Still Venerated by the Superstitious Blacks of Louisiana.

The worship of Voodoo is paid to a snake kept in a box. The worshippers are not merely a sect, but in some cases, savages...

She reigns as long as she continues to live. She comes to power not by inheritance, but by election or its barbarous equivalent...

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Mrs. Virginia C. Moon writes: I am a medium, was born in the T. L. Harris colony, Mountain Cove, West Va. I have always been mediumistic...

G. S. Oldfield writes: I don't want to discontinue the JOURNAL, for I have been taking it so long now that I should miss its visits as those of an old friend...

Mrs. S. Griffith writes: Words are too weak to thank you for the pleasure and profit received from the weekly visit of the JOURNAL...

I. C. Little writes: I am happy to inform you that we are pleased with the JOURNAL. We want our faith strengthened in the glorious cause...

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

J. L. Shuman writes: I must have the JOURNAL. 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 to 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 was known in Asia as far back as the seventeenth century.

A scorpion was killed recently in the parlor of a Tucson, A. T. residence. An eighteen-year-old negro boy in Chicago is showing great dramatic talent.

About \$3,000,000 worth of American-made locomotives 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 giants. The lightest man weighs 150 pounds. Chinese junk are such a common sight in the San Francisco Bay that they no longer attract attention.

An American biter of 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 95 per cent. of silicon.

Apples were originally brought from the East by the Romans. 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 "blizzard" is derived from the Canadian-French voyager's "blessart," meaning a cutting north wind.

Mrs. Triphenia Bevan 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 children.

An opium smuggler has been defrauding Chinese at Seattle, W. T., by selling them a fine quality of Victoria mud, covered by a layer of the drug, at \$10 a pound. A boy living within sight of Plymouth Rock, Mass., weighs 301 pounds, though he is only fourteen years of age. He has grown at the rate of fifty pounds a year of late.

Birmingham, Ala., and Chattanooga, Tenn., owing to an abundance of iron and coal, have been putting pig iron on the market cheaper than Pittsburgh. 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 butter per day.

English Church Bishops.

The church in England is a branch of the aristocracy. Bishops rank with viscounts and archbishops go before dukes. The first personage in the land, after the royal family, is his grace the right honorable and most reverend lord archbishop of Canterbury...

When our spiritual platforms for public meetings are occupied by students and scholars for spiritual teachings, and spirit communications shall be transferred to the stage...

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"The History and Origin of All Things."

To the Editor of the Religio-Philosophical Journal: I want to say to the readers of the JOURNAL, by all means get "The History and Origin of All Things," through the mediumship of L. M. Arnold...

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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.

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

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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 now in his third year, and is more than three feet high. He has been in the habit of wrapping himself up in a blanket in one corner of his room at night, but since his removal to winter quarters from the monkey house his sleep has been much disturbed. 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 RISING SUN STOVE POLISH

For Beauty of Polish, Saving Labor, Cleanliness, Durability and Cheapest Quality. MORSE BROS., Proprietors, Canton, MASS.

DR. JOS. RODES BUCHANAN 6 James Street, Boston.

DR. SOMERS' Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicines Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, on Jackson-st., near La Salle, Chicago.

SARAH A. DANSKIN, PHYSICIAN OF THE "NEW SCHOOL" 481 N. Gilmore St., Baltimore, Md.

THE AMERICAN LUNG HEALER Prepared and Regarded by Mr. Danskin. It is an infallible remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it.

BUSINESS AND MEDICAL PSYCHOMETRY MRS. FANNIE M. BROWN, 509 W. 60th St., New York City.

DICKSON SCHOOL OF ELOCUTION (170 State St., Chicago.)

LIGHT. A weekly Journal for Spiritualists and other students of occult Philosophy. Published for the Proprietors, 107 E. Chicago St., W. Englewood, Price, postpaid, per annum, in advance.

LONDON AGENCY OF THE Religio-Philosophical Journal, John S. Farmer, office of Light, 16 Craven St., Clarendon Cross, London, S. W., Eng. Subscriptions received. Specimen copies supplied at three pence. All American Spiritual books supplied.

QUICK FREEGIFT! A copy of my Medical Common Sense Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, or any other lung disease.

A MAN WHO IS UNAQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE GREAT ROCK ISLAND AND PACIFIC RAILWAY is the most important link in that system of through transportation which invites and facilitates travel and traffic between cities of the Atlantic and Pacific Coasts.

CHICAGO, ROCK ISLAND & PACIFIC RAILWAY By reason of its central position and close relation to all principal lines East and West, its initial and terminal points constitute the most important mid-continental link in that system of through transportation which invites and facilitates travel and traffic between cities of the Atlantic and Pacific Coasts.

The Great Rock Island Route. Guarantees its patrons that sense of personal security afforded by solid, thoroughly ballasted road-bed, smooth tracks, excellent engineering, substantial built-up cars and bridges, rolling stock as near perfection as human skill can make it, the safety appliances of patent buffers, platforms and air-brakes, and that exclusive discipline which governs the practical operation of all its trains.

The Famous Albert Lea Route. This direct and favorite line between Chicago and Minneapolis and St. Paul, which is the most important link in that system of through transportation which invites and facilitates travel and traffic between cities of the Atlantic and Pacific Coasts.

The East Express Trains between Chicago and Peoria, Council Bluffs, Kansas City, Lawrence, and Atchison are composed of well ventilated, finely upholstered Day Coaches, magnificent Pullman Palace Sleepers of the latest design, and sumptuous Dining Cars, in which elaborately cooked meals are prepared and served.

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THE 13 Useless Doctors! In vain, physicians came, with subtle skill, And tried, in turn, prescription, lotion, pill; With saddened looks they viewed her fury [tongue, In solemn silence stethoscoped each lung; From moulting head to foot distorted too, They searched, then said, "Poor woman, 'tis no go!"

A WOMAN'S GRATITUDE. Mrs. F. OATS, of Shawmut, Ill., writes: "When I had used Dr. Pierce's 'Favorite Prescription' one week, I could walk all over the door-yard, I could go into my usual work, and I could see my neighbors. I had not been able to walk out in the door-yard for six months. After using the 'Favorite Prescription' two weeks, I rode in a wagon ten miles, my neighbors were all surprised to see me up and going about and helping to do my household work, after suffering with thirteen of the best physicians we could get—and the last one told me that I would never be able to do my household work 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."

TERRIBLE PAIN. Mrs. E. E. WILSON, Friendship, N. Y., writes: "For five or six years I had been badly troubled with female weakness, and terrible pains across the small of my back, and all over my body. Three bottles of Dr. Pierce's 'Favorite Prescription' acted like a charm, and cured me completely, to my great joy."

DOCTORS FAIL. "Female Weakness" Cured.—Mrs. SARAH A. LONELY, Greenfield, Adir., writes: "I was afflicted with 'Female Weakness' for many years, and having tried in vain almost every advertised remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send for your medicines. I accordingly sent for your 'Medical Advice' and 'Golden Medical Discovery', six of your 'Favorite Prescription', and six of your 'Purgative Pills'. When I first began using these I could not stand on my feet. In ninety days I could walk a mile, and do light household work in six months I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines to every man and woman who is afflicted with 'Female Weakness'. Two of our most prominent physicians who have read your 'Medical Advice' and 'Golden Medical Discovery', pronounce it the best family doctor book they have ever seen."

NOT A "CURE-ALL." "Female Weakness" Cured.—Mrs. SARAH A. LONELY, Greenfield, Adir., writes: "I was afflicted with 'Female Weakness' for many years, and having tried in vain almost every advertised remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send for your medicines. I accordingly sent for your 'Medical Advice' and 'Golden Medical Discovery', six of your 'Favorite Prescription', and six of your 'Purgative Pills'. When I first began using these I could not stand on my feet. In ninety days I could walk a mile, and do light household work in six months I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines to every man and woman who is afflicted with 'Female Weakness'. Two of our most prominent physicians who have read your 'Medical Advice' and 'Golden Medical Discovery', pronounce it the best family doctor book they have ever seen."

LIVER DISEASE. G. W. LEVY, Truettville, La., writes: "For four years I suffered from liver complaint and attacks of bilious fever; loss of appetite, nausea, constipation, and a heavy, sore, and painful head, and a full, right side and under the shoulder-blades, fullness after eating, general debility, restless nights, tongue coated, etc. After taking four bottles of 'Dr. Pierce's Golden Medical Discovery' and 'Pillules', I find I am as well as I ever was."

A BAD CASE. SAMANTHA GAINES, Leipsic, N. Y., writes: "For six or eight years previous to 1884, I had been troubled with a severe pain in the small of my back, which aggravated my shoulder-blades, with considerable bloating of the stomach, and general debility, and I was unable to sleep, or to eat, or to do any kind of work. I was finally cured by taking three bottles of 'Dr. Pierce's Golden Medical Discovery' and 'Pillules'. The cure was marvellous. After taking three bottles I was entirely cured."

GENERAL DEBILITY. S. L. FISHER, Sidney Plains, N. Y., writes: "Dr. R. V. Pierce's 'Golden Medical Discovery' has cured me of several years of general debility. She had become a confirmed invalid. The physicians who attended her failed to help her, and it seemed as if she must die. On reading one of your Memorandum Books, it occurred to me that your 'Golden Medical Discovery' might help her. I procured a bottle, and after its use, a change for the better was perceptible. I was able to get up and walk, and to eat, and to do some kind of work. I have recommended it to my friends, 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."

ABSCESS OF LIVER. ISAAC GIBSON, Knoxville, Pa., writes: "My father-in-law had been afflicted with an abscess of the liver for many years, and had been treated by the best doctors in Indiana County, but he would die. He said your medicine would do her no good; that she had had an abscess on her liver as large as half a loaf of bread. Well, sir, 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 like she comes out of a blood-boiler 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."



Rev. SIDNEY C. DAVIS, Gaden, Michigan, writes: "I wish, in this letter, to express my gratitude for Mrs. Davis and myself for the great good which has been accomplished in her case by the use of our proprietary medicines. When she began to take them in January last, she could not endure the least jar, could walk but a very few steps at a time, and could stay no longer than 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 for the greater part of the time for four-and-a-half months, and would lose repeatedly the advance she had made, her progress now seems marvellous. We had almost lost confidence in medical practitioners and advertised remedies, but have found in your Dr. Pierce's 'Favorite Prescription' and 'Pillules' the properties needed, and which we believe will bring about a complete and final recovery."

Mrs. E. T. MORGAN, of Newcastle, Lincoln Co., Maine, writes: "Five years ago I was a dreadful sufferer from uterine troubles. Having exhausted the skill of three physicians, I was completely discouraged, and so weak I could with difficulty cross the room alone. I began taking Dr. Pierce's 'Favorite Prescription' and using the treatment recommended in his 'Common Sense Medical Advice'. I commenced to improve at once. In three months I was perfectly cured, and my health has remained perfect ever since. I have recommended it to my friends, 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."

EVERY INVALID LADY should send for "The People's Common Sense Medical Advice," in which over fifty names of women-out, "run-down," debilitated school teachers, milliners, dress-makers, general housekeepers, and over-worked women generally, Dr. Pierce's 'Favorite Prescription' is not a "Cure-all," but admirably fulfills a singleness of purpose, being a most potent specific for all those Chronic Weakness and Disease peculiar to women. It is a powerful general as well as uterine, tonic and nerve, and imparts vigor and strength to the whole system.

LIVER DISEASE.—MERRILL STREET, Ind. writes: "Mrs. LAIZA GREEN, of this place, had been sick for more than a year with severe affection of the liver, but when she was at the lowest, she bought three bottles of 'Golden Medical Discovery' from me, and, although before using the medicine she was given up to die by all attending physicians, her father warned me that she has now fully recovered."

MALARIAL FEVER. Mrs. CAROLINE SIMMONS, Medina, N. Y., writes: "I have been troubled with malarial fever, for three years, but after using five bottles of your 'Golden Medical Discovery' and 'Purgative Pills', I am happy to say that I am entirely cured, and to-day I am perfectly well and able to do my own work."

DYSPEPSIA CURED. DYSPEPSIA.—LUCY A. WOOD, Taylor's Store, Va., writes: "After many years of great suffering from dyspepsia, I was cured by using your '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."

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

SCROFULOUS SORES. Mrs. A. L. COBY, Halden, Crawford Co., Kansas, writes: "My son, aged fifteen years, was taken down last January with a severe affection of the right shoulder, left hip and knee. He lay helpless for five months, when great abscesses formed, 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 four-fourths of a mile to school every day. A scrofulous sore on his arm, which ran constantly for two years, has healed completely under the influence of the remedy named."

Fever-Sores.—Mrs. A. H. CHAFFORD, Linn Grove, Bucks Vista Co., Iowa, 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."

"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 common pimples, blotch, eruptions to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-Joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

Evolution of Theology. The "Evolution of Theology," by the great English 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 Arahic conception of Elohim (God) expressed in Genesis, and the growth of the Mosaic Code, Exodus, Leviticus and Numbers, and the books of the Judges and of Samuel. The religion of the Polynesian South Pacific Islanders, and of New Zealand, 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 nearly alike, and to show their common human origin, 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 gaining the demonstration. I am particularly desirous that the clergy should read the essay, before they preach any more about the inspired dogmas of the old Jews. READER.

A Wonderful Freak of Nature is sometimes exhibited in our public exhibitions. When we gaze upon some of the peculiar freaks of nature occasionally indulges in, our minds revert back to the creation of man, "who is so fearfully and wonderfully made." The mysteries of his nature have been unraveled by Dr. R. V. Pierce, of Buffalo, and through his knowledge of those mysteries he has been able to prepare his "Golden Medical Discovery," which is a specific for all blood taints, 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 1641, on what is now the corner of Pearl street and Old slip, New York, where he also established a beer garden. His beerward became the first burghmaster, and his beer and justice gave equal satisfaction to the citizens of New Amsterdam. Penn's brewery was at Pennsylvania, 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 obstinate catarrh with his "Catarrh Remedy," who would never have applied to him, if it had not been for his offer of the above sum for an incurable case. Who is the next bidder for cure or cash?

The Rothschild family is rich beyond knowledge. The family, united, amounts into the thousands of millions of dollars, and it holds the financial credit of nations in its hands. In the last twelve years its members have loaned \$450,000,000 to certain European governments, and when, in 1869, the Prussian Government demanded an indemnity of \$25,000,000 from the city of Frankfurt—the Main—where the Rothschilds do a great deal of business—the house notified Bismarck that if the levy was forced every bank in Frankfurt would be broken. Bismarck did not collect.

Oh! if I only had her complexion. Why, it is easily obtained. Use Pozzoni's Powder. For sale by all druggists and fancy goods dealers. B. L. Judge while out hunting near Spoonville, Ga., the other day, heard what he thought was the gobble 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 hit him. The wounds were not very dangerous.

A Bonanza Mine of health is to be found in Dr. R. V. Pierce's "Favorite 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 continent alone number 9,400 species. "You will never make any mistake, if you use N. K. Brown's Ess. Jamaica Ginger for cholera."—(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.

(Continued from First Page.)

and great to 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 willfully 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 character 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 churlishness 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 JOURNAL. One was the fact that after I had shown so completely in the JOURNAL, with the support of the combined Sanskrit scholarship of the world, the entire unreliability of most of the asserted parallels between Krishna and Christ, and that the falsehood of Jacoliot was unworthy of credit. Dr. Buchanan advanced as truths the old exploded falsehoods seemingly entirely oblivious that a word had even been published calling them in question. 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 inflexible 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, Jacoliot 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 Christs can be traced back to any such period. To class together Max Mueller and Jacoliot 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 Jacoliot'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. Krishna is regarded in India as living at the time of the great Maha-Bharata war, which Sanskritists suppose 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. Buchanan to point out in Max Mueller's writings 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 allusions to Krishna, and he never attempts to decide the date of his original existence, historically or mythically, or makes any reference 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 Christian, claiming to be in direct communion 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 opportunity 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 investigating 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 cultus, 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 had been largely christianized,—both of which ideas are destitute of foundation. In his nine ponderous volumes on "The Antiquities 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-originary of Christianity; and from them has Dr. Buchanan borrowed them. The Mexicans no more believed Quetzalcoatl to have been crucified than the Buddhists believed Buddha to have been crucified; yet these two are two of the so-called "Sixteen Crucified Saviors." I unqualifiedly assert that not one

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 infelicitous, truth-loving critics of Christianity should forever cease from retailing such futilities 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, theories and speculations, and hold to a decided choice in the various views expressed. But we reach no satisfactory ultimate through our own reflections, or that of others. It is a matter of consideration that highly illuminated individuals along the centuries have given out corresponding opinions on the greatest of all subjects. Some of the ancient sages 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 intended by the lowly Nazarene, when he says: "I and my Father are one." "He that hath seen me, hath seen the Father; and who saepest 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 35):

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things; to whom be glory forever. Amen."

It might be difficult to find a student or believer in spirit-innocence who would take any exceptions to these lofty statements of Paul. Nor would we take exceptions to those of Jesus. We only ask that they be rationally 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 tends towards clothing the soul with moral strength, beauty, or excellence, that belongs to the world at large—not to particular religious 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 light on rapture-breathing pinions winging,
From heaven to earth their genial influence bring—
Through the wide sphere their chimes melodious ring."

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

"All are but parts of one stupendous whole,
Whose body 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,
Warm in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees;
Lives through all air, 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 murmurs,
As the rapt seraph 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 Soul, animating and permeating the universal whole must have been very clear, to have voiced the sentiment in such matchless strength and beauty.

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 says:

"If we consider him in his omnipresence, his being passes through, actuates, and supports 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 cannot 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 acquainted with such broad views of the Uni-

versal Father, as those expressed by the illuminated 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 record of his except that derived from the memory of others; and no authentic evidence that we have the express statements or recollections 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 manifestations, 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 revelation 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 Father face to face?' I ask thee, when shall that viand become a sparkling thought? Aim at the highest ultimate thou art capable of receiving. 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 shalt 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 *Later Ocean*, concerning the great medium, Jesus. It is as follows:

"In the treasury of every pure mind there is a sublime ideal, a radiant perfection; sweet, serene, tender—surpassing all other conceptions, the highest excellence of devout fancy, ethereal in character, intangible in form, and yet to the soul of faith and the spirit of belief it is the one faultless, transcendent, inspiring reality. It is the image of Christ. Whether the quickening essence of religion turns to that ideal as its beneficent and benign source, or the qualities of a noble mind reach toward it without the exaltation of a religious sentiment, the supreme type is equally recognized and revered, adored for its godhead, or revered for its perfect manhood. Though to each individual mind this lofty, this awful yet comforting ideal is signified 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 discerns the ideal in even the humblest of the many and varying portraits of the Nazarene.

"The subject has given impulse, holy desire 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 piouly guarded the types from which the modern times 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 Eusebius 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 celebrated portraits of Christ, a copy of which is now in the Church of St. Bartholomew, Genoa, is that known as the *Agabus*, the original of which was, as the legend declares, miraculously impressed upon a napkin with which Christ dried his face after bathing. It is

presumed this original was the picture seen, and regarded by Tertullian as the true type, and so alluded to by Eusebius. It was secured by the artist sent by King Agabus, 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 symmetrical 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 Agabus 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 'Panaea,' should have disappeared. But it may be significant to note that the earliest stamps, mosaics, and paintings bear a much closer resemblance to the Agabus, or 'Prophagrapie,' 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 Annibal Carracci, but it lacks high spirituality, and in nowise compares as a soulful cast of the divine nature with the work of Hugues 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 assistant) formed two of a harmonious party of eight to witness, under test conditions, the newly developed manifestations occurring in the presence of those remarkable mediums for spirit power, Mr. and Mrs. Fred Evans, at 124 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 inside 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 sealed; 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 present.


In the light seance 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 psychic 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 others 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 ceremonies, 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 seances 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 seances 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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